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ANTIQUITIES,

HISTORICAL and MONUMENTAL,

OF THE

COUNTY of CORNWALL.

CONSISTING OF

SEVERAL ESSAYS

ON

The FIRST INHABITANTS, DRUID-SUPERSTITION, CUSTOMS,
And REMAINS of the moſt Remote ANTIQUITY

In BRITAIN, and the BRITISH ISLES,

Exemplified and proved by MONUMENTS now extant in CORNWALL
and the SCILLY ISLANDS,

With a VOCABULARY of the CORNU-BRITISH LANGUAGE.

By WILLIAM BORLASE, LL.D. F.R.S. Rector of LUDGVAN,
CORNWALL.

" Miratur, facileſque oculos fert omnia circùm
" Æneas, capiturque locis, et ſingula lætus
" Exquiritque auditque virûm Monumenta priorum." VIRG.

The SECOND EDITION, reviſed, with ſeveral Additions, by the Author; to which is added a Map of CORNWALL, and Two new Plates.

LONDON,

Printed by *W. Bowyer* and *J. Nichols:*

For S. BAKER and G. LEIGH, in York Street; T. PAYNE, at the Mews Gate, St. Martin's;
and BENJAMIN WHITE, at Horace's Head, in Fleet Street.

MDCCLXIX.

TO

SIR JOHN ST. AUBYN, BART.

MEMBER OF PARLIAMENT

FOR

THE COUNTY OF CORNWALL.

SIR,

WHILST I was collecting the following Monuments, at my leiſure hours ſeveral years ſince, I ſeldom added any thing to the number without communicating it to Your late excellent Father; who, curious as he was in moſt parts of knowledge, and particularly fond of this his native County, received double pleaſure from every thing remarkable in Art, Nature, and Antiquity, which it was found to contain.

I was then in hopes of writing ſomewhat concerning this County, which might in time make its appearance under the unexceptionable Patronage of one, who had repreſented it in Parliament for many years with ſuch an univerſal Reputation, as could proceed only from the moſt diſtinguiſhed Abilities,

and

and the moſt eminent Integrity in the uſe and application of them.

But his death put an end to thoſe hopes; and whilſt, for want of ſuch a Patron (after I had thrown theſe Papers into the following order), I was heſitating whether I ſhould publiſh them or not; You were pleaſed, Sir, to fix me in the deſign, by encouraging the Publication in the moſt friendly and generous manner.

In dedicating therefore this Work to You, at its firſt appearance, I did but comply with the rules of Gratitude; and as the Favours I have received from You ſince, in a courſe of fifteen years Friendſhip, would make it ſtill more unpardonable to place any other name, where Yours ſo juſtly ſtood before, I readily embrace this opportunity of renewing my acknowledgements to You, and ſubſcribing myſelf,

S I R,

Your moſt obliged, and

Obedient Humble Servant,

William Borlaſe.

TO

THE READER.

THERE is no ſtudy more inſtructive and entertaining than that of Ancient and Modern Hiſtory; and, though the latter may be more intereſting, eaſy, and pleaſant, yet the former is alſo a moſt neceſſary part of Knowledge, as it enlarges our proſpects, furniſhes us with a great variety of examples both of Virtue and Vice, produces frequent inſtances of Science and Errour, diſcovers the manner in which great actions have been conducted, and great attempts have miſcarried.

Now, the ſtudy of Antiquity is the ſtudy of Ancient Hiſtory; and the proper buſineſs of an Antiquary is, to collect what is diſperſed, more fully to unfold what is already diſcovered, to examine controverted points, to ſettle what is doubtful, and, by the authority of Monuments and Hiſtories, to throw light upon the Manners, Arts, Languages, Policy, and Religion, of paſt Ages.

ANTIQUITIES may be either conſidered as Foreign or Domeſtic; ſuch, I mean, as relate to other people and countries, or are peculiar to our own.

IT is the uſual obſervation of Foreigners, that the Engliſh Travellers are too little acquainted with their own Country; and ſo far this may be true, that Engliſhmen (otherwiſe well qualified to appear in the world) go abroad in queſt of the rarities of other countries, before they know ſufficiently what their own contains; it muſt be likewiſe acknowledged that, when theſe foreign tours have been compleated, and Gentlemen return captivated with the Medals, Statues, Pictures, and Architecture, of Greece and Italy, they have ſeldom any reliſh for the ruder products of Ancient Britain. Thus what is foreign gets the ſtart of what is at home, and maintains its prepoſſeſſion. My ſituation in life (whatever my inclinations might be) confined me to a different track; I ſaw myſelf placed in the midſt of Monuments, the Works of the Ancient Britans, where there were few Grecian or Roman Remains to be

met with; my curioſity, therefore, could only be gratified by what was in its reach, and was confined to the ſtudy of our own Antiquities; and theſe papers are the fruits of that ſtudy.

WHETHER theſe fruits (if I may carry on the alluſion) may ſuit the taſte of all, I much queſtion; but, however fond we may be of the ſuperiour flavour and beauty of what comes from abroad, it would be very unwiſe in us to exclude every thing from our entertainments which *our own Country* produces.

To fix me in the choice of this ſubject, not only my ſituation in life, but the manner in which it has been treated of by others,
Book I. has greatly contributed. For, firſt, as to Cornwall, I found its Hiſtory and Monuments but faintly touched in the *Survey* of Mr. *Carew*, a gentleman of great learning and ingenuity, and extremely capable of deſcribing his Country, if the infancy of theſe ſtudies, at that time[a], had afforded him ſufficient light, and proper materials.

THE better part of *Norden's Survey*, which comes next, is a meer tranſcript of Mr. *Carew*; and from the other parts of this Work very little of moment is to be learnt.

THESE Authours have written profeſſedly of *Cornwall*; and where this County is treated of collectively with many others, making only a *part* of the *whole*, as in the general writers of England, *Leland*, *Camden*, *Speed*, &c. ſuch Memoirs of it muſt be ſtill more incompleat.

Book II. and III. As to the Hiſtory of the *Druids*, I found that branch in a worſe condition; moſt Authours having contented themſelves with enlarging upon ſeveral paſſages in *Julius Ceſar's* account of this ancient Prieſthood, and what *Pliny* has left us on the ſame ſubject, ſo regularly, that their attempts in the Druid Hiſtory may juſtly be looked upon as no other than Paraphraſes upon what had been ſaid before, without eſtabliſhing any diſputed fact, or diſcovering any thing new, by having recourſe to the Monuments which the Druids left behind them[b].

THAT valuable collection of Antiquities by *Montfaucon*, for which the Learned are ſo much obliged to him, contains but few

[a] About the year 1600.

[b] See Elias Schedius de Diis Germanis. — Smith's Syntagma de Druidis. — A Collection of French and German Writers, in Frickius de Druidis. — Sheringham. — Sammes, &c.

ancient

ancient Druid Monuments, and thoſe the meaneſt Deſigns, and worſt Engravings, of that voluminous Work.

THE Authour of the *Religion of the ancient Gauls* [c] labours under the ſame deficiency, and is rather too redundant in his own Diſſertations, whilſt the too timorous Authour mentioned before him will ſcarce hazard a ſingle conjecture; an exceſs of caution, which, in one of ſuch modeſty and knowledge, is much to be lamented.

MR. *Toland* [d] has written on this ſubject; but I doubt whether ever he copied or meaſured one Monument; and the authorities upon which he aſſerts many extraordinary particulars have never yet been produced.

THE Reverend Mr. *Rowland* [e] took a better method to advance this kind of Learning; he examined a great variety of Druid Monuments in Angleſea, has deſcribed them as particularly as he could (though his Drawings are extremely ſhort of the reſt of his performance), and gives the world many pertinent obſervations upon them. He underſtood the Britiſh and learned Languages, and has made a proper application of both, in order to give light to his ſubject.

MR. *Martin*, in his Deſcription of the Weſtern Iſles, ſpeaks of many remains of the Druid Superſtition in thoſe Iſlands; but, as I remember, there is but one Drawing engraved [f], and that a very faulty one, by no means correſponding with the verbal deſcription. In ſhort, ſo little uſe has been made of the Druid Monuments (undoubtedly the beſt ſupports of their Hiſtory), that the more I read of thoſe Authours, the more fully I was convinced of the neceſſity of copying the original Monuments, which lay round me, and offering ſomething to the Publick, which their undeniable properties ſuggeſted, and, I hope, will ſtill maintain.

I MUST not forget to acknowledge, that this branch of Antiquity (as well as moſt others) is greatly obliged to the labours of the learned and ingenious Dr. *Stukeley*, particularly in his *Stonehenge* and *Abury*; and that *Keyſler*, in his Antiquities, ſupports his judicious Remarks with very entertaining inſtances from the Cuſtoms and Hiſtory of the Northern as well as other Nations.

[c] In Two Volumes, Quarto, by Monſ. Martin.
[d] Hiſtory of the Druids, Octavo.
[e] Mona Illuſtrata, Quarto.
[f] The Temple at Claſſerniſs.

THE

Book IV. THE fourth book is intended to confirm a point of Hiſtory hitherto diſputed, by ſhewing, that the *Romans* were not only in *Cornwall*, but conquered it early; and, by their Coins, Sepulchres, and other Remains, appear to have ſubdued every part of it.

NEXT follow ſome Obſervations on the Military and Religious affairs of *Cornwall*, preceding the Norman Conqueſt, with ſome gleanings of Hiſtory relating to the Civil Government of this County, its Princes, and Wars, in as much order as my Reading would afford.

THE remaining ſheets I have dedicated to the Recovery and Preſervation of the *Corniſh Language*, of which more will be premiſed to that part of the Work g.

THIS is the *ſhell*; what it contains, muſt here beſpeak the candour of the learned Reader.

GREAT perfection cannot be expected, where the Subject is ſo obſcure, the Age ſo remote, and the Materials ſo diſperſed, few, and rude; where we muſt range into ſuch diſtant Countries for Hiſtory and Examples, and into ſo many Languages for Quotations.

SOME of the miſtakes and errours, I muſt take wholly upon myſelf. The literal errours of the Preſs, the Printer and I muſt take betwixt us.

SOME Miſquotations of Page and Book, as my ſituation did not always afford me Originals, nor indeed often the moſt correct Editions, may juſtly be charged upon the Authours upon whoſe credit I was obliged to depend.

I ALLOW that I have frequently ventured to differ in opinion from ſome of the firſt rank of Literature, becauſe I think every Authour, in juſtice to the Publick, is obliged to give his own ſentiments, rather than implicitly follow thoſe of other people; but, whenever I differ, I hope it is with decency, I am ſure it is not without ſome reluctance.

I HAVE neither neglected the learned nor unlearned; but have gathered what plain truths I found in each, and endeavoured to

g See, in p. 413, the Preface to the Corniſh Vocabulary.

illuſtrate

illuſtrate my Subject with both; but never copied either, that I can recollect, without taking care that every Reader ſhould know it.

I HAVE been always ready to ſubmit my papers to reviſal and correction; and many Gentlemen, allowed to be well verſed in ſtudies of this kind, can teſtify, that I have oftener entreated their aſſiſtance in this reſpect, than I have been able to obtain it.

IN treating of the Superſtition and *Rock-Monuments* of the *Druids*, I may ſeem too conjectural to thoſe who will make no allowances for the deficiencies of Hiſtory, nor be ſatisfied with any thing but evident Truths; but, where there is no Certainty to be obtained, Probabilities muſt ſuffice; and Conjectures are no faults, but when they are either advanced as real Truths, or too copiouſly purſued, or peremptorily inſiſted upon as deciſive.—In Subjects of ſuch diſtant Ages, where Hiſtory will ſo often withdraw her taper, Conjecture may ſometimes ſtrike a new light, and the truths of Antiquity be more effectually purſued than where people will not venture to gueſs at all. One Conjecture may move the veil, another partly remove it, and a third, happier ſtill, borrowing light and ſtrength from what went before, may wholly diſcloſe what we want to know.

IT is a very deſirable character which Dr. *Plot*[h] gives of the writings of the famous Dr. *Willis*, that "in them there is "nothing trivial, moſt new, and all moſt ingenious." I am afraid, that in the following Treatiſe more things will appear trivial than new, and more new than ingenious, eſpecially to thoſe who will not admit the neceſſity of minute and circumſtantial Deſcriptions and Meaſurements.

BUT notwithſtanding this—ſome *Monuments* ſcarce ſo fully explained in others, ſome new, that is, firſt diſcovered, others illuſtrated by citations from the moſt learned Ancients, not hitherto ſo applied, and ſome difficulties in Hiſtory cleared up, will, I hope, be found in the following Work; and I flatter myſelf, upon the whole, that future Writers upon the *Britiſh* Antiquities may find their taſk ſomewhat the eaſier for theſe *Obſervations*.

[h] Oxfordſhire, p. 309.

PREFACE.

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BOOK

BOOK II.

BOOK III.

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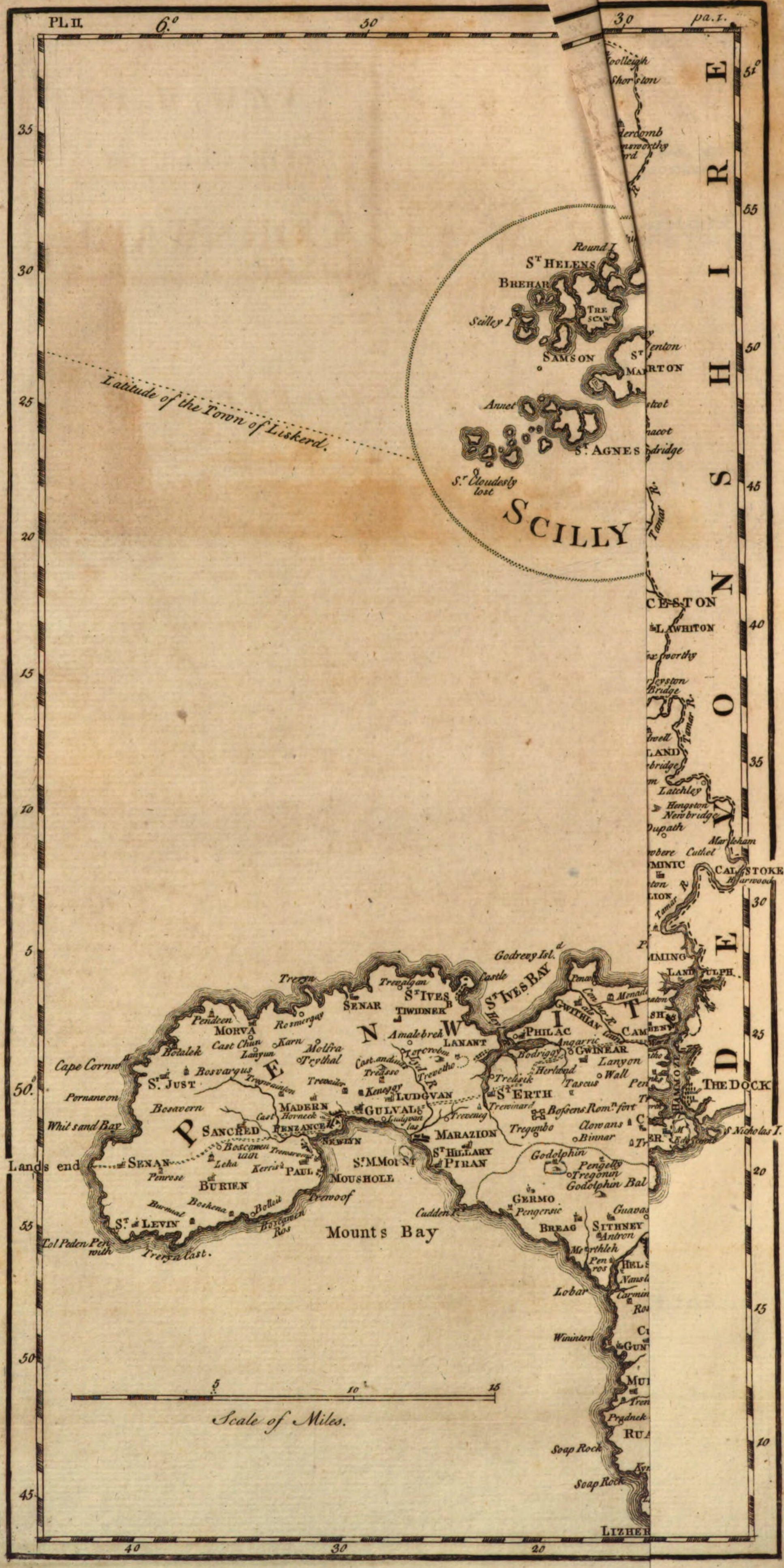
Inſcribed

A NEW MAP
of the County of
CORNWALL

Pl. II.

pa. 1.



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Round I.
Brehar
The Scaw
Scilley I.
Samson
St. Marton
Annet
St. Agnes
St. Cloudesly lost
Latitude of the Town of Liskerd.
Devonshire
Penwith
Lands end
Cape Cornwall
Pornaneon
Whit sand Bay
St. Just
Botalek
Pendeen
Morva
Cast Chun
Lanyun
Karn
Rosmergay
Molfra
Trythal
Bosvargus
Bosavern
Sancred
Madern
Cast Horneck
Penzance
Newlyn
Gulval
Ludgvan
Kenegy
Treveneg
Senan
Penrose
Leha
Boscawen uun
Buryen
Burnwal
Boskena
Bolleit
Boscawen Ros
Kerris
Paul
Mousehole
Trewoof
St. Levin
Tol Peden Penwith
Treryn Cast.
Treryn
Trezalgan
Senar
St. Ives
Tiwidnek
Amalebreh
Lanant
Godreny Isl.
St. Ives Bay
Castle
Philac
Gwithian
Gwinear
Angarric
Bodriggy
Herland
Lanyon
Wall
Tascus
Trelisik
St. Erth
Trewinard
Bossens Romn. fort
Clowans
Binnar
Tregembo
Marazion
St. M. Mount
St. Hillary
Piran
Godolphin
Pengelly
Tregonin
Godolphin Bal
Cudden P.
Mounts Bay
Germo
Pengersic
Breag
Sithney
Antron
Guavas
Merthleh
Pen ros
Lobar
Winniton
Soap Rock
Lizhe
Tamar R.
Launceston
Lawhiton
Latchley
Hengston
New bridge
Calstoke
Harwood
Marlham
Cutlet
The Dock
St. Nicholas I.
Sh[...]ston
Scale of Miles.
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Plate III. pa. I.

Delin. W.B. T.t Green Sculp Oxon

HISTORICAL OBSERVATIONS

RELATING TO

BRITAIN.

BOOK I.

General Obſervations on the Hiſtory of Britain.

IN order to illuſtrate the ancient monuments which are to be found in Cornwall, it will be neceſſary to take a ſhort view of the moſt important circumſtances in the hiſtory of this iſland of Britain. The original of a people muſt be conſidered and carefully traced, becauſe whatever monuments are diſcovered to have been among the anceſtors (I mean the firſt planters of countries) will in all probability be found among the poſterity. To diſcover the original of a nation, the name, the national language, the neighbouring people, the reſemblance of its manners, laws, monuments and religion to thoſe of the moſt early ages (though in diſtant countries) may all contribute; but, above all, authentic records (if they can be found) will moſt effectually ſatisfy our enquiries.

Beſides the original people from whence any nation is derived, we have a farther enquiry to make, which is, into what changes and alterations the people ſo derived, have either by war and conqueſt been forced, or by mutual converſe, trade, and alliance have inſenſibly and gradually paſſed; becauſe every ſuch alteration will diſpoſe a people to erect different kinds of monuments, according to

the different cuſtoms which they have contracted by inclination and commerce, or which have been impoſed upon them by their conquerors.

Theſe things being neceſſary to give ſome light into the ſubject of the following papers, it will be worth our while to conſider what may really be diſcovered, what may fairly be implied, what probably be ſuppoſed; but to enter particularly into the Britiſh hiſtory, or endeavour at a regular ſeries of perſons, times and facts, would be as vain in a writer, as it would be unpardonable with regard to the reader. The iſland of Britain is mentioned very ſeldom, and in a few words by the Greek authors now extant [a], ſo that authentic records, relating to our iſland, we have none beyond the times of Julius Ceſar; ſome few remarks of Tacitus we have next; ſome haſty, and general obſervations in the Roman writers of the ſubſequent ages, but none after Tacitus expreſsly, except Gildas, till Bede; and afterwards too many fictions of name, time, and fact (it is to be feared) in the monkiſh times, publiſhed to the world for hiſtory; ſo that there is ſcarce any hiſtory more diſfigured by fable, and more uncertain as to facts, and time, than the Britiſh hiſtory, and every one muſt now deſpair of entering into the particulars of it with any ſanguine hopes of certainty. However, Cornwall being one of the two places to which the natives of this iſland who ſurvived the Roman and other conqueſts chiefly retired, in order to preſerve the little remains of Britiſh blood, and liberty, and having retained the language of the ancient Britans down to the preſent times, we may ſafely conclude, that the hiſtory of Cornwall is naturally included in, and muſt principally be drawn from, that of Britain in general, however imperfect.

CHAP. I.

Of the Name of Britain.

THE original of names is neither the moſt entertaining, nor the moſt inſtructive part of knowledge; but as in the ſeveral opinions of learned men on this head, ſome traces of the ancient hiſtory of our iſland, may now and then be diſcovered, it may not be amiſs to ſay ſomewhat on that head, though, by reaſon of the great uncertainty of ſuch matters, very little may ſuffice.---In the derivation of names no great agreement among the learned is to be expected. I here induſtriouſly omit ſeveral derivations collected with great care by Camden, and his editor, Mr. Speed, and others, where the curious reader may take his Choice of thoſe words which

[a] Ariſtotle, Polybius, Athenæus, &c.

will give him moſt ſatisfaction; and ſhall only make a few obſervations on the ſuppoſitions of Camden and Bochart. Firſt then, if brit or brith ſignifies painted, as Mr. Camden (page xxxv, &c.) affirms, it is not unlikely that our iſland was called by the later Greeks (for Albion was its firſt name as Pliny ſays) Britania, becauſe the inhabitants painted their bodies, this being a cuſtom ſo ſingular, as might well ſerve to diſtinguiſh them from other nations, which is the ſole end of ſuch names: add to this, that thoſe who retired before the Romans, and were pent up in the northern parts of Scotland, were called by the Romans Picts, to denote, as well their cuſtom of painting their bodies, as to diſtinguiſh them from the other branches of the Britans, who were more ſupple, and willing to leave their own national cuſtoms, and conform to thoſe of the Romans. This, therefore, is a very natural ſuppoſition of Mr. Camden, if the cuſtom of painting were general among the Britans, as well as peculiar to their nation, and the word brit, or brith ſignified painted. But it is by no means agreed, that either of theſe words ſignifies painted, in the Britiſh tongue [b]: and farther, what the ancient native Britans called themſelves, and their country, we no where find; but if they had the cuſtom of painting themſelves from the Celts, or Gauls, or from the Scythians, as Bede and Dr. Stillingfleet imagine, it can ſcarce be conceived why they ſhould call themſelves painted, or their country that of painted men, when their next neighbours the Gauls, the Geloni, Agathyrſi, and Scythæ, had the ſame faſhion, and that ſameneſs would prevent all diſtinction: and, indeed, though ſome rich and fanciful perſons among them might paint themſelves, yet it can ſcarce be ſuppoſed that this was a national, univerſal cuſtom [c]. It is more eaſily to be imagined, therefore, that brit or brith ſignifies ſomewhat of the natural ſituation of the iſland, than any thing ſo variable as the cuſtom of the inhabitants. It is further to be obſerved, that the Greeks and Romans in forming the names of places built upon the foundation, which they found ready laid to their hands, either by ſome adjunct making the ancient word more expreſſive, or contenting themſelves to improve the ſound only by a more muſical termination; ſo that brit is very likely to be found (if not in the Britiſh) in ſome other language, akin or parental to it, as we will endeavour to ſhew by and by.

Bochart has recourſe to the Greek name of this iſland, Βρεταννικη, in order to derive it, with the greater probability, from Baratanac, in the Phenician tongue ſignifying a land of tin: but it may with reaſon be objected to this great man's ſuppoſition, that the termina-

[b] No Britiſh word begins with a B as a radical letter: Humph. Lhwyd, Breviar. Sammes, 46. Yet it muſt be owned that Dr. Davis in his Dictionary, and from him Mr. Ed. Lhwyd ſays, Archæol. p. 20. col. 3. W. Brith, painted; brith, ſpeckled. pag. 33. col. 3. Ib. and brithilh, Angl. "Spot fiſh, ſcil. a trout." pag. 34. ib.

[c] Sammes, pag. 70 to 74.

tion

tion of Βρεταννικη is very common among the Greek derivatives[d], and the κ, here, implies not the ſame conſonant neceſſary in the theme, or root from whence the word is taken, and to the root it is that we muſt reſort for the truth of a derivation;—beſides this, it is not very clear in Hiſtory that the whole iſland of Britain was ever famous in all its ſeveral parts, or, indeed, in many of them, for the production of tin; and it can ſcarce be ſuppoſed that what, ſuch a ſmall corner of it as Cornwall, and the Scilly Iſles, was remarkable for, ſhould have credit enough to give name to an iſland ſo many times larger than themſelves. Where a whole, or the greateſt part of a country, was anciently very remarkable forplenty of ſome peculiar commodities, as corn, wine, honey, and the like, there, that a name ſpecifying that commodity, ſhould fix upon it, is not improbable; it is therefore not unlikely that the little Scilly Iſlands ſhould receive the name of Caſſiterides from their tin; but that the vaſt iſland of Britain ſhould receive its name from a metal found only in the moſt remote, and ſcattered extremities, does not ſeem to be probable.

Theſe are the moſt conſiderable derivations of the word Britain; and although it is more eaſy to ſhew the difficulties, and inſufficiency of other etymologies, than to eſtabliſh one unexceptionable in their room: yet, as we are now engaged with names, it may not be amiſs to refer it to the learned as a thing to be conſidered, whether the former part of the word Britain may not be found in the Hebrew language, which, as we are well aſſured, is the ground of the Phenician, and ancient Celtic. In the Britiſh tongue there are many, (See Rowl. Mon. Ill. p. 278.) ſome ſay 300 Hebrew Roots to be found, which will make it not unlikely, to find the root of Brit in that ſacred language. There ברא in Pihal, ſignifies to cut off, or divide, and with the ת added, (an uſual termination of nouns derived from verbs, as ברית fœdus, &c.) will ſignify a diviſion, or ſeparation; and doubtleſs this is the firſt idea that ſtrikes us, when we compare the ſituation of Britain with that of its neighbouring countries on the continent, from which it is ſo entirely divided:

Et penitus toto, diviſos orbe Britannos.

The latter part of this word is—tania; a termination, not unuſual among the Greeks, ſignifying probably, no more than a region, or extent of land, as Camden rightly obſerves. Thus Mauritania is the land of the Moors; Aquitania the land of waters; Luſitania from luſus, (ſays Pliny, lib. iii.); Baſtitania, and Turditania, two provinces of Spain, from the Turdi and Baſti. (Speed, pag. 9.

[d] As Ατλικος, Αθληλικος, Αιολικος, &c.

Rowland

Rowland Mon. illuſt.) Now, if it ſhall not ſatisfy the reader to derive this tania from the Greek verb τεινω, we are inform'd by Pezron that ſtan or tan ſignifies, in Celtic, a region; and ſome others alſo think, that tyn, or tain, or tania, does alſo ſignify the ſame thing, from Tany ſpreading; if ſo, I would only obſerve that as the Celtic is ſuppos'd to have contributed largely towards forming the Greek, Latin, and moſt European tongues, the Greeks might have form'd their τεινω as well as their ταινια from tany or tan in the Celtic, and apply'd it to countries, to which the figure of thoſe countries made it juſtly applicable. 'Tis therefore ſubmitted, whether Bre-tania (as the Greeks write it) may not ſignify a country divided from the continent, and extended in length, both which appellations may certainly with as much propriety be apply'd to Britain, as to any country in the world; for as the Sea ſeparates it from Gaul, and the continent, ſo 'tis to be obſerv'd that the land does not lye round, ſquare, or in any compact figure, but very much extended, and ſtretch'd out in length, as every map will inform us. But whatever the name of Britain may be deriv'd from, the long continuance of it, even from its firſt appearance in hiſtory, down to the preſent time, whereas all, or moſt other countries have loſt their original appellation, is thought by ſome to be for the honour of the nation, and therefore much admir'd and envy'd by foreigners g.

Thus much for the variety of opinions concerning the name of Britain, from which, if we learn nothing elſe, we may certainly learn this uſeful leſſon, that as the original of names appears to be very obſcure and uncertain, and the moſt lucky conjecture is not likely to make us much wiſer or better, it is by no means worth the while too tenaciouſly to perſiſt in one's own ſenſe, or to labour induſtriouſly to obtrude it upon others.

CHAP. II.

Of the ancient Inhabitants of Britain.

WE are not likely to find greater certainty and ſatisfaction in our enquiries about the firſt inhabitants, than about the name of this country; but, indeed, Britain is not ſingular in this point, nor our hiſtory more defective than that of our neighbours; the firſt planting of countries lying at too vaſt a diſtance in the ſpace of time to admit of a diſtinct view. In this proſpect, as in others upon land

g Scawen's MS. &c. penes C. Lyttelton, LL. D. Epiſcopum Carliolen.

or water, what we ſee with our utmoſt ken, we know not whether they be the real hills or mountains of the land we are bound to, or whether they may prove any thing more than ſome deceitful clouds that may diſappoint our expectations. I ſhall not therefore detain the reader long in theſe obſcure paths, but only endeavour to trace the inhabitants of this iſland ſo far back, as to ſhew their relation and reſemblance to thoſe eaſtern nations of whom we have ſome profane as well as ſacred hiſtory remaining; like cuſtoms, and like monuments appearing upon the records of ſome countries, and exiſting in reality in others (though at a great diſtance) affording us the ſureſt light, and the moſt reaſonable deductions towards illuſtrating the antiquities of all countries which bear ſuch an affinity.

It is in vain to enquire at what time this iſland of Britain firſt receiv'd it's inhabitants; but in all probability it was not a long time uninhabited, after its neighbouring nations, Gaul, Germany, and Spain were once peopled; and, conſidering the temperate climates of theſe nations, the fertility of their ſoils, and the quick increaſe of mankind, but more eſpecially the will of God, which plainly appears to have been, that, what he had ordain'd for the uſe of man ſhould be us'd and enjoy'd [h], this cannot be ſuppos'd to be very long after the diſperſion of mankind at Babel. The diſperſion happen'd, according to the Hebrew chronology, about the 1011ſt year after the univerſal deluge [i]; but this being much too early for a ſufficient number of perſons, even to have form'd one large kingdom, much leſs ſo unwieldy and tumultuous a number, as required a miraculous diſperſion from heaven, and was ſufficient to form many colonies and kingdoms in the different climates of the world, the Samaritan computation is reckoned more worthy to take place, and this ſets the birth of Peleg (at whoſe birth this diſperſion happened) about the four hundredth year after the flood: this will afford time for mankind to increaſe, and, forgetting the ſmart of God's judgements, to form ambitious deſigns againſt the decrees of heaven; time to combine together, and think their numbers would protect them from any future deſolations [k]; in ſhort, about 400 years after the flood, mankind may well be ſuppos'd proud of their numbers, and God thought ſuch numbers fit to be divided (as being ſufficient to plant the moſt conſiderable parts of the world), and that the world itſelf, as well as the Inhabitants thereof, might be equally benefited by ſuch a ſeparation. After this diſperſion at

The weſtern parts of Europe inhabited ſoon after the diſperſion.

h "And God bleſſed them, and God ſaid "unto them, Be fruitful and multiply, and *re-* "*pleniſh* the Earth", fill it, ſays the Hebrew. Gen. i. 28. So again immediately after the Deluge "God bleſſed Noah and his Sons; and ſaid "unto them, Be fruitful, and multiply, and "repleniſh the earth." Gen. ix. 1.

i Bochart is of the ſame opinion. Geog. Sac. Lib. II. Ch. xiv.

k See Univerſal Hiſt. Lib. I. Ch. ii.

Babel,

Babel, it could not be many years before ſuch a country as Europe was poſſeſs'd in all, at leaſt its moſt temperate parts[1]. Some people, indeed, are for allowing ſeveral ages for this. They ſay that before mankind ſpread into different climates, and would forego their habitual ſettlements, friends, and relations, they muſt be much preſs'd by numbers; conſequently, time muſt be allowed for their increaſe, (without ſuppoſing the interpoſition of an unneceſſary miracle, which is abſurd) nay for ſuch an increaſe, as muſt have made it uneaſy for them to ſtay together, which, after the firſt plantation of the earth by the poſterity of Noah, and indeed after the diſperſion too, muſt have been ſome hundreds of years at a moderate computation. But in this opinion, the diſpoſitions of mankind in thoſe early ages, and the determin'd will of God to have all (at leaſt the moſt conſiderable) parts of this world poſſeſs'd, cultivated, and, like houſes made wholſome by habitation, do not ſeem to have weight enough allow'd them. For, firſt, in thoſe early ages, after the flood, a vaſt and quick increaſe of numbers may be juſtly allow'd to mankind; owing, as may be ſuppos'd, to their longevity, and their bodies continuing ſtrong and nervous, ſome ages longer than they do at preſent: beſides, ſoon after the diſperſion, we can't but imagine that it became the general diſpoſition of mankind to migrate from one country to another; curioſity either inſpiring them with a deſire of exploring different regions, hoping ſtill to find what was better, that they might at laſt chuſe which was beſt of all, and ſettle there, and in continual apprehenſion as they were in thoſe unſettled times, leaſt other names, and nations ſhould prevent, and take the title of firſt poſſeſſion from them: at the ſame time, as they journey'd, 'tis natural to ſuppoſe, that one portion of land might ſuit one, or more families, one country another tribe, and a third might have ſomething particularly agreeable to another ſet of men. Mankind (at leaſt as various then as now) as they paſs'd from one country to another, left none without ſome inhabitants, there being hardly any ſituation or climate which would not engage ſome particular tempers to ſettle in it; not to mention, that the aged and weary, with thoſe whom they could influence, would willingly put an end to their journeyings, wherever their fatigues were imagin'd to be, or really were, inſupportable. All this while, for the ſame reaſon that God

[1] Japhet (under the name Iapetus, famous in Europe, according to many learned men (Boſſuet's Univerſal Hiſt. p. 10.), having himſelf peopled the greateſt part of the weſt.—Bochart is alſo of opinion, that of the ſeven ſons of Japhet, two, viz. Thiras and Javan, came into Europe. Thiras took poſſeſſion of Thracia and Myſia, and the north of Europe. Javan the ſouthern parts, Greece, Italy, Gaul, and Spain. Geogr. Sacr. Lib. III. Cap. i. — "Mankind journey'd, (ſays Theoph. Antioch. quoted in Camden laſt edit. page 12.) "till they came even to Britain. Ex omnium "Hiſtoricorum fide certum eſt Gomerum, ſeu "Aſchenazen, cum aliis Noemi nepotibus Gal-"liam primos inhabitaſſe."

Bulæus in Friek, p. 154.

diſpers'd them firſt from Babel, God's pre-diſpoſing power attended them; made them curious after foreign countries, and willing and earneſt to make new ſettlements, even before the firſt ſettlements of the immediate deſcendants of Noah can be ſuppos'd to be regularly eſtabliſh'd, or form'd into well-govern'd ſocieties: it was indeed in ſome meaſure neceſſary for the preſervation both of man and beaſt, that this wandering temper of mind ſhould prevail, and this is the reaſon that we find the patriarchs Abraham and Jacob ſo unſettled, changing their countries ſo eaſily, whenever the want of provender or victuals pinch'd themſelves or cattle. This is the reaſon that Eſau or Edom went from his father's habitation, and ſettled far to the ſouth, and the Scythians, of the ſame ſtock with thoſe who peopled the weſt of Europe, liv'd in their waggons, in a ſtate of continual motion, down to the times of Auguſtus [m]; and this cuſtom of the Scythians I muſt obſerve could be no new thing, no improvement of what was before, but very likely the manner in which the firſt diſpers'd from Babel convey'd their wives, children, and aged, and continued ever after ſo to do. Thus then, the increaſe of numbers, man's natural curioſity, the inability of the earth to maintain any great numbers in one ſpot, 'till the invention of tillage, and above all, the gracious deſign of the deity to have all his earth inhabited, co-operating to one and the ſame end, it became the faſhion of the age, after the diſperſion, to migrate; and we may reaſonably conclude, that they no ſooner had reſted themſelves a little, after their long travels, but thinking every thing better which was to come, and at a diſtance, than what they then enjoy'd, a great part of their numbers ſtill mov'd on, not only through plains, and over mountains, but we have reaſon to believe, that in theſe early times they boldly attempted the rivers and lakes, making uſe of floats, and ſuch ſhips, as they had either by tradition learn'd Noah's ark to have been, or ſuch, as their moſt ingenious mechanicks could then contrive: here alſo, we may imagine that there was no mountain ſo high, nor any lake ſo wide, nor any river ſo rapid, but that the bolder and more intrepid ſort would pique themſeves upon getting over the difficulties they met with. This ſet the ingenious to invent proper machines, and veſſels, to put ſuch adventurous deſigns in execution; and that this muſt ſoon have happen'd, after the diſperſion, nay at the very diſperſion itſelf, will appear to every one, who will give himſelf the trouble to ſurvey the country of Meſopotamia; from whence, without boats or ſome contrivance of the ſame kind, no people could convey themſelves into any country beyond the great and navigable rivers of Tygris and Euphrates. Sailing, 'tis true, was the invention

[m] Hor. Car. Lib. III. Ode 24. See Herodotus.

of

of after ages, and is aſcrib'd to Dedalus, the generation before the Trojan war; but boats, or ſmall ſhips, with oars, were much more ancient, and things which Noah and his ſons, having experienc'd the ſecurity of the ark (built by God's own appointment and direction), could by no means be ignorant of, nor their deſcendants be careleſs enough to want the ſervice of, in their peregrinations [m]: but to return, — ſo reſtleſs and inquiſitive after new countries muſt the firſt ages after the diſperſion have been, that they no ſooner ſaw an iſland but we muſt imagine ſome of them were fir'd with a deſire of ſurveying and poſſeſſing it. As ſoon, therefore, as the poſterity of Japhet had ſpread themſelves over the weſtern parts of Europe, and had poſſeſs'd the ſea ſhores of Gaul, they ſaw no doubt the oppoſite coaſts of Britain, and were ſoon inclin'd to adventure over, and ſee what ſort of country it was, and how well it deſerv'd to be inhabited: this appears to have been the prevailing paſſion of the age. To have waited 'till their firſt ſettlements were compleated, to fear the injuries of different climates, to be captivated with the eaſe and plenty which they might almoſt every where in the ſouth of Europe have enjoy'd, to be terrify'd by the Alps, Apennine, or Pyrenean hills, by the width of rivers, and arms of the ſea; to ſit down contented 'till their prodigious increaſe of numbers ſhould make them divide again, and brought them under a neceſſity of moving on farther; all theſe ſeem to be diſpoſitions ſuiting well enough an age of luxury and eaſe, but foreign and unnatural to the firſt ages after the flood, and entirely oppoſite to the principal intention of God at the diſperſion, which was, to have the ſeveral parts of his terreſtrial globe poſſeſs'd, cultivated, and improv'd.

Britain ſtocked with inhabitants probably ſoon after Gaul.

And here, perhaps (ſince the peopling America is a circumſtance in hiſtory ſo difficult to account for), it may well deſerve the thoughts of the learned, whether, whilſt this travelling humour prevailed, the great continent of America might not have received its firſt inhabitants from ſome hardy adventurers, who, coaſting from the northern parts of Aſia and Europe, into the American continent, and ſoon after divided by the polar ſnows from the reſt of mankind, at a time when letters were ſcarce known, no records kept, and no religion ſettled, kept journeying ſtill towards the ſouth, in a ſhort time loſt all traces of the parents they ſprung from; and were indeed loſt to them 'till the great diſcoveries of Columbus. But however that be, 'tis reaſonable to imagine, that the iſlands near the continent, and to be ſeen from thence, were ſoon peopled after the continent was inhabited, and that Britain, among the reſt had her inhabitants as ſoon as, or but very little after, Gaul.

[m] A ſhip was the ſymbol of Saturn, who was Noah. Bochartus, Stillingfl. Orig. Sacr. 592.

Janus was alſo Noah; and Plutarch in his Roman Queſtions, ſays, that the ancient coins had on one ſide the image of Janus with his two faces; on the other, the hinder part of the ſhip. Ib. ut ſupra. Stillingfl.

CHAP. III.

First Inhabitants from Gaul, and Gaul only.

AS we received our firſt inhabitants much about the ſame time with Gaul, becauſe from thence our ſhores are to be diſcover'd, ſo it is alſo moſt likely, that we had our firſt inhabitants from Gaul, and for the ſame reaſon [n]: for as ſoon as the cliffs of Kent were obſerv'd from the oppoſite ſhores, the ſame reſtleſſneſs (for it can't be call'd neceſſity) which may be ſaid rather to have ſcatter'd inhabitants over the face of the earth, than to have planted it regularly, and repleniſh'd it, brought them over into Britain. Theſe were likely the firſt inhabitants which this iſland receiv'd after the flood; for ſhould we allow with Tacitus, that the northern inhabitants came from Germany, the eaſtern only from Gaul, and thoſe of the ſouth from Spain (an opinion not eaſily maintain'd), yet the Gauls muſt have come in firſt; it being more probable that thoſe parts which lye within ſight of the continent ſhould firſt prompt the adventurous to croſs the ſtraits, than that the other parts ſhould be planted firſt by perſons, who had nothing before their eyes to make them attempt ſo dangerous a paſſage.

Thus much then is moſt agreeable to truth, that our firſt inhabitants came from Gaul [o]; it being but a ſhort paſſage betwixt the ſhores, and Britain plainly thence to be diſcerned by the naked eye, and what Tacitus [p] gives, as reaſons that the inhabitants ſhould come from three different places, becauſe of the reſemblance the inhabitants of the north bore to the Germans, thoſe of the eaſt to Gaul, and of South Wales to Spain, will prove no more, than that theſe parts of our iſland, being oppos'd to the different countries of Germany, Gaul, and Spain (tho' indeed the Silures can ſcarce be ſaid to be oppoſed to Spain but in one certain ſenſe, which will be taken notice of preſently), had by their mutual correſpondence, trade, alliances, or conqueſts, contracted a reſemblance of manners, or, as he himſelf ſuppoſes [q], from a like climate, had a likeneſs of complexion, ſtature, and conſtitution. Others have thought, that the Phenicians, others that the Grecians planted ſome part of the ſea coaſts, leaving colonies behind them, but the great uniformity (even in the moſt important

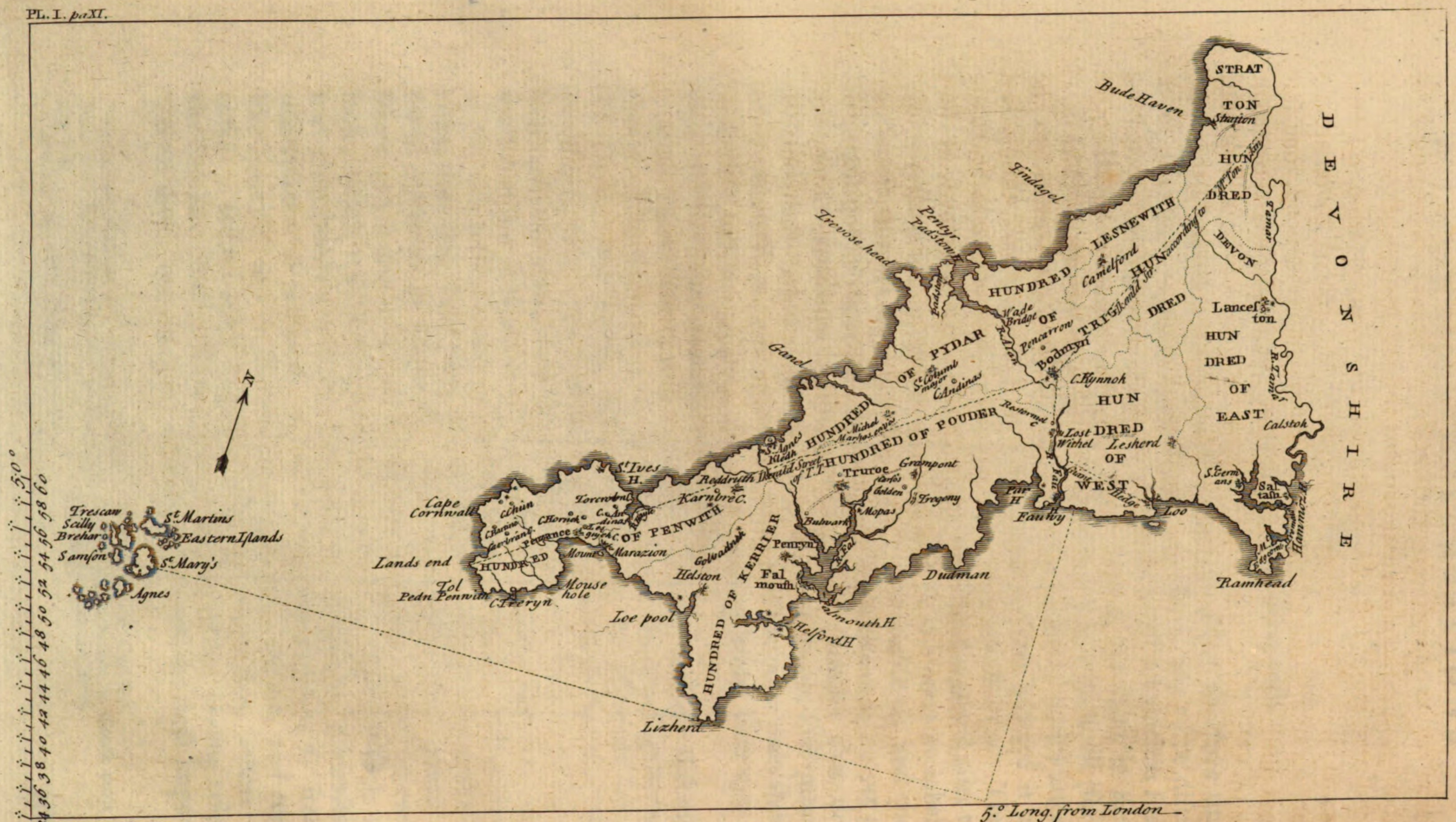
[n] Britannos Gallicæ eſſe originis conjectat Jornandes. Hiſt. Goth. Cap. ix. ſays Bochart, page 165.

[o] Bochart, page 1187. Camd. Pr. p. xv.

[p] Vita Agricol. Cap. iv.

[q] Seu procurrentibus in diverſa terris poſitio cæli corporis habitum dedit.

articles)



Map of the COUNTY *of* CORNWALL *and the* SCILLY ISLANDS

⊙ Ancient Cast.s ✱ Where Roman Coins have been found ..... Where Roman Ways are suppos'd ‖ C. Castle ‖ R. River. ‖ H Harbour.

articles) to be obſerv'd among the ancient Britans, proves them of one original; therefore that the inland inhabitants were Αυτοχθονες, and Aborigines, and the maritime parts peopled from different countries, is a groundleſs ſuppoſition; for indeed there are no footſteps of any more than one language, one prieſthood, one ſort of monuments every where among them; and wherever the ancient Britans were neceſſitated to retire, as into the north of Scotland, Wales, Cornwall, Cumberland, and Bretagne in Normandy, there the remains of one and the ſame language common to all are ſtill to be found; there the ſame monuments, civil, military, and religious, remain; and therefore the ſame cuſtoms, and religion, are to be inferr'd, and all contribute to ſhew that they had one original.

As we came from Gaul, ſo we had the ſame language which the ancient Gauls us'd [r]. Thus the leaders of the Gauls who ſack'd Rome, had names which were of Britiſh derivation; and this made Mr. H. Lluyd imagine them to be Britiſh kings [s], whereas at that time, Gaul and Britain, and partly Germany too (for they were the Galli Senones, a people of North Germany, as Tacitus aſſures us, who ſack'd Rome [t]) had the ſame language, as ſprung from one common ſtock, and this language continued equally the tongue of both nations 'till Ceſar's time. Tacitus [u], ſpeaking of our reſemblance to the Germans and Spaniards produces (as is carefully to be obſerv'd) only ſome conſtitutional likeneſſes, as that the northern Britans have large limbs, long yellow hair, like the Germans; the ſouthern people of Wales (viz. the Silures) were ſwarthy, with curl'd hair like the Spaniards; and even theſe were but imaginary reſemblances, and on which Tacitus lays very little ſtreſs: but when he treats of the coming in of the Gauls, there he inſiſts on the probability of the fact, intimating, that there was not much to be ſaid for the other opinions [w]; in which it is to be obſerved, that we have no German or Spaniſh language ſo much as intimated to have remain'd in thoſe parts of Britain, which, if the people had been intruders from Germany and Spain into Britain, they muſt, in ſome meaſure, have preſerv'd, all nations being willing to retain their native language; but when he comes to the parts oppoſite to Gaul, there he mentions an agreement in language, cuſtoms, and every thing elſe almoſt, betwixt the two nations. And when the Saxons had driven the ancient Britans into Wales and Cornwall, they were call'd Galli; Wales, Gallia; Cornwall, Cornugallia; all expreſſing the ancient Britans to have been one and the ſame people, as to origin, with the Gauls upon the continent. Some

[r] Boch. Vol. I. page 1200.
[s] Humph. Lluyd, Brev.
[t] See Elias Sched. page 7.
[u] Vit. Agric. ut ſupra.
[w] "In univerſum tamen æſtimanti Gallos vicinum ſolum occupaſſe credibile eſt."

may

may think that it derogates from the dignity of our country to allow of a Gauliſh original, but, be the conſequences what they will, whenever we are in ſearch after TRUTH, although we diſcover her in ruins and rubbiſh, we muſt acknowledge, and revere her.

The Gauls in Ceſar's time knew little of Britain;

If it ſhould ſeem ſurprizing, that in Ceſar's time the Gauls knew ſo little of Britain, that he could get from them no preciſe informations, what ſort of men, places, ports, or harbours, this iſland contain'd; it may be anſwer'd, that the Gauls (as Ceſar himſelf aſſures us) were perpetually engag'd either in publick national wars, or in inteſtine and private quarrels; that people of ſuch a caſt have neither leiſure, nor curioſity to inſpect their neighbours affairs, eſpecially thoſe which have no intimate connexion with their own; that they know little of countries but thoſe thro' which their incurſions are generally made; that the Britans being happily divided from ſuch people by the ſea, their aid was not uſually ſought; never perhaps, unleſs againſt ſo formidable an enemy as the Romans, at which time, the Britans afforded the Gauls all the aſſiſtance they could, as, doubtleſs, foreſeeing that if the Gauls were once conquer'd, they themſelves could not long be free: it may be anſwer'd alſo, that ſuch inhabitants as paſs'd from Gaul to Britain, at the firſt plantation, came many centuries before, and had worn out that relation of blood and friendſhip, which, in the beginning, muſt have ſubſiſted betwixt perſons of the ſame nation.

That the Gauls uſed to trade hither, Ceſar informs us [x], and conven'd all the merchants, hoping for ſome ſatisfaction in his enquiries about Britain, but in vain; they knew, or at leaſt pretended to know, nothing more than the maritime coaſt oppoſite to Gaul, their buſineſs being to exchange merchandizes, and return, not to make any curious remarks on the extent of the iſland, the diverſity of inhabitants, their diſcipline of war, and the commodiouſneſs of their harbours. If none, therefore, but theſe traders were accuſtomed to come into Britain, 'tis no wonder that in proceſs of time the Gauls became ſo much eſtranged to this iſland, altho' firſt peopled by them: Britain affording room enough to its inhabitants to ſpread and employ themſelves, and producing every thing neceſſary for their uſe, was a little world to itſelf; and the Gauls having more intercourſe with thoſe neighbours who were leſs divided from them, neglected a correſpondence, which could not be carried on without the danger of the ſea. The Britans, ſituated as they were, could not be often their enemies, and their aid, and aſſiſtance in time of need, muſt have been precarious, therefore they were not much to be depended upon as friends: ſo that with regard to the Gauls, the ſituation of the Britans did not permit them often either to be friends or enemies;

[x] Lib. IV. de Bell. Gall.

and it is therefore the leſs to be wondered at, that two nations, ſo divided, ſhould become ſo little known to each other as they were in Ceſar's time.

However, it may be reaſonably ſuſpected, that the Gauls were not very ready to give Ceſar all the informations in their power; for ſome intercourſe was always maintain'd, and Britain aſſiſted the Gauls againſt the Romans, which was Ceſar's chief pretence for invading the iſland, tho' ambition was his true and real motive. The Gauls had their prieſthood of the Druids from Britain, as Ceſar tells us; and whenever any difficulty aroſe relating to the Druid ſect or diſcipline, they ſent ſome perſons into Britain to be more exactly inform'd of the truth[y]. This maintain'd a ſort of religious correſpondence betwixt the two nations, which, together with their trade, confeſſedly carried on by the Gauls, will ſhew, that betwixt Gaul and Britain there was a more open communication, than betwixt Britain and any other nation.

and inform'd him probably of leſs than they knew.

To bring theſe firſt inhabitants out of Gaul into Britain with greater eaſe, ſome will have this iſland join'd to the continent by an iſthmus or neck of land which reach'd from Dover to Calais; but as this has no foundation in hiſtory, nor any neceſſity to juſtify it, or reconcile us to the ſuppoſition that ever any ſuch union ſubſiſted ſince the deluge, I ſhall not take up the reader's time with refuting, what the learned Verſtegan is ſo fond of, and might as juſtly demand our notice as moſt authors, if he had been as good a naturaliſt as antiquarian. The reſemblance and uniformity in the ſtrata of the cliffs in Britain, and the oppoſite ones of Gaul, is allow'd, but will not prove or infer any union ſince the deluge, which it ought to do, if it be admitted as an argument in favour of transferring more eaſily the inhabitants of Gaul into Britain. Indeed, there is no more occaſion to ſuppoſe Britain join'd to the continent, than to ſuppoſe the Grecian iſlands neceſſarily join'd to the continents of Ionia and European Greece, in order for them to receive their firſt inhabitants with the greater facility.

That the weſtern parts of this iſland (viz. Devon and Cornwall) were firſt diſcover'd by the Phenicians[z], and by them inhabited, has no other foundation than that the names of places in theſe parts may be deriv'd from Phenician words, which is too deceitful a ground to build on, eſpecially conſidering they may all be found in the Britiſh tongue, which, as ſpoke in the ſeveral extremities of the iſland (where the Phenicians never traded), has great affinity with the Hebrew; and therefore we muſt take care how we attribute to the Phenician traders, names which may be found in our own Britiſh, a language deriv'd in a great meaſure from

[y] Cæſar, Lib. VI. [z] Samm. page 59.

the Hebrew, to which primarily the Phenicians alſo owed their whole language [a].

CHAP. IV.

Of the Gauls.

IT being moſt probable that Britain had her firſt inhabitants from Gaul, we will next enquire into the original of the Gauls, and endeavour to trace them as far as we can; becauſe the more we can diſcover of them, the more we ſhall know of ourſelves, there being but one fountain to both theſe ſtreams.

The ſame people which the Romans call'd Gauls, were in their own tongue call'd Celts, even in Ceſar's time [b]: and the name of Celts was anciently of great extent, comprehending all thoſe nations who were ſometimes diſtinguiſh'd by the name of Scythians, Celto-Scythians, Getæ, Galatians, Gallogrecians, Celtiberians, Teutones, Germans, and Gauls [c]: but this great portion of mankind was ſtill more anciently, and when more united, call'd Cimbri; and this laſt name reaches up to the DISPERSION, being deriv'd, as moſt authors agree, from Gomer, the leader of thoſe who came from Babylon, into the weſtern parts now call'd Europe: ſo that the Celts are deſcended from the Cimbri; and tho', ſoon after, the name of Celts prevail'd, and was adopted by the greateſt part of this people and their deſcendants, yet ſome part of theſe weſtern nations retain'd the name of Cimbri, and were a moſt powerful nation as late down as the time of C. Marius; and traces of this firſt name are ſtill found in the appellations of ſome countries and people; and thoſe who choſe the name of Celts were ſometimes called Cimbrians, and the Cimbrians Celts, as being but one people originally, diſtinguiſh'd afterwards by two names. This is ſufficiently prov'd [d], for in the Cimbrian war (as it is call'd by moſt hiſtorians) Cicero ſays, that Marius vanquiſh'd the Gauls, inſtead of calling them Cimbrians. The ruffian hir'd to kill Marius, Lucan calls a Cimbrian; Livy and Plutarch call him a Gaul. Thoſe who plunder'd Delphi, under Brennus, are generally call'd Gauls, but Appian in his Illyricks calls them Cimbri. Now the Gauls and the Celts are two words from the ſame theme. Let this ſuffice as to the name. As to the countries, they were ſpread from the ſea ſhores of Britain, and Gaul, as far eaſt as the

[a] See Mon. Illuſt. Bochart, Vol. I. p. 329.
[b] Ceſ. de Bell. Gall. Lib. I.
[c] Plin. Lib. IV. Cap. XII. Eli Sched. (ex Diod. Sic. Lib. V.) page 6. Luc. Flor. Lib. I. Oroſius, Lib. V. Salluſt. Jugurth. Eli Sched. pag. 8 and 10. Shering. 54.
[d] See Camd. Brit. page 7. and Speed's Chr. page 12.

Palus

Palus Meotis, at the extremity of the Euxine ſea; where, from one branch of them, the Cimmerian Boſphorus takes its name: under the name of Cimmerii, they inhabited the northern coaſts, even to the ſea which lyes off Archangel in Ruſſia: Celtiberia, a great part of Spain, was ſo call'd from a branch of the Celts, which ſettled on the river Iberus: Gallia Narbonenſis was another ſouthern ſettlement of the ſame people[e]: there were alſo the Celtæ Ciſalpini, and Tranſalpini; ſo that if we except the ſouthern parts of Italy, Greece, and the iſles of the Ægean ſea (which had perhaps their inhabitants from the Syrian continent), all Europe may juſtly be ſaid to have been peopled by the ancient Cimbri, or (as they were ſoon after call'd) Celtæ.—The Gauls, then, were the ſame as the Celts, and the Celts the ſame people originally as the Cimbri.

The beginning of this conſiderable nation is not to be determin'd with any exactneſs as to time, or their common parent; but Joſephus[f], from the traditions of the Hebrews, ſays that Japhet, ſon of Noah, had ſeven ſons, who planted themſelves partly in Aſia, from the mountains Taurus and Amanus, to the river Tanais, and partly in Europe as far as Cadiz, at the Straits Mouth. By this ancient teſtimony it will be probable, that the firſt inhabitants of Europe were one of theſe portions of mankind, which were diſpers'd from Babel, and coaſting round the Euxine ſea, directed their general courſe towards the north, as other portions did to the other parts of the world. Having got round the extreme parts of the Euxine ſea, which firſt oppos'd itſelf to their northern paſſage, part ſtay'd in Scythia, whilſt others ſteering weſterly (and in every country ſome chuſing, as we may imagine, to leave the main body, and ſtay behind) great numbers continued their courſe, till they came to the weſtern coaſts of Gaul: thus, this vaſt country of Europe was at firſt thinly beſprinkled with people, God Almighty dividing them into ſmall parties[g], in order to erect little kingdoms, and ſtates more proportioned to the arts and knowledge of governours, and more convenient to promote induſtry and obedience in the general maſs of mankind, than when leſs divided, or throng'd together in one vaſt unwieldy empire: accordingly, theſe ſeveral diviſions ſoon finding themſelves much ſcattered from their late fellow travellers, form'd ſo many little ſocieties, and diſtinct governments, which kept no records or publick regiſters relating to their original, being wholly taken up with tilling lands, and feeding cattle, wildly intent upon preſent qualifications, and regardleſs of what was paſt. Such a ſituation admitted not the leaſt attention to letters, and the

[e] Eli. Sched. page 16. de diis German. [f] See Sheringh. page 403. [g] Gen. xi. 8, 9.

liberal

liberal arts (which neither ſhoot nor flouriſh but under the ſhelter of peace and government); theſe things, I ſay, inevitably produc'd an utter oblivion of their being deriv'd from one common ſtock. At the ſame time the different climates in which they ſettled ſoon begot different conſtitutions of body, and different temperatures of mind; hence the difference of their cuſtoms and manners: different manners made different prohibitions and different penalties neceſſary; hence different laws. From the little intercourſe maintain'd betwixt the ſeveral branches that firſt peopled Europe, their language, at firſt one and the ſame (I mean the Celtick), became differently pronounc'd, differently modell'd by their leading and moſt ſtudious men; ſome words were forgot, and in thoſe firſt ages (having no books, without which a language cannot continue long the ſame) new words muſt be fram'd, as often as neceſſity oblig'd, and every ſtate muſt have a particular name, to diſtinguiſh it from others: hence they became ſo many different nations, and each nation, jealous of it's own honour, contended with its neighbours for dominion, antiquity, and country. Frequent enmities effac'd all remembrance of blood, and made them too often induſtriouſly alter their language, cuſtoms, and religion, leſt they might ſeem too like, and therefore to have borrow'd from their neighbours: thus the Celtæ or Cimbri (as well as the reſt of mankind) became ſo many diſtinct nations, their laws, manners, names, language, and religion all different, though the people were ſprung from one ſtock, and but ſo many different branches from the ſame root.

By what degrees theſe changes happen'd to that part of Noah's poſterity which peopled Europe, or in what length of time they had overſpread the country, is hard to determine; but though they can't be ſuppoſed to have extended themſelves through ſo large a tract of land ſuddenly, and in a few years; yet, it being God's manifeſt deſign (as is before obſerv'd) that each part of the earth ſhould have it's ſhare of inhabitants without any longer delay [h], it can hardly be imagin'd, that they were more than a century, or two at moſt, making their way from Babel to the uttermoſt coaſt of Gaul: this ſeems the more probable, becauſe of the many Hebrew roots found in the old Celtick (the mother tongue whence all the languages of Germany and Gaul are deriv'd [i]): now, it is not likely, that theſe Hebrew roots would have been retain'd in

[h] As to this, Moſes is ſo expreſs that he repeats God's ſcattering them from Babel, upon the face of all the earth, in two immediately ſucceeding verſes. Gen. xi. 8, 9. "So the Lord "ſcattered them abroad from thence upon the "face of all the earth: and they left off to build "the city. Therefore is the name of it call'd "Babel, becauſe the Lord did there confound "the language of all the earth: and from thence "did the Lord ſcatter them abroad upon the "face of all the earth."

[i] Bochart, Sac. Geog. Lib. I. Cap. xliii.

ſuch abundance, if they had been many centuries upon their journey, languages altering, we know, in proportion to their age, eſpecially where no books of genius appear to fix the language, and to which recourſe may be had, as to a juſt ſtandard of purity, and elegance.

That this people (the Celts or Gauls) increas'd prodigiouſly is the opinion of all hiſtory [k], their northern climates more conducing thereto, perhaps, than hotter countries; and to this quick increaſe were principally owing the ſeveral irruptions which they made into the eaſt and ſouth. But here I would beg leave to obſerve, that 'tis not likely that this, or any other populous nation would make invaſions upon inhabited countries, as long as they had before their eyes any countries or iſlands unpeopled, in which they might beſtow their ſuperfluous numbers, and make ſo much more commodious and ſecure ſettlements; long before theſe eaſtern eruptions, therefore, they had probably ſpread their offspring into the iſles of Britain, and Ireland, and when they had at laſt no farther country at hand, into which they could tranſplant their numbers, they recoil'd, as having no farther weſt to go, and began their eruptions; ſome threw themſelves into the eaſtern countries, and ſat down at the Cimmerian Boſphorus; another part pierc'd as far as Galatia; ſome, at one time plunder'd Greece, and were call'd Gallo-Grecians; ſome made a ſettlement in Spain, and gave riſe to the people thence call'd Celtiberians: and at another time a branch of the ſame people took and plunder'd Rome, and ſettled in the north of Italy. The ſame people, in later times, and for the ſame reaſons, under the name of Hunns, Goths, and Vandals, overwhelm'd the tottering empire of Rome, which doubtleſs they would never have attempted at ſuch hazard, had they any country or iſland before them, in which they could diſtribute, with ſafety, ſome of their multitudes. We may therefore, by parity of reaſon, conclude, that the Cimbri or Celts, as they were afterwards call'd, peopled Britain, and afterwards Ireland, before ever they made any irruption, either into Aſia, or the ſouthern parts of Europe: and this concluſion, if true, will ſerve to ſhew us that before the Cimmerian Boſphorus had its Cimmerii, Spain its Celtæ, and Galatia its Gauls, Britain was inhabited. The reaſons on which this concluſion ſtands are obvious, no people being willing to face all the dangers and hardſhips of war to procure themſelves habitations, whilſt at the ſame time there lyes an uninhabited, plentiful, and well ſituated country near at hand, which they may take poſſeſſion of without oppoſition.

[k] Poſidonius, Eli. Sched. page 10.

Such is the train and ſeries of this people which we have from hiſtory; from the Cimbri came the Celts, from the Celts the Gauls. The Celts are confeſſedly very ancient; and yet, as Appian Alexandrinus ſays [l], they were deſcended from the Cimbri; which was therefore the moſt ancient name of the firſt planters of Europe, and deriv'd probably from the name of their chief leader Gomer, eldeſt ſon of Japhet, to whoſe lot Europe fell, as moſt authors agree. From the Celts came the Gauls, and from the many reſemblances betwixt the Gauls and Britans, the Saxons and others call'd the Britans Gauls. The Britans however have ſtill higher eſtimation of their own antiquity, and know no other name for their people but Cumbri [m]; by this appellation aſſerting their deſcent from the Cimbri, and not acknowledging an original even ſo modern as a Gauliſh, or even Celtic.

CHAP. V.

What the ancient Inhabitants of Britain knew, or thought of their own Original.

IN Ceſar's days the Gauls had quite loſt ſight of their original, all of them giving out [n], that they were ſprung from Dis; that is, from the Earth [o], according to their meaning, but Ceſar ſeems to mean Pluto, or the God of darkneſs [p]. The inland inhabitants alſo of Britain, call'd themſelves e Terrâ nati, although the maritime parts, with greater judgment, acknowledged themſelves ſprung from the Gauls. Now both thoſe who aſſerted that they were deſcended from Dis, and thoſe who called themſelves e Terrâ nati, meant the ſame thing, acknowledging equally that they could not tell how, or when they came thither: "Αυτοχθονας appellat "(viz. Ceſar, ſays Leland of the Britans) tanquam in terrâ ipsâ "genitos, quòd antiquioris originis eſſent quàm ut generis ſui pri-"mordia cognoſcerent [q]." "Acheloüs Terræ fuiſſe filius dicitur, "ut ſolet de his dici, quorum per antiquitatem latent parentes:" ſays Servius ad Virgil. Georg. I. ver. 9.

Some indeed will have Dis to be the ſame as Tuiſco, or Tuiſto: if ſo, Tuiſco being the generally allowed father of all the German nations [r], the Druids, who inform'd the Gauls [s], that they were ſprung

[l] Speed, page 13. [m] Ibid. page 12.

[n] Ceſ. Bell. Gall. Lib. VI.

[o] See Tully, de Nat. Deor. Lib. II. Pantheon, page 251. Ceſ. Eli. Sched.

[p] Unleſs Dis-pater be the ſame among the Gauls, as Dies-piter (viz. Jupiter) among the Greeks (as Bochart imagines) which is not ſo likely.

[q] Shering. page 396.

[r] Suppos'd to have liv'd before Abraham. See Cluver page 6. and Sheringham, ibid. ut ſupra. Cluverii conjectura. Teuth idem eſt qui Græcis Θεος; Τους, Dorice Δυς: Latinis Deus ſeu Dius & Dis.

[s] Ceſ. Lib. VI.

from

from Dis, preſerv'd it, doubtleſs, among their traditions, that the Germans, Gauls, and Britans, were all deſcended from that nation, which under the conduct of Tuiſco peopled all the weſtern parts of Europe; and this will be ſtill a more expreſs teſtimony to all our former reaſonings about the Gauls and Britans being but different colonies of one people. Some writers, however, treat the whole ſtory of Tuiſco as fable, and the forgery of Annius of Viterbo, and Aventinus, who, by inventing names and facts, and applying them to traditions, which had perhaps truth at the bottom, have (as ſome of our Britiſh Hiſtorians are ſaid to have done) brought the tradition itſelf into ſuſpicion and contempt: but Tacitus is a very good evidence, that it was in his time the opinion of the whole German nation, that they were ſprung from Tuiſco, or Tuiſto[t]. "Celebrant Carminibus antiquis (quod unum apud illos "memoria et annalium genus eſt) Tuiſtonem Deum, Terrâ edi-"tum, et filium Mannum originem gentis, conditoreſque." If any one can doubt whether Tuiſco, and Tuiſto, are the ſame, he ſeems to me more ſcrupulous about a ſingle letter, than in matters of ſuch antiquity, and among nations ſo little exact in writing, there is occaſion to be. Thus far, then, it may be excuſable to lay ſome ſtreſs upon Tuiſco, namely as a general tradition among the Germans, that from him they had their original, and that he was either Dis, or his ſon, being ſaid by Tacitus to be Terrâ editus[u]. But whether Tuiſco be the ſame as Dis, or not, or Thoth, the Egyptian Mercury (as Bochart, page 463. imagines); which Mercury, I muſt obſerve, was a great traveller, and the God of travellers, and reckon'd ſo perhaps, as being one of the leaders of the migration from Babel; it comes to the ſame point, that the Germans, Gauls, and Britans had equally loſt all notice whence their firſt inhabitants came; the Gauls and Britans ſaying that they were from Dis, or e Terrâ nati, the Germans that they were from Tuiſco, and he, e Terrâ editus. What theſe weſtern nations meant by Terrâ nati, was probably the ſame opinion which many of the ancients held, that the firſt inhabitants of countries were not deſcended from parents in the uſual manner, but coeval with the world, and ſprung out of the ground like trees and flowers; a corruption, this, of that great truth, that the body of man was form'd in the beginning of the world by his Creator, and the materials taken from the earth[w].

The Grecians had the ſame falſe philoſophy among them, and their poets adorn'd it with fable, and that fruitful invention ſo natural to their country. Their Titans were ſons of the earth, Jaſon

[t] De Mor. German.

[u] If any one deſires to enter further into this ſubject of Dis and Tuiſto, Teut, Teutates, &c. he will find it treated of at large, Pellout, Vol. II. Chap. VI.

[w] Gen. II. 7.

ſow'd the teeth of the Dragon in Colchis, as Cadmus had done before in Thebes, thence ſprung a race of armed men; fables all, and built upon one and the ſame tradition, with that which gave riſe to this opinion of the Gauls and Britans, and ſhew that mankind in different and diſtant countries did believe that their forefathers, for whoſe original they could not account, were Terrigenæ, or born of that earth, which in truth affords only nouriſhment to compoſe the meaner and more ignoble part of us at preſent; as it did at firſt, materials for the forming hand of God.

It muſt be obſerv'd alſo that Terra [x] was among the Germans one of their Majores Dii, or ſuperiour deities, which they reſpected and ador'd as the giver of all things; and when they enter'd the ſacred groves to worſhip, if by chance they fell down on the ground (as might be no unuſual thing for thoſe, who could not approach the conſecrated ſhades, without ſome ſort of chain or ſhackle, to ſhew their ſubjection to the deity of the place) it was not lawful for them to ariſe, or to be lift up from the ground during the continuance of the holy rites: "Per humum evolvuntur [y], eoque omnis "ſuperſtitio reſpicit, tanquam inde initium gentis, ibi regnator om-"nium Deus, cætera ſubjecta atque parentia." Thus the Germans (and the Gauls very likely were infected with the ſame ſuperſtition) look'd upon Terra as their God, and their meaning by Terrâ nati might (when they regarded the firſt cauſe) probably be, that thoſe firſt founders of their nations were the natural offspring of the Gods; an opinion too common, among the heathens, to need any proof, and another corruption of that great truth, that mankind, in its firſt origin, was the handy-work of God.

The Britans, then, had the ſame falſe opinions concerning their origin which the Gauls had, the Gauls ſaid they were deriv'd from Dis, the Earth, or God of the earth; the moſt ancient inhabitants of the midland parts of Britain thought their original was from the Earth. The Germans thought themſelves ſprung from Tuiſco, and he from the Earth. The Greeks call'd their firſt anceſtors, for the ſame reaſon, Αυτοχθονες; the Romans theirs, Aborigines; all plain intimations that they knew not whence they were. And thus much for the meaning of what (as Ceſar ſays) the Britans thought of their firſt origin, which may be better trac'd perhaps, by conſidering in the next chapter the ſeveral points in which they, or their anceſtors reſemble, and agree with the eaſtern nations, than by taking their own opinion for their original.

[x] Ceſar. [y] Tacitus de morib. German.

CHAP.

CHAP. VI.

Of the reſemblance which the ancient Cimbri, or Celts, bore to the Eaſtern Nations; and how far the Monuments of Aſia and the Eaſtern parts of Europe may contribute to illuſtrate the Antiquities of the Weſtern Nations.

IF it does ſufficiently appear that the reſemblance betwixt the Celts and Eaſtern nations, in language, manners, monuments, and opinions, is no forc'd, diſtant, and imaginary, but ſuch a real and cloſe reſemblance as uſually proceeds either from deſcent, or intimacy, and converſe, then it will be manifeſtly within the rules of reaſon to conclude, either that both theſe people had been, in former ages, parts of one community; or all along maintain'd ſuch an open commerce with each other as is neceſſary to produce a ſtrict uniformity in thoſe general, national points: but, as no ſuch open commerce appears to have been between the Celts and the Eaſtern countries, notorious enough to influence ſuch multitudes of people to a reſemblance of language, manners, monuments, and opinions, that reſemblance cannot be accounted for, but by concluding them to have been once one and the ſame people: and when this people ſeparated into many nations, and became diſpers'd into many countries, each portion carried that religion, thoſe cuſtoms, opinions, and language with them, which they had, when, being united in a much larger maſs, they dwelt in one country.

As the ſettlement of this point will be of no little conſequence, let us firſt take a ſhort view of mankind united in one common ſociety, and then conſider what general reſemblances they are likely to have retain'd, after their diſunion and ſeparation from each other.

Mankind continued together for ſome centuries after the deluge, and compos'd only one nation, ſeated in that country which was watered by the rivers Euphrates and Tigris, ſometimes call'd in general Syria, but more particularly diſtinguiſh'd by the ſeveral names of Armenia, Aſſyria, and Chaldæa [z]. Being the Children of one family (that is of Noah and his ſons) notwithſtanding the early difference which appear'd betwixt Cham and his other two brothers, their language was the ſame [a], and doubtleſs their religion, their cuſtoms and manners could not be very different, as long as they continued together: and together they continued, till vainly preſuming to build a city, and a tower whoſe top was to reach up even to heaven, and defeat the decrees of the Almighty, God thought proper to con-

[z] See P. Mela and De L'iſle's maps. [a] Gen. xi. 1.

found all ſuch airy ſchemes, and by miraculouſly introducing different languages (or at leaſt different dialects of the former univerſal language) made it neceſſary for thoſe who ſpoke one and the ſame tongue, to conſort together, and ſeparate from thoſe, the ſpeech of whom they could no longer underſtand. Thus was mankind reduc'd to a neceſſity of forming as many different parties, or little nations, as they found languages among them; and being united thereby, as by ſo many links or chains, found themſelves under an equal neceſſity of moving off into different countries, to prevent confuſion, enmity and bloodſhed. This introduction of different languages (I would here obſerve) was of itſelf ſufficient to anſwer the end propoſed, which was to diſtribute mankind more equally over the face of the earth; and therefore other changes in a ſudden miraculous manner have no room to be ſuppos'd, as we ſhall ſee by and by.

Again, tho', at the diſperſion, their language was altered ſo as that one party or family could not underſtand the ſpeech of any other, yet it is by no means neceſſary, to produce the effect deſigned, that all the different manners of ſpeaking ſhould be radically new, and in their grounds eſſentially different from that ſacred language which mankind firſt received from God himſelf, and in which they convers'd ſo often with the deity. Some learned men, I know, have thought that they were entirely all new languages which at the diſperſion were impos'd, and the old one deſtroy'd; but on the other hand, many have with great juſtice obſerv'd, that the Hebrew language was the mother of all languages [b]; and thoſe who contend for the Syriac [c], ſeem to contend againſt reaſon, the Syriac, Armenian, and Arabian tongues appearing to be but ſo many different dialects of the Hebrew; and it is evident by the many Hebrew roots, which ſhew themſelves in the northern languages, as well as thoſe of the eaſt, that however our languages may be now innovated, mix'd, and alter'd, yet they have the Hebrew language at the bottom, as the general ground-work of all [d].

Further, it is now generally allow'd, that the ancient Celtic [e], Getic or Gothic language, is that which, variouſly modify'd, gives riſe to the Dutch, Swediſh, French, and Britiſh tongues, and in the laſt of theſe, 300 roots of the Hebrew tongue have been inſiſted upon by ſome perſons [f], and doubtleſs by the diligence of others, more may

[b] Noſſe poſſimus linguam Hebraicam omnium linguarum eſſe matricem. Hieron. Cap. iii. Sophoniæ. See Eli. Sched. p. 174 and 175.

[c] As Theodoret, &c. Vide Selden de Diis Syris, Prol. Cap. xi. Eli. Sched. page 167, &c.

[d] "Nec modo Indicam, Perſicam, Babylonicam, Armenicam, Syram, Arabicam, Hebrææ junctiſſimas linguas, ſed et Gothicam linguam, ac hujus rei multa extare apud Procopium, Agathiam, et Jornandem documenta." Franciſc. Junius, Præfat. Grammat.

[e] Pezron. Rowl. 317.

[f] Rowl. Mona. page 278.

ſtill

ſtill be diſcover'd; which great conformity in languages, nothing could have occaſion'd in ſuch diſtant countries, from India even to Britain, but their being deriv'd primarily from one nation and one country.

At the diſperſion from Babel, mankind was ſplit into many diſtinct nations, by the different languages impos'd, but it can't be ſuppos'd that every thing elſe became different in the ſame ſudden and miraculous manner: ſo thorough a change would have multiply'd the miracle without reaſon; and indeed there are no grounds from ſacred writ to ſuppoſe it; therefore, as to their cuſtoms, the eſſentials of their religion, and their manners, mankind continued the ſame as before the confuſion of tongues; and wherever they were diſpers'd, there they carry'd, and for a long while retain'd, the manners and cuſtoms which were common to them all, when they made but one nation in the plains of Shinar.

In moſt particulars, then, mankind continued the ſame, or very like, till new climates, different governours, the accidents of war, and the cultivation or neglect of arts introduced alterations, and more or leſs effac'd that univerſal reſemblance.

If we meet, therefore, with many cuſtoms, religious, military, and civil, generally practis'd by the inhabitants of Syria and the eaſtern world, and equally follow'd by the weſtern inhabitants of Gaul, Germany, and Spain; if we find monuments of the ſame kind in Africa and Sweden, or ſtill more diſtant regions, we are not to be ſurpriz'd; but to conſider that mankind travel'd from Babel equally inſtructed in all the notions and cuſtoms common to them there, and that 'tis no wonder if ſome of the deepeſt-rooted principles, and the moſt prevailing cuſtoms reach'd even as far as mankind extended themſelves; that is, to the utmoſt extremities of the earth.

This ſeems to be the reaſon that ſome great points of religion and practice have univerſally obtain'd throughout the whole race of mankind; ſuch as the immortality of the ſoul; propitiating the Deity by ſacrifices; conſecrating particular places to worſhip, performing obſequies, and erecting monuments to the dead; they were uſages and opinions common to mankind united, were with them diſpers'd, and took root wherever they ſettled.

Thus then the great reſemblance obſerv'd above, in the grounds and roots of languages, in diſtant countries (which do not appear by hiſtory to have had any communication or correſpondence) the reſemblance of cuſtoms, opinions, and monuments too (as will appear hereafter by their compariſon) nay the names of their principal Gods and Heroes being found the ſame, almoſt in all countries g, all

g With the Greeks, Jaw [and Διος]; with the Mauritanians, Juba; with the Latins, Jovis [and Deus]; all manifeſtly from the moſt holy Tetragrammaton יהוה Jehovah of the Hebrews. Eli. Sched. 892.

theſe

theſe criterions are ſo many evidences not only of mankind's being once united in one community, but after their diſperſion, of preſerving thro' all their journeyings, even to their moſt diſtant ſettlements, a general reſemblance in manners, opinions, language and religion.

Hence ſome very uſeful obſervations may be drawn.

Firſt, That, in proportion to the ſtrength of this reſemblance, and the clearneſs of thoſe evidences, mankind may be ſuppos'd to have arriv'd ſooner, or later, to their preſent ſettlements.

For, wherever traces of thoſe Eaſtern and univerſal cuſtoms are well preſerv'd, and the preſent remains (be they what they will) bear a near reſemblance to what we read of the ancient inhabitants of Syria, there we may ſafely judge, that the inhabitants were not a long while upon their migration, but advanced with expedition, and ſettled, whilſt the common cuſtoms of mankind were as yet lively, and in full ſtrength among them—but where the veſtiges of the old Syrian manners and language are ſcarce at all to be perceiv'd, there we may imagine they came ſlowly (not till after many ages, ſeveral ſtops, and difficulties) to their preſent countries, and were not ſettled till they had loſt the cuſtoms, and worn out thoſe impreſſions, which they muſt have brought with them from the general maſs of mankind.

2dly, That thoſe monuments are moſt ancient, which bear the greateſt reſemblance to the monuments of the Eaſt, as being neareſt of kin to that ſimplicity, with which monuments were erected in the firſt ages of mankind, as authentick hiſtory, and the remains themſelves of ſuch monuments do teſtify. Another obſervation muſt here occur, which is,

3dly, That mankind, having been once united, and living together as one ſociety, their cuſtoms, manners, laws, language, and religion the ſame, it may not be an improper manner of explaining monuments and antiquities in the Weſt (in countries eſpecially where we have little or no other hiſtory to guide us) by having recourſe to the ſacred, and other hiſtories of the Eaſtern nations; where, if we find the figure, materials, ſituation, or dimenſion of monuments, very much of the ſame kind with thoſe which it is our intention to explain, we need not doubt but they proceeded from one deſign, and that they are (tho' in the moſt diſtant countries) the remains of one and the ſame cuſtom, anciently common to mankind in their more united ſtate.

4thly, That the reſemblance which the ancient Cimbrians, Celts, and Gauls, preſerv'd to the Eaſtern nations, is very evident, as well from the Celtic language, being ſo much indebted to the Hebrew (as is mention'd above), as from what we are elſewhere aſſur'd of by

the curious. " Narrat Lazius (ſays Sheringham, page 112.) Cimme-
" riis et Phrygibus unam eandemque fuiſſe linguam;" which ſame-neſs of language, in people divided by ſo many different nations and countries from each other, could proceed from no cauſe ſo obvious and probable, as that they had been once united. In religion, the reſemblance of the Gauls to the Eaſtern nations is altogether as great; for tho' the Sect of the Druids had rais'd ſuch a ſuper-ſtructure as diſtinguiſh'd their Prieſthood, Diſcipline, and Worſhip, from all others, yet the foundation was old, and before deſcrib'd. The immortality of the ſoul, and a future world, was one of the principal doctrines of the Druids [h], as we ſhall ſee at large hereafter. As to ſacrifices, they not only endeavour'd to propitiate the deity by them, but like the people of Canaan and Moab, dyed their altars with human gore. Groves they choſe to worſhip in, as the Ca-naanites did; and this the Druids (ſtricteſt perhaps of all ſects), carry'd alſo into exceſs, performing their ſacred rites not as others did in encloſed and cover'd temples, but only under the conſe-crated oak. Obſequies they had in ſuch regard, that whatever was moſt precious, and moſt eſteem'd by them, during life, ſuch as horſe, armour, domeſtic utenſils, nay their moſt beloved ſlaves, were forc'd to attend their dead maſter into the funeral pile [i]: but I only touch theſe things now, this reſemblance between the Eaſtern and Weſtern Religions, will ſtill ſhew itſelf more ſtrongly, when we come to the religion of the Britans.

CHAP. VII.

Of the Story of Brute, and the Phenician Trade to this Iſland.

IT is the more difficult to diſtinguiſh intruders from the original inhabitants, and to determine what invaders in ancient times have paſs'd from their own, into another country, becauſe the higher up in time our enquiries reach, the more we find mankind alike, as being but ſo many ſeveral portions, juſt divided from the ſame maſs, nor as yet diſtinguiſh'd from each other by the different impreſſions which after-times introduced; their rites, manners, languages, lit-tle differing in the primitive ages; and nations born in different, and diſtant countries, uniting ſoon, and becoming one people, without making any conſiderable alterations; people ſettling then, like con-genial liquors, without any violent ſtruggles; on the other hand, as our enquiries deſcend thro' the more modern periods of time,

[h] Ceſ. de Druid. [i] Ibid. Lib. VI.

nations mix with more difficulty, and produce more ſenſible alterations on one another, by conqueſt, alliance, and commerce.

However, the hoſtile invaſion of ſome ſtrangers, and the frequent arrival of others, on account of commerce, muſt have introduced alterations among the original inhabitants, in proportion to the age they liv'd in, and monuments agreeable to the cuſtoms of that country from whence the ſtrangers came.

Of the Trojans.

If Brute ſhould be allowed to have landed, and made a ſettlement in this Iſland, as ſome learned men have thought [k], yet with the ſmall number of followers which ſuch a fugitive could perſuade to follow his fortunes, he can ſcarce be imagin'd to have ſeiz'd by violence, or retain'd by conqueſt, any conſiderable part of ſo large an iſland; he may with more likelyhood be ſuppos'd to have ſettled here by the friendly entertainment, and conſent of the firſt inhabitants, in the ſame manner as the Phenician and Grecian colonies did tranſplant themſelves into Thrace, Libya, Sicily, and Spain. The iſland being in thoſe early days thinly peopled, a colony of men more civiliz'd, and ſkill'd in the arts of peace and war, than thoſe of the Weſtern world, was not unlikely to take footing in the moſt convenient place they found, and upon very good terms alſo, with the original inhabitants. This is the firſt entrance of ſtrangers into Britain, which either hiſtory or tradition affords us; and ſuppoſing this ſtory true (as being thus far attended with no improbability) it muſt be granted that the curioſity, and reciprocal wants of the ſtrangers and inhabitants, would beget ſuch an intercourſe as mutually to affect the language, manners, and cuſtoms of both. It could not be wonder'd at, therefore, if ſome Britiſh cuſtoms were like thoſe recorded of the ancient Trojans.

Of the Phenicians, and the time they came to the Weſt of Europe.

That the Phenicians came here very early, is much better founded: the Tyrians, born for commerce, and like their Venus ſprung out of the ſea, were indefatigable in their expeditions: let us trace them back as far as we can, in order to throw ſome light upon their navigations into this weſtern part of the world. The Phenician Hercules is ſuppos'd [l] to have vanquiſh'd Antæus, king of the Weſtern parts of Africa, more than 300 years before the expedition of the Argonauts, which we know was a whole generation before the Trojan war, by which Bochart ſuſpects that the Phenicians muſt have been very converſant in the weſt of Africa before Joſhua's time: and that they came as far weſt as Tingis (now Tangier) at the Straits leading into the Mediterranean ſea, about the time of Joſhua, appears likely at leaſt [m], if there were really two pillars with this

[k] Edward the Firſt's letter to the Pope, Leland, Sir John Price, Sheringham, &c.

[l] Bochart, Vol. I. p. 326.

[m] See Bochart, p. 325. Geogr. p. 166.

Phenician Inſcription, "We are thoſe who fled from the face of "Joſhua, the ſon of Nave." Euſebius, it muſt be own'd, writes to the ſame purpoſe [n]; that ſome Canaanites fled from the children of Iſrael, and inhabited Tripoli in Africa. However that be, moſt likely it is, by the temple erected at Tarteſſus, on the European ſide of thoſe Straits, to the Tyrian Hercules, and by the general tradition in all countries of his pillars being ſet up near the ſame place, that the Phenicians came ſo far Weſt, in the moſt early ages of the world. Of this alſo the names of places thereabouts, all of Phenician derivation, may be farther proofs, to ſuch as delight in arguments of that kind. Having penetrated thus far ſo early, we are well aſſured by the many colonies they planted ſoon after each other, at New and Old Carthage (which was built fifty years before the taking of Troy, as Appian ſays) at Tangier, at Malacha, Gades, and other places [o], that it was not the cuſtom of this nation to ſtand ſtill; they were always for making new ſettlements, new plantations [p], but the certain date of their diſcovering the Britiſh Iſles is not to be found: however, having brought them to the weſternmoſt parts of the Mediterranean ſea, let us now proceed to trace the Phenicians into the Atlantic.

When they may be ſuppos'd to have firſt diſcover'd Britain.

Strabo ſays [q], that the Phenicians ventur'd outſide the Straits Mouth ſoon after the Trojan war; but when they firſt began to trade here in the Britiſh iſlands is uncertain, ſome think not till the year before Chriſt 450 [r], but very likely ſooner.

About 600 years before Chriſt, Pharaoh Nechao, king of Egypt (the ſame who ſlew Joſiah king of Judah) order'd ſome Phenicians to ſet out from the Red Sea, to go round Africa, to paſs by the Straits of Hercules, to penetrate into the Northern Seas, and to bring him an exact account of their voyage: about this time therefore, if not before, 'tis not unlikely that the Phenicians finding, by this voyage of their countrymen, the Weſtern or great Atlantick Ocean not ſo turbulent and unnavigable as their forefathers had taught them to believe, were either then, or ſoon after, tempted to undertake a northern voyage, and coaſting along the banks of Spain, and France, might firſt diſcover the Britiſh Iſles, and, upon diſcovery begin to trade, which was the principal end of all their voyages. There is another remarkable voyage of the Phenicians mentioned in ancient hiſtory, but continued down to us with great uncertainties of circumſtance, and time: Himilco was ſent forth from Carthage to make a voyage to the North, at the ſame time

[n] Græc. Chron. p. 11.
[o] Bochart, p. 326.
[p] Hoc pene unicum gentis ſtudium ab ipſa ſtatim origine innatum fuerat ut quoquo verſum in omnes partes terrarum orbis vela facerent, et colonias deducerent. Ibid. præfat. 327.
[q] Bochart, p. 638.
[r] Carte, p. 46.

that

that Hanno, a Carthaginian General, was diſpatch'd, the contrary way, to explore the Southern coaſts; but at what time theſe two leaders liv'd, whether a little before the ſecond Punic war (as indeed the names ſeem to intimate) or much more anciently in the time of Darius Nothus, is very undetermin'd, as Camden thinks, as alſo whether the Periplus of the latter, written in Punick, ſhall be of any authority, tho' by Feſtus Avienus affirm'd to have been perus'd by him. However, if the Phenicians had been near the Straits Mouth, above 800 years before the reign of Pharaoh Nechao (viz. in the time of Joſhua *), it is not likely that ſuch enterprizing ſailors ſhould make that their Ne plus ultra, for ſo many ages: they had a colony at Gades, without theſe Straits, in their delicious Bætica lying on the Atlantick Ocean, as anciently almoſt, if not altogether, as the before-mentioned age of the Tyrian Hercules's arrival at Tingis; therefore they may be fairly ſuppos'd to have diſcover'd Britain, more than 600 years before Chriſt: and, if we place their diſcovery no higher up than this, the Phenicians muſt be allowed to have traded with us ſolely, and without the leaſt participation of other nations, for more than 300 years, as will appear when we come to conſider the time when the Grecians ſucceeded them in this traffick.

What parts of Britain firſt diſcover'd by the Phenicians, and traded to, and for what.

If the Phenicians, in their northern voyages, coaſted along the ſhores of Spain and Gaul (as was doubtleſs the moſt ancient way of navigating), then the ſhores of Britain oppoſite to Gaul muſt have been firſt known to them; but at whatever part of our iſland they firſt arriv'd, the Weſtern parts had certainly the greateſt ſhare of their commerce, if not the whole. The Phenician buſineſs into theſe parts was not conqueſt and glory, but trade; and from Gades they traded to Britain, bringing Salt, Crockery, and Brazen ware [s]; what they came for was Tin, Lead, and Skins, but eſpecially the former, which was ſoon found to be ſo uſeful a Metal, that it grew famous over all the then known world, and encouraged the Phenicians to continue, and engroſs the trade to this Iſland.

Tho' lead was a metal found anciently in ſome parts of Gaul and Spain, yet it was with great difficulty come at. "Laborioſius in "Hiſpania erutum totaſque per Gallias (ſays Pliny, Lib. XXXV. "Cap. xvii.) ſed in Britanniâ ſummo terræ corio, adeò largè, ut lex "ultro dicatur, ne plus certo modo fiat." The parts of Britain anciently famous for Lead were the country of the Coritani, men of Lincolnſhire, Derbyſhire, and that neighbourhood; the Ordovices, North-Welſh; and the Brigantes, or Northumbrians [t].

[s] Strabo, Lib. III. [t] Bochart, p. 649. * Pag. preced.

But

But the principal inducement for the Phenicians to frequent our coaſts was Tin, a Metal far tranſcending both the beauty and the uſe of Lead: this Metal was anciently alſo found in Luſitania[u], and Gallecia, but in too ſmall quantities to ſatisfy the expectations of ſo many cities, and countries, as were deſirous to have it. The Phenicians therefore, having diſcover'd abundance of Tin in ſome ſmall Britiſh iſlands, among which they probably reckon'd the Weſt of Cornwall, as we ſhall ſee in the ſequel of this work, carry'd on ſo conſiderable a trade here, that from theſe little iſlands only, they were enabled to ſupply the greateſt part of the world with this uſeful Metal: all the cities and nations of the Mediterranean had their Tin chiefly from the Phenicians, and they from the iſlands of Britain; I ſay chiefly, for tho' Spain yielded ſome little ſhare of this commodity, yet it muſt have been a very ſmall quantity, or the Phenicians from Gades would doubtleſs have ſupply'd themſelves at home, and never have croſs'd the Atlantick Ocean at ſuch hazard and expence, in the infancy of navigation. This Metal was not only ſent up the Mediterranean, but exported even as far as India itſelf, for India has naturally none of it, but purchas'd it by her Diamonds, and precious ſtones[w]. Such an extenſive trade required proportionable ſupplies; and as we read of no Tin-mines worth notice, Eaſt of the Dunmonii[x], all the Phenician trade for this Metal muſt have been confined to that country now call'd by the two names of Devonſhire and Cornwall, and the ſmall iſlands adjacent to Cornwall, now Scilly (or Sylleh) Iſlands. Among theſe, the iſlands were moſt productive, and therefore moſt famous in hiſtory; and from the Tin they yielded, call'd Caſſiterides. They were either nam'd ſo by the Grecians[y], from the Greek word Κασσίτερον (Tin), or (it being confeſs'd that both the Chaldeans and Arabians, call Tin by a name of like ſound[z]) ſo nam'd by the Phenicians themſelves, which I muſt obſerve is ſo much the more probable, becauſe we find theſe iſlands call'd Caſſiterides long before the Grecians either traded thither, or knew where the iſlands lay; for Herodotus, who liv'd about 440 years before our Saviour, ſays, that he knew nothing of the iſlands Caſſiterides, from whence their Tin came[a]. Now, with great deference to Bochart's judgment, let it be obſerv'd, that 'tis highly improbable the Greeks ſhould give name to iſlands they knew not where to find, and conſequently had no communication withal, but thro' means of the Phenicians. Solinus calls them Inſulæ Silurum, or Inſula Silura, of which the preſent name Scilly may ſeem to retain enough to juſtify him: but 'tis

[u] Portugal. Pliny, Lib. XXXV. Cap. XVI.
[w] Pliny, Lib. XXXV. Cap. XVII.
[x] Corniſh men, Cornwall comprehending Devon and Cornwall.
[y] Bochart, p. 650.
[z] קסטורא קיסטירא
[a] Οὐδε νησους οιδα Κασσιτεριδας εουσας εκ των· ὁ καττιτερος ἡμιν φοιτᾳ. In Herod.

much to be ſuſpected, whether the ancient Geographers knew the real ſituation of the Silures, and whether the Scilly Iſlands were not miſtaken for iſlands adjacent, and belonging to the true country of the Silures, or South Wales. However, if there be any truth in what Tacitus relates, viz. that the Silures were oppoſite to Spain, it can only be true of the Silures of the Scilly Iſlands; and if ſome of their inhabitants were like the Spaniards, it is not near ſo ſurprizing as that the inhabitants of South Wales ſhould be ſo. The Phenician colony at Gades might probably ſend over ſome of their inhabitants to iſlands which afforded them ſo great a profit, in order the better to ſuperintend, and engroſs ſo profitable a commerce: their deſcendants might retain, even to the time of Tacitus, the ſwarthy complexion, and curl'd hair of the people they were ſprung from; here we find a reſemblance which has hiſtory to ſupport it, and no ſoleciſm in Geography to weaken or reject it.

From theſe iſlands the Phenicians had their treaſures of Tin [b], and were exceeding jealous of their trade, and therefore ſo private, and induſtrious to conceal it from others, that a Phenician veſſel thinking itſelf purſued by a Roman [c], choſe to run upon a ſhoal, and ſuffer ſhipwreck, rather than diſcover the leaſt track, or path, by which another nation might come in for their ſhare of ſo beneficial a commerce.

In the next place, I would here obſerve, that we are not only to reckon the Scilly Iſlands, but the adjacent Weſtern parts of Cornwall among the Caſſiterides; for the ancient workings for Tin, in the Scilly Iſlands, are neither deep, nor many, nor large [d]; and therefore it cannot be conceiv'd that the Tin for ſo many ages, could have been raiſed there, in quantity ſufficient to ſupply the demand: it may be conjectur'd therefore, and the conjecture ſupported by many arguments, that the Continent [e] being in view from theſe iſlands, and appearing to them not very extended, but narrow, and like an iſland (as indeed the juttings out of Cornwall, thitherward, plainly do, to every eye), the active Phenicians ſoon reſorted thither, and finding the ſea on either hand of them, and taking it for granted that this land was every where encompaſs'd by the the ſea, counted it no more than one of the cluſter of iſlands, and rang'd it among the Caſſiterides, finding it rich in the ſame treaſures; and therefore deſerving the ſame name. Ortelius, therefore, not without reaſon, makes the Caſſiterides, to include not only the Scilly Iſles, but alſo Devonſhire and Cornwall.

Few Phenician remains.

The Phenicians having made theſe iſlands their principal ſeat of traffick, for ſo many ages, if any veſtiges of the Phenician religion,

[b] Strabo, Lib. III. de Caſſiter.
[c] Strabo, ibid.
[d] See the ancient and preſent ſtate of the Scilly Iſlands, p. 73, &c.
[e] So the people of Scilly call the Weſtern part of England.

cuſtoms, buildings, or language be any where to be diſcover'd in the Britiſh Iſlands, they muſt needs, one would think, be found in thoſe iſles, or in the adjoining continent neareſt to them, where doubtleſs the ſame trade alſo reach'd; but there is one reaſon which will hinder us from expecting to find any great matters of this kind at Scilly, tho' ſome things of this ſort there are; and that is, that ſmall iſlands are liable to many alterations, which a greater ſcope of ground is exempted from. In ſhort, improvements of tillage, and planting, and fortifying, and incroachments of the ſea, and ſand, muſt have chang'd the face of things extremely in ſuch narrow ſpots, ſince the Phenician times; but theſe iſles, as well as the adjoining continent, have preſerv'd ſome monuments which may not improbably be attributed to the Phenicians, as will be ſeen in the ſequel of this work. A continual commerce, for ſome hundreds of years, muſt have occaſioned ſome of the Phenician nation to ſettle here, and this ſettlemennt muſt have produc'd ſome mixture of the two languages, as thoſe that ſettled muſt alſo probably have erected ſome of their own national Deities, the human mind being not able to reſt in any climate, without ſome religion: accordingly, many words in the preſent Britiſh, are evidently of Tyrian derivation, and many rude Obeliſks, are ſtill notwithſtanding the pillaging of modern builders, to be ſeen in Cornwall, and ſome in the iſlands, which in all probability were the Symbols of the Phenician Deities, as will appear when we come to treat of Erected ſtones, and ſuch as they uſually worſhip'd; it being the notorious infatuation of the Canaanitiſh nations, to pay divine honours to ſuch rude ſtones. Again, if ſome places, where the Phenicians were moſt converſant, retain names of Phenician original, we are to attribute this either to the Hebrew, that general ſource of all languages, or to the commerce of the Phenicians with the firſt and native inhabitants, and are by no means (with ſome authors) to ſuppoſe the Phenicians the firſt planters of our iſle; their buſineſs being to improve upon the natural products already known by the natives, import trifles, as we know they did into Britain, and carry back the moſt precarious commodities to their own markets, not to plant deſolate iſlands with ſuch uſeful merchants and ſailors as their citizens conſiſted of.

Laſtly, as the records of Phenician hiſtory are very few, and ſcarce any thing more than a few fragments preſerv'd in the Greek and Roman writers [f], and as the ages in which they flouriſh'd here, are very remote, it is not to be expected that a great many monuments of their erecting ſhould be now extant. If they built any cities, the common cuſtom of Tyrians, as the ſhores of Spain and Africa teſtify, or ſettled Colonies, or erected Temples, as is not unlikely, yet

[f] Bochart, p. 327.

the

the deſolations of age and war as well as ſea (near which they always built), may well be ſuppos'd to have obliterated every thing of this kind, unleſs the names of thoſe things, ſometimes leſs ſubject to ruin than the things themſelves, may chance to have eſcap'd:

Tantum ævi longinqua valet mutare vetuſtas.

But ſome few monuments, as I ſaid before, there are, which from their great ſimplicity may be well judged, as ancient as the Phenician times, and from the Phenicians being us'd to have ſuch in their own country (as will appear from ancient authors) may be very rationally ſuppos'd of Phenician original.

CHAP. VIII.

Of the Grecians.

THE Phenicians were not more happy in their voyages, than they were induſtrious to conceal the ſucceſs of them from the reſt of the world; hence it was that the Greeks appear to be ſo much in the dark as to Navigation, and Geography, for many years after the Phenician trade was at its height: that Herodotus treats as a fable what the Phenicians ſaid, that in encompaſſing the South of Africa, they had the ſun on their right hand; which was however moſt certainly true: that Strabo denies it abſolutely, and Polybius doubts whether or no the South of Africa be encompaſſed with Sea. Nor were they better acquainted with the Northern Ocean; for Herodotus acknowledges, that the Greeks knew nothing of the extreme parts of Europe, nor of the places whence the Amber and Tin was brought; that is, the Northern coaſts of Germany on the Baltic, and the Britiſh Iſles: and Ariſtotle, who liv'd when Greece made the greateſt figure in every other part of Literature, and was himſelf a moſt diligent enquirer into every thing curious and uſeful, knew ſo little of what ſea or country might be beyond the Pillars of Hercules, that he thought the places in that neighbourhood were contiguous to the Eaſtern parts of India [g]; ſo ignorant was he of the real circuit and extent of the earth. However, the Grecian trade to this iſland for ſome time before Julius Ceſar is undoubtedly to be prov'd, though at what time it began is very uncertain.

About 900 years after the Phenician Hercules, 600 after the Trojan war, and 550 before Chriſt, the people of Samos ſending a colony into Egypt, they were driven by the winds down the Mediterranean, and quite through the Straits of Gibraltar, which was the

[g] Bochart, p. 326, and 648.

firſt

firſt paſſage the Greeks made into the Weſtern Atlantick Ocean, but about theſe Straits they ſtuck and ſettled for ſome ages, without making further progreſs, as may be fairly induc'd from Herodotus and Ariſtotle abovementioned. About the time of Alexander the Great, Pytheas, a famous Aſtronomer of Marſeilles, undertook a Northern voyage, and ſail'd ſo far North, that he ſaw the Sun diſappear, only for a moment of time, and immediately to riſe again, which muſt be as far as 68 degrees North Latitude, where, in the ſummer, there is no night, when the Sun is near, or in the tropic of Cancer, the Sun then performing his whole courſe above the Horizon. This probably was the firſt time that the Greeks ventur'd into the Northern ſeas; but afterwards, incited by the ſucceſs, or conducted by the curious obſervations, of ſo great a man as Pytheas, the Greeks were bold enough to attempt frequent voyages of this kind; and, being naturally ingenious, were ſoon ſkilful enough to perform them with as much facility and exactneſs, as might be expected from the infancy of their aſtronomical ſtudies. It is very ſtrange therefore, if true, that the Greeks, who made a voyage thro' the Straits as anciently as Alexander's time, ſhould not fail to Britain before the time of Ptolemy Lathyrus, king of Egypt, who liv'd about 117 years before our Saviour: yet, ſo ſays Bochart [h], and, if he is right [i], it will ſhew how ſecret the Phenician navigators kept this trade. Mr. Camden places the coming of the Greeks ſomewhat higher than Bochart, and thinks that they arriv'd here about 160 years before Ceſar. Sammes [k] thinks Mr. Camden miſtaken, and that they came here as early as Pythagoras, who flouriſh'd about 600 years before our Saviour; but brings no authority, and indeed this is by much too early for their timorous navigation. It may however be here obſerv'd, that the Greeks muſt have been well acquainted with Britain, at leaſt as anciently as Mr. Camden mentions. Pliny ſays, that Britain was famous in Greek Monuments long before the times of the Romans; and Polybius, who flouriſh'd about 200 years before our Saviour, a Greek by nation, though a conſtant companion of Scipio Africanus, promis'd to write of the Britiſh Iſles, and της κασσιτερου κατασκευης (the methods of preparing Tin) and made good his promiſe, as Strabo ſays; a taſk which ſo cautious a writer as Polybius would never have undertaken, had there not been ſufficient materials, at that time to be procur'd, for the ground-work of ſuch an hiſtory.

How long ſoever the Greeks traded hither, it does not appear that they left many monuments behind them, if any at all, unleſs the number of Greek words interſpers'd in the Britiſh language may Few Grecian Remains.

[h] See Diod. Sic. Lib. V. [i] P. 650. [k] P. 101.

be adjudg'd to be ſuch, and to have proceeded from this commerce[1]. Let us enquire into the original of this mixture (ſuppos'd to be the moſt evident remains of the Greeks in theſe iſlands) and ſee whether there may not be other cauſes, as well as commerce, to which this inſertion of Greek words into the Britiſh language may be imputed: their trade for Tin cannot be allowed to have extended beyond the confines of Devonſhire, no Tin having been diſcover'd, or work'd, that we know of in any other part of our iſland; at leaſt not in ſuch quantities as to draw the attention of the Greeks; and how little an intercourſe with ſo ſmall a diſtrict, could affect the whole Britiſh language is very apparent.

Certain it is, the Greeks were not a little proud of their language, and thought it a glory to their country to diſperſe, and introduce it wherever they came; and indeed, the copiouſneſs, elegance, and ſonorous cadence of their tongue, at once facilitated their endeavours, and made other nations ſo fond of it, that the publick records, and inſcriptions in many places were Greek, altho' their national tongue ſerv'd their other inferior purpoſes, of converſation, and buſineſs. The Gauls us'd the Greek letters in Ceſar's time, who found their rolls of ſoldiers, with the number of their women and children written in Greek characters; and for a few centuries before Chriſt, as the conqueſts of Alexander and his captains had ſpread this excellent language thro' Egypt and all the Eaſt, ſo the colonies of the Peloponneſians (with thoſe of the other Greeks) and their Academies, to which the polite world reſorted, had made it equally acceptable in the Weſt, ſo that, for two or three centuries before our Saviour, it was the univerſal faſhion of the world to write in Greek. We may therefore ſafely ſay, that the Britiſh had not all their Greek words from the trading Greeks; the truth indeed ſeems to be, that the uſe we made of Greek in theſe iſlands, was owing to ſeveral diſtinct cauſes; partly to commerce, and in ſome meaſure to the Druid intercourſe with the Gauls, whoſe records were in that character. Beſides this, the Greeks might have borrow'd ſome words from the Gallo-Grecians, a Celtic nation, which may well account for many like words in the Greek and Britiſh, to ſay nothing here of the great reſemblance of many Greek words to the Phenician, from which laſt nation we know the Grecians had their very letters.

As for other remainders of the Greeks, we find few or none; for as Tin was what they ſought and dealt in, Cornwall and the Scilly iſles were doubtleſs the places of traffick; but here we find no foot-ſteps of any Grecian Monuments, neither Inſcriptions, Coins, nor any other remains, which can ſhew that the Greeks ever made any ſettlement here. And, indeed, when trade is the only buſineſs, where there are

[1] See Sheringham's Liſt, p. 101, &c. Sammes, p. 86, 87. Rowland's Mona.

no colonies planted, no encampments, no battles fought, no temples built, or ſettled worſhip introduc'd (all which things are quite foreign to the education and intentions of the man of trade) it is unnatural to expect that people, let them be Phenicians, Greeks, or Romans, ſhould employ themſelves in erecting many monuments.

CHAP. IX.

Of the Romans.

THE Romans came into this iſland with intentions very different from thoſe of the Greeks, and Phenicians, and, under the conduct of Julius Ceſar (ever fond of new conqueſts), invaded it about the year before Chriſt 55[m]; and after ſome ſtruggles, reduc'd the greateſt part of it, in the time of Claudius, into the form of a province. But ſince it has been all along doubted, whether the Romans extended themſelves ſo far Weſt as into that county whoſe monuments are to be the principal ſubject of our preſent inquiry, it cannot be foreign to our purpoſe to examine this point of hiſtory, and to ſhew firſt, the improbability of the Romans leaving Cornwall unſubdued; and next, the ſeveral proofs which may be produc'd to ſhew that Cornwall was indeed well known to, and poſſes'd by them. I am ſenſible that the learned[n] are of opinion, that the Romans never came Weſt of the river Tamar, at preſent the Eaſtern limit of this county: but with great ſubmiſſion, we muſt attribute this opinion to the diſtant ſituation of this country from the ſeats of learning, and the frequent difficulty of procuring proper informations concerning it. At what time the Romans firſt poſſeſſed themſelves of Cornwall, muſt indeed be difficult to fix, ſince their being here at all, has been ſo long doubted of; but as all hiſtorians agree, that the ſouthern part of Britain was conquer'd by Claudius Ceſar, 'tis not unlikely that Cornwall, the ſouthernmoſt part of all this iſland, may be included in this computation.

When Agricola's fleet made their tour round Britain in the reign of Domitian, they could not paſs by unobſerved, ſome of the nobleſt harbours in the world, ſuch as Falmouth, Hammoze, and ſuch ſecure ſtations, as Fowey, Helford, and ſome others of that kind; nor would a General ſo curious, ſo diligent to improve incidents, and turn every diſcovery to the benefit of his country, and the glory of his government, neglect to diſpatch proper guards to ſeize upon, and make uſe of, ſuch havens as theſe. It further appears that Agricola's fleet ſail'd thro' the Britiſh and St. George's Chanels, attending Agricola's march[o]. Now if the march of his troops, and

[m] Fifty-nine, ſays the Chron. Table Scr. poſt Bedam. Sixty ſays Bede: ſo alſo the Saxon Chron.

[n] Camd. XXXIX.

[o] Horſley's Brit. Rom. p. 43.

the navigation of his fleet was well concerted, and had proper connexion, then his army muſt have been on all the coaſts of Cornwall, as we ſhall find when we come to examine the Roman conqueſt of Cornwall more particularly [p].

Again, if we may conclude any thing from the words of Tacitus [q], " Fert Britannia aurum, & argentum, & alia metalla pre-" tium victoriæ," we muſt think that the Romans made ſure of the moſt conſiderable mines, as well as harbours, in Agricola's time, if not before.

Again, Galgacus, in his celebrated ſpeech [r], has theſe words, " Neque ſunt nobis arva, aut Metalla, aut Portus, quibus exercen-" dis reſervemur:" intimating that the Paſture, the Metals, and the Ports, in other parts of the iſland, had prov'd but ſo many temptations to the avaricious Romans; but that there was no ſuch thing in the country where they were, they had only a General, and an army, but that they were free as yet; whereas thoſe who were rich and abounded in mines, were already brought into ſlavery: " Hic " dux & exercitus, ibi tributa & metalla, & cæteræ ſervientium " pœnæ." Now what Metal was this iſland (tho' not perhaps withſome ſome Gold and Silver, as at preſent, in ſome few places) famous enough for, to engage the arms of the Romans, but Tin? And what place ſo celebrated for Tin as Cornwall and its little iſles, the Caſſiterides?

In the Origines Britannicæ, Dr. Stillingfleet thinks that Veſpaſian conquer'd both the Belgæ and Danmonii (from Suetonius in Veſpaſ.) which Dr. Muſgrave [s] endeavours to refute, and reckons for nothing the teſtimony of Geoffry of Monmouth [t], and Ponticus Virunnius [u]; but the learned Dr. Muſgrave had forgot that he had ſaid (Vol. I. p. 211.) " Romani in omnem fere angulum hujuſce inſulæ ſe in-" ſinuarunt," and here lays his ſtreſs upon the want of Roman Antiquities diſcovered in the time of Mr. Carew, and Mr. Camden, in whoſe time the reſearches after Antiquities were in their infancy, and there was, I think, but one Coin of the Roman Emperours found in all Cornwall; it is certain, therefore, that Dr. Muſgrave determines a point, without giving fair play to what might afterwards be diſcovered.

It muſt be allow'd that no Baſs-reliefs, or Altars of Roman ſtructure, have yet been diſcover'd in Cornwall, which may with ſome be an argument that the Romans never came ſo far Weſt; but this argument will prove too much; for by the ſame rule of judging, the Romans never were at Exeter [w], and many

[p] Book IV.
[q] Tacit. Vit. Agric.
[r] Ibid.
[s] Vol. III. p. 123.
[t] Lib. IV. Cap. XVI.
[u] Brit. Hiſt. Lib. IV.
[w] Leland, in his Itinerary, mentions a Roman Inſcription on a ſtone fix'd in the city wall, behind Bedford-Houſe in Exeter, but 'tis now gone.

other

other places[x], where none of the above indications are to be met with, and yet, from Antoninus's Itinerary, and other evidences not to be gainſay'd, we know the Romans had their Caſtra Stativa at Exeter: but the multitude of Roman Coins found lately in the ſeveral parts of Cornwall, and the date of them correſponding with hiſtory, and pointing out the very occaſion which drew the Romans here at that time, one Roman inſcription on a Patera[y], ſome Sepulchres alſo, with all the uſual indications, as Pavements, Urns, Caves, and Utenſils found in them, ſome Forts, and Encampments, ſome Ways, which carry a great probability of their being Roman, will hereafter appear in their proper place[z], and be ſuch plain evidence of the Romans being in Cornwall as cannot be contradicted.

It is a very groundleſs ſuſpicion, to imagine that the eſtabliſhing this truth can do any diſhonour to our country; for when the laſt ſtruggles for liberty were at an end, and the conqueſt fix'd, the Romans were generally gentle and gracious maſters; the worſt of them would take care that no people or nation ſhould invade their provinces with impunity, and that their ſubjects ſhould be ſuch to none but to themſelves; and the better ſort of Governours employed themſelves to introduce arts, to familiarize their own cuſtoms to the natives, and gradually to extirpate ignorance and barbarity; ſo that, in ſhort, 'tis not very difficult to aſcertain, whether the Britans, by loſing their liberties to ſuch maſters, were not in reality gainers: but, if they had loſt their liberties and laws, without any recompence, as they afterwards did to the Saxons, Danes, and Normans, Truth and Fact muſt be acknowledg'd, and teſtimonies from Antiquity muſt have their proper weight allowed them. The Romans continued here ſo long, and their government was ſo well lik'd, that after[a] 464 years (from the entrance of Julius Ceſar, 54 years before Chriſt, to the year 410) the Britans, though formally diſcharg'd from all allegiance to the Roman Empire, were extremely loth to part with ſuch maſters; and the Romans, out of compaſſion to the miſeries they ſuffered from their neighbouring enemies, ſent them, at ſeveral times, ſome troops to aſſiſt them, but, in about twenty years after, took their laſt leave, and return'd no more.

[x] Worceſter was undoubtedly a Roman town; and yet there are no veſtiges of any kind remaining of that people, except a few Coins dug up of the latter empire.

[y] Found at Boſſens, in the pariſh of St. Erth about three miles North Eaſt of St. Michael's Mount, of which ſee, Lib. IV. Cap. III.

[z] Lib. IV. Cap. I.—VI.

[a] Mr. Camden, p. cviii. ſays 476.

CHAP. X.

Of the Saxons.

THE Romans had no ſooner retir'd from Britain, than the Scots and Picts, in hopes of bettering their condition, made frequent inroads from Scotland. The Britans had now, for ſome ages, been accuſtomed to recruit the Roman armies abroad, with the choiceſt of their youths; and being ſeldom inur'd to bear arms at home, where they had no encouragement to ſtudy the profeſſion of a ſoldier (their maſters, the Romans, for political reaſons, ſecluding them as much as poſſible from the art of war) they found it a very difficult matter, after a diſuſe of ſo many ages, to bring themſelves to any tolerable reliſh for the duties of the field; ſo much more does war depend upon uſe, and experience, than upon natural genius. At the ſame time, their troubleſome neighbours in the North had preſerv'd their warlike diſpoſition in its proper force, by their continual ſtruggles with the Romans, as well as their frequent invaſions of Britain, for the ſake of plunder. The Britans, ſeeing themſelves under theſe diſadvantages, and deſpairing of ever being a match for their enemies, whoſe barbarity they were every day experiencing without any hopes of ever ſatisfying their thirſt of ſpoil, determin'd to call in foreign aid; and the Saxons having been for ſome ages remarkable at ſea, had alſo by this time got the name of the moſt valiant nation on the continent. The Saxons, therefore, then ſeated on the German ſhores oppoſite to the North-eaſtern parts of the iſland [b], being a populous nation, ſoldiers of fortune, and us'd to ſea-expeditions, ſeem'd moſt likely to afford that ſpeedy and effectual aſſiſtance, which the Britans ſo much wanted.

After the Romans were withdrawn, the Britans had choſen Vortigern Earl of Cornwall for their king, who, betwixt the years 430 and 452 (Chronologiſts differing in the preciſe year [c]) thought it neceſſary to call in the Saxons to aid him againſt his enemies the Scots and Picts. The Saxons willingly embrac'd the opportunity, and having done great ſervice to Vortigern, expected to be rewarded in proportion to their own eſtimate of that ſervice; but, as conquering ſoldiers are not ſoon ſatisfied, their pretenſions were eaſily rais'd high enough to diſguſt the Britans, who had employed them. As ſoon, therefore, as the Saxons had humbled the Picts and Scots, it was no difficult matter for a people bred to war, as they were (and conſequently not long pleas'd with peace) and, beſides, enamour'd with the ſpacious, and plentiful country of Britain, to find

[b] They then dwelt in Sleſwick, Jutland, and to the North of the preſent city of Hamburgh, viz. the Cimbrick Cherſoneſe, now moſtly included in the Dutchy of Holſtein. Uſh. Prim. Cap. XII. p. 392.

[c] Uſher's Prim. Cap. XII.

ſufficient

ſufficient pretences to quarrel with the unactive Britans, under ſo indiſcreet a Prince as Vortigern; accordingly, they made no ſcruple to employ their arms to conquer thoſe, whom they were but juſt before call'd in, to defend: to this war the Saxons had this further encouragement, that from the native country on the continent, then full of people, as many as were either willing to aſſiſt their countrymen, who firſt came hither, or deſirous to improve their own circumſtances, could find an eaſy paſſage into Britain, by means of their ſhipping, which their continual piracies had made it neceſſary, as the plunder had made it ſweet, for them to maintain in full force.

By ſuch freſh ſupplies the Saxons found it no hard matter to keep their footing, and about the year 460, treacherouſly murder'd, as it is ſaid, 300 of the principal Britiſh Nobility, on the plains near Saliſbury; the Britans therefore (who had hitherto liv'd promiſcuouſly and quietly, with the Romans) found it neceſſary to retire before the Saxons. Some fled into Scotland, others into Holland, and ſome into Armorica in Gaul, afterwards from them call'd Britain, now Bretagne: on which part of our hiſtory I muſt beg leave to make a remark or two before I proceed, becauſe the date of the fact requires it in this place.

Here then, that is, at or near this flight of the Britans from the Saxons, we are to place (as I think) the firſt conſiderable ſettlement of Britans in Armorica, they being never mention'd in hiſtory as inhabitants in any part of Gaul before this time[d]. Some, indeed, are of a different opinion[e], and think that Pliny mentions (though obſcurely) the Britans in Gaul. Conſtantine the great, it muſt be allowed, and after him Maximus carry'd out of this iſland many parties of ſoldiers, and when they had ſerv'd them faithfully, and were diſcharg'd, thoſe Emperours might, as ſome think[f], ſettle them in Armorica; but it is by no means likely, that the remnants of theſe recruits could be in number ſufficient, to people, or ſubdue, or give name to all the country of Armorica[g]; it is much more probable, and indeed agreeable to hiſtory, that when the Saxons had conquer'd the greateſt part of the iſland, the Britans thronging into the ſea coaſts of Hampſhire and the Weſtern counties, particularly Cornwall (whereto they retired, as loth to leave their native ground, as long as they could keep it), went over in ſuch numbers, as ſoon made them the moſt conſi-

[d] Uſher. Antiq. Cap. XII. Camden 12mo, p. 38.

[e] La Ramee, and others.

[f] Hiſt. de Bretagne, par D'Argentre, p. 2.

[g] It muſt be allow'd that the learned and judicious Lhuyd, in his comparative Etymology, p. 32. col. 3. thinks that the Britans, who left this iſland, and poſſeſs'd themſelves of Armorica, paſs'd thither before the Saxons came in: but as far as appears to me, he had not ſufficiently conſider'd that the Migrants paſs'd into the province called now Bretagne, through and from Cornwall principally, a circumſtance evident (among other proofs) from the near reſemblance of the Corniſh and Armorican dialects, the names of places frequently the ſame, the conſtant alliance and friendly intercourſe of both countries (which cannot be accounted for, if the inhabitants of Armorica proceeded indifferently and equally from all parts of Britain) and that nothing could make the Britans leave their native and ſo plentiful a country, in ſuch numbers as were neceſſary to obliterate the ancient name of their country, and give it that of ſtrangers, but war and compulſion.—Let the Reader judge.

derable

derable part of the inhabitants in that diſtrict, and from this time or ſoon after that part of Gaul oppoſite to Cornwall, and before call'd Armorica, began to be call'd Bretagne; and has ſtill that name; and the ſame language common to both people, and the friendly, and frequent intercourſes of trade, and alliance, even to the laſt generation with the Corniſh, ſhew the Armoricans, and Corniſh Britans to have been formerly one people. "Cornwall (ſays Mr. Scawen, MS. p. 40.) "hath received princes from thence (viz. Armorica), as they from us; "mutual aſſiſtances given and taken in former times, mutual inter- "changes of private families, now extinguiſh'd." "The Armoric "Britans (ſays M. Lhuyd, Pref. to Etymologicon, p. 267.) do not "pretend to be Gauls, but call the neighbouring provinces ſuch, and "their language Galek; whereas they term their own Brezonek "[that is Britiſh], as indeed it is, being yet almoſt as intelligible to "our Corniſh, as the illiterate countrymen of the Weſt of England, "to thoſe of the North." The Britans of Armorica, therefore, fled before the Saxons into Cornwall, and thence into Armorica, in ſuch numbers as were ſufficient to poſſeſs, and give name to that country, and the ſtory (ſo much inſiſted upon by the Britiſh Hiſtorians [h]) of Maximus's coming into Britain, and then carrying over Conon Meradoc and Britiſh ſoldiers enough to people and ſubdue Armorica, is a meer fable, improbable in all its circumſtances, and unſupported by any hiſtory of credit [i]. But to return,

The greateſt part of the diſconſolate ancient inhabitants retir'd into Wales, and Cornwall; and from this time they are to be underſtood, as inhabiting and ruling only there, and having only one King, ſometimes choſen out of Wales, and ſometimes out of Cornwall; and to this King, common to both countries, whatever little parties of Britans were diſpers'd elſewhere [k], acknowledg'd, and paid a kind of allegiance, though not properly inhabitants either of Wales or Cornwall. To enter into a detail of all the Battles fought with the Saxons, and affecting the intereſt of the Corniſh Britans, would be foreign to our preſent deſign; but a ſummary account of this matter may ſerve to collect and recover ſome parts of our hiſtory.

After Vortigern had ended his unfortunate reign, his ſon Vortimer and ſome other valiant men [l] did their utmoſt to recover their country, and protect their religion, ſtruggling perpetually, tho' in vain, againſt the Saxon incroachments; but after this deſtructive war had continued near two hundred and forty years, Cadwallader of Wales, laſt ſole Monarch of the Britans, died about 689, and the Britans

h Pontic. Virum. p. 37 to 39. &c.

i "In all the proceedings of Maximus, I ſee "no ground for ſettlihg colonies of Britans in "Armorica." Stillingf. Ant. Brit. p. 184.

k "Cumberland was then poſſeſs'd by Bri- "tans, and had Princes of its own till near the "Norman Conqueſt."

l Aurelius Ambroſ. Uter. Pendragon, and Arthur firſt King of Cornwall, then of all the Britans, &c.

never afterwards attempting to ſet up one national king, ſhews how low their affairs were reduc'd by the Saxon wars. From this time Wales became divided into two[m], and ſoon afterwards into more principalities (each of their petty Governours however having the name of King), and Cornwall, having no longer any King in common with the Welſh-Britans, became a diſtinct principality, generally under one prince, and ſometimes under more. Here ceas'd, in a great meaſure, that connexion which had ſubſiſted for ſo many years betwixt the Welſh and Corniſh; and acting, after this, under different rulers, they were no longer able to act with that force againſt the Saxons which they had formerly done, when more united. About this time, however, aid came to the Corniſh from another quarter. The Armorican Britans came over into Cornwall under Ivor their King, and his kinſman Ynor; and though Leland[n] denies any ſuch remigration of the Armoricans, it is not at all improbable that this people, at the ſolicitation of the Corniſh, ſhould attempt to reſcue from the Saxon tyranny a country to which the greateſt part of the Armoricans ow'd their original about 250 years before. With this aſſiſtance the Corniſh recovered their country, and the Eaſt of Devonſhire from the enemy. But their ſucceſs was of ſhort continuance, for they found a ſevere ſcourge in Ina King of the Weſt Saxons, who defeated them entirely in 710, and got much renown by his wars with the Corniſh[o]. In the year 720, Adelred, King of Weſt Sex, invaded the Corniſh, but was repulſed by Roderic Molwynoc, "King (or General) of the Britans "in the Weſt part of England," and Prince of North-Wales, who was afterwards, however, "driven by the Saxons to forſake the "Weſt-country," and retire into his own inheritance in North-Wales[p]. Cuthred King of Weſt Sex obtained a conſiderable victory over the Corniſh in the year 743. The ſame Cuthred is ſaid to have conquer'd part of Cornwall, and united it to his kingdom of Weſt Saxony, in the year 753; and from this time the Saxons look'd upon ſome of the Eaſtern parts of Cornwall (which were beyond the river Ex[q]) as their own, and upon every invaſion of the Danes and Corniſh, diſpatch'd forces into Devonſhire to oppoſe them. About the year 766, Kinewulf King of Weſt Sex had ſome troubleſome dealings with the Corniſh; for in this year he gave ſeveral parcels of land to the church of Wells, by a charter which runs thus, "[r] I Kinewulph, King of the Weſt-Saxons, for the love of God, and "(which ſhall not be here particularly mentioned) ſome vexations of "our Corniſh Enemies, do, by the conſent of my Biſhops and noble-"men, make over by gift, a certain parcel of ground to the Apoſtle "and ſervant of God, St. Andrew, &c."

m North and South Wales.
n Sheringham, p. 393.
o Rapin, vol. I. octav. p. 209.
p Carad. Llang. Edit. Powel, p. 25.
q The part Eaſt of Exeter.
r Camden, p. 84.

Not long after, the Corniſh, the better to oppoſe the Saxons encouraged the Daniſh pirates to land, and bring over every now and then freſh forces from their country, into Britain; a ſufficient inſtance how little the fatal miſcarriages of former times do influence a precipitate, and ill-govern'd people. The Corniſh ſmarted ſo much under the Saxons, that one would think they could not have forgot how dangerous an impatience it was in their anceſtors to ſeek that redreſs in war from foreign ſoldiers, which might have proceeded, though more ſlowly, yet with more ſecurity, from exerting their own innate virtue and fortitude. The Danes firſt arrived at the ſhores of Weſt Saxony (under which name the Saxons began now to comprehend all the ancient kingdom of Dumnonia) in three ſhips, when Beorthricus (or Brithric) was king, in the year 787, and had not long been us'd to the coaſts, before the Corniſh made a league with them [s]; for in the year 806, a fleet arriv'd in Weſt Wales (ſo the Britiſh Writers frequently call Cornwall) which encourag'd the Corniſh to an inſurrection againſt Egbert, firſt king of England, as uniter of the Saxon Heptarchy. This formidable union drew all the power and ſkill of Egbert that way; and theſe, at laſt, after the war had continued ſome years, proving too ſtrong for the Corniſh valour [t], Egbert over-run all Cornwall about the year 813 [u]. After this, either the reſtleſs nature of Egbert, or the ſituation of his affairs calling him elſewhere for ſome time, the war ſeems to have been rather interrupted than ended. In the 24th year of Egbert there was a conſiderable battle fought betwixt the Britans and Weſt Saxons of Devonſhire, in which many thouſands fell on each ſide, and the victory remain'd uncertain: this battle was fought at Gavulford [w] (or Camelford [x]) in Cornwall. Notwithſtanding all this, the Saxons having gotten footing in Devonſhire, the Corniſh Britans, aſſiſted by the Danes, who at this time came at the particular inſtance of the Corniſh [y], march'd Eaſtward in the year 835 to diſpoſſeſs them, and at firſt overcame the Saxons, but ſoon after at Hengſtone-Hill, a few miles to the weſtward of Tamar, were totally overthrown; and to reſtrain them for the future, Egbert enacted this ſevere law, that no Britan ſhould paſs the limits of his country, and ſet foot on the Engliſh ground upon pain of death; about ſixteen years after this, the old inveteracy of the Corniſh Britans againſt the Saxons continuing, they ſeem to be again involv'd, for we read that Cheorl, call'd by Huntingdon [z] the Conſul, by Hoveden [a] the Earl of Devonſhire, fought againſt the Danes, and obtain'd a ſignal victory. There was a national enmity betwixt the Britans and the Saxons; to cheriſh

[s] Sax. Chron. p. 64. about the year 806, ſays Mr. Camden, Eng. 206.

[t] Fortiſſimos fortiter effugavit, ſays Hoveden, p. 237. of Egbert and the Corniſh.

[u] Sax. Chron. p. 69. A. D. 809, ſays Rapin, p. 214.

[w] Sax. Chron. at the year 824 or 5.

[x] Camd. 12mo. p. 82. "Camelford alicubi "Gaffelford."

[y] Rapin, vol. I. octavo, p. 299. Philoſoph. Tranſ. Numb. 458. Hen. Hunting. p. 198.

[z] P. 200. [a] P. 258.

which it was the intereſt of the Danes, as much as it was the natural inclination of the Britans: theſe two nations therefore, united by inclination and intereſt, omitted no opportunity of attacking the Saxon territories whenever they either found them unguarded or diſtreſs'd, and themſelves in a hopeful condition to invade and conquer.

In the turbulent former part of king Alfred's reign, when the Danes were ſo buſy, and triumphant over the Engliſh, it cannot be ſuppos'd that the Corniſh and Welſh Britans were idle ſpectators. We find the Danes after a truce, wintering at Exeter, in the 4th of King Alfred, A. D. 876. and without doubt by the encouragement of the Corniſh party there. Hither their ſhips alſo immediately tended with freſh ſupplies, though fruſtrated of their deſign by a tempeſt, in which 120 ſhips were wreck'd; nor did their land-army marching towards Exeter [b], fare much better, being encounter'd by Alfred, and oblig'd to give hoſtages to depar with all ſpeed. This ſeems to have given the Saxons the chief power in Exeter, for in the 21ſt of Alfred, the Danes laid ſiege to Exeter, but fled at the approach of Alfred, who was by this time become a powerful king.

The Welſh as well as the Corniſh had been from time to time aſſiſted, and encouraged by the Danes in their common cauſe, againſt the Saxons, and therefore were never left quiet by the Saxons as ſoon as they had vanquiſh'd, or by league, or otherwiſe got rid of the Danes [c]. The Britans of Cumberland had alſo put themſelves under the protection of the Danes, and ſubmitted not to the Saxons till the time of Edward the elder, ſon to Alfred the Great [d]. At length, a formidable confederacy was form'd againſt King Athelſtan, in the year 938 [e], in favour of Anlaff, in which the Iriſh, Scots, Welſh, Danes, and Corniſh united, but in vain: Athelſtan firſt overthrew the forces of the north, where the allied nations loſt Conſtantine King of Scotland, ſix Iriſh or Welſh Kings, and twelve Earls, and General Officers: he then marched againſt the Corniſh Britans, who had aſſiſted the confederates, took Exeter (which before they had inhabited upon equal terms with the Saxons [f]) from them entirely. About this time alſo he bounded the Welſh by the river Wye, taking all, betwixt that and the Severn, from them; for the ſame reaſons, and to puniſh thoſe alike, who ſeem'd alike guilty, he excluded the Corniſh for ever from any right to Exeter, which had been their capital for ſo many centuries; he took alſo all that goodly country betixt the rivers Ex and Tamar from them, and made the Tamar their future boundary, which has ever ſince been ſo accounted. This was ſo conſiderable an alteration in the circumſtances of Cornwall, that

[b] N. B. The firſt detachment of the Danes, after a truce with Alfred, came from the Eaſt, and lodg'd itſelf at Exeter; aud 'tis likely their troops from Wales and Cornwall march'd to join what had been admitted into Exeter.

[c] Rapin, vol. I. p. 361. [d] Ibid. p. 362.

[e] Some ſay 940, ſome 933.

[f] Malmeſbury, p. 28. Speed, Chron. p. 341. "At this time alſo Adelſtan did remove the "Brytaines that dwelt in Exceſter and there-"aboutes to Cornewale. Carad. Langar." Edit. Powel, p. 51.

nothing

nothing leſs than an entire conqueſt could have produc'd it; from this time therefore we are to conſider Cornwall under the Saxon yoke[g]. Athelſtan, having made a thorough conqueſt of Cornwall, took ſhipping for the iſles of Scilly, that he might not leave any ſpot unſubdued that belong'd to it. This happen'd, after the Corniſh Britans had maintain'd a perpetual ſtruggle againſt the Saxons, for the full ſpace of 500 years, from their firſt coming into Britain. An enmity this, of that inveteracy and continuance, as is ſcarce to be equall'd in hiſtory; it reach'd down to the year 938, and the Saxon Monarchy ſoon after giving way to the Daniſh, it cannot be expected that many Saxon Monuments ſhould be erected in a country ſo averſe from the beginning to the Saxon Government, and ſo little a while under its dominion: and indeed we have no Saxon monuments among us, that have come to my knowledge (excepting a few fragments of buildings which ſavour of the Saxon ſtyle of architecture) unleſs the foundation of colleges and monaſteries, and donations to churches, may be call'd ſuch.

CHAP. XI.

Of the Danes.

The manner of the Daniſh invaſions, and the military works it occaſioned.

THOUGH the Danes landed in Weſt Sex in the year 787[h], yet they winter'd not here in Britain (which is however to be underſtood of the Eaſtern Coaſts, near the heart of the iſland, and not of the Weſt as we ſhall ſee in the ſequel) 'till the year 854, as is particularly taken notice of by the hiſtorians[i]. It ſeems, it was their cuſtom to return every year to their own country, either to carry off their ſpoil, to viſit their wives and children, to recruit their forces, or to repair their ſhips, which could not be ſo well done, or ſo ſecurely attended to, in a foreign and enemy's country. This frequent ſailing to and fro brought them acquainted with all the ſecure landing places on the coaſt, where, if the winds would not permit them to land in one place, they ſoon knew where, in ſome other adjacent creek, they might ſhelter their ſhips, and diſbark their men with more ſafety and conveniency; if they could not ſecurely put on ſhore a great number in one place, 'tis natural to imagine that they would divide into parties, and land as near one to the other as poſſible: this, the many landing places ſo very little diſtant from

In Cornwall.

each other round the extremity of Cornwall (call'd the Land's End) do abundantly teſtify: as the Danes were ſo frequently obliged to land, and embark again, another thing occurs to every one who will

g "Cornwalli, in hoc tantum reprehenſibiles, "licèt vires omnes ad patriæ ſalutem tuendam "animosè contulerant, in Saxonum poteſtatem "conceſſerunt, utpote qui numero non va- "luerunt, nec Regio ſatis a naturâ munita eos "tutare poterat." Camden.

h Sax. Chron. p. 64.

i Hen. Hunt. p. 200. Heveden, p. 237.

conſider

conſider their works (for works are records and oftentimes the only remaining proofs and grounds of hiſtory), and 'tis this, that not caring eaſily to quit any land where they had once got footing, and yet knowing well enough to provide for a ſecure retreat to their ſhips on all events, they not only intrench'd themſelves on the hills, but ſoon learn'd (ſo inſtructive is neceſſity) to intrench and fortify their landing places, many evidences of which are ſtill viſible, and ſome of their works entire, on the weſtern ſhores of Cornwall; and where the cliffs are of clay or looſe moldering ſtone, the ſea, as appears by the remaining veſtiges, has waſh'd away a great part of ſeveral of them. If any one wonders what occaſion the Danes had to fortify thus, while they were allies to the Corniſh, let him recollect, that being much addicted to plunder and cruelty, even where they were invited as allies, ſomething of this kind was neceſſary to protect themſelves from that juſt retribution which the injur'd natives might otherwiſe have oblig'd them to. It was alſo neceſſary for them to fortify, in order to awe the natives, and make it difficult for them to renounce their alliance. Theſe military works are by the preſent inhabitants all call'd caſtles, are numerous in the Weſt of Cornwall, and as they are more modern than the Phenicians, Greeks, and Romans, and could ſerve no purpoſe of the native Britans, muſt have been erected by the Danes; for it does not appear, that the Saxons did make any conſiderable debarkation of troops in Cornwall, they plunder'd and ravag'd the ſhores, and ſea-port towns, about the times of the Conſtantine family, but retreated to their ſhips ſoon: whereas the Danes came in numbers, and join'd the natives, and being better inſtructed in the arts of Invaſion erected caſtles (even during their alliance with the Corniſh), it being the cuſtom of the Danes to encamp and fortify the hills wherever they came, though without any intention to ſtay there any long while[k].

The Danes, by their frequent embarkations, had not only obtain'd a thorough knowledge of the coaſts of our iſland, but here in Cornwall they had this further advantage, that by their landing in the Weſt, and marching ſo often Eaſtward to fight the Saxons, they were become perfectly acquainted with all the paſſages and ſtrong holds of ſo narrow a country as Cornwall; and theſe two advantages (which the unfortunate ſiding of the natives with the Danes, for ſo many years, could not but give them) were too conſiderable and evident, to be neglected by a nation ſo addicted to pillage abroad, and ſo meanly accommodated at home; and it is too plain, from their caſtles and entrenchments on every hill almoſt in the hundred of Penwith [Cornwall], as well as by their

[k] Sax. Chron. Ann. 878. p. 84.

landing places abovementioned, that they were gueſts not eaſily to be got rid of; and although the Corniſh were not at all times inclin'd, or able to face the Saxons, and had not therefore at all times occaſion for the Daniſh powers to help them; it is however probable, that the Danes choſe not to quit the country entirely, but ſoon learn'd to leave conſiderable parties of their countrymen in their encampments here, under pretence of being a guard to the inhabitants, but really in order to ſecure a ſafe return to thoſe who re-embarked for Denmark, whenever they ſhould chuſe to come again into Britain. As cruel as the Danes were in thoſe days, it does not appear from hiſtory, that they dealt as ſeverely at firſt with the Corniſh, as they did with the Eaſtern parts of the iſland; for, as ſoon as ever they landed in Norfolk, Suffolk, or farther to the North on that coaſt, we hear of their deſtroying every thing ſacred and civil, with an unparallel'd barbarity; but when they landed in Cornwall, they ſeem'd to have always march'd into Devonſhire to fight the Saxons, and however faithleſs they were in other treaties, it does not appear that they ever broke with the Corniſh, 'till after the total conqueſt of it by Athelſtan, which was more than one hundred years after their firſt alliance againſt Egbert. Indeed, in the year [l] 876, the Danes are ſaid to have attempted Exeter and taken it, but this will not infer, that they were then at enmity with the Corniſh; for that city was at that time divided betwixt the Saxons and the Corniſh [m] (much, without doubt, to the diſſatisfaction of the latter), and the Danes retir'd to Exeter, as to a place of ſafety and alliance, and entered the caſtle there without any reſiſtance [n]; and, that they then took only that part of it which belong'd to the Saxons, is evident; becauſe Alfred King of Weſt Sex, immediately purſued them thither, compounded the difference for that time, and took Hoſtages of them. In the year 878 [o], the brother of Inwærus, and Healfdenus a Daniſh commander of 23 ſhips, was ſlain in Devonſhire, with 840 men: again, in the year 894, we find that the Danes attack'd a certain fortification in the North of Devonſhire with 40 ſhips, and with 100 other ſhips laid ſiege to Exeter; which ſhews only that Exeter was at that time principally under the juriſdiction of the Saxons, and for their ſakes King Alfred immediately march'd thither, and made the Danes raiſe the ſiege [p]; and, indeed, the Danes being ſo often recorded to be in Devonſhire, looks as if they had made this their frontier, in order to cover their friends in Cornwall, and preſerve it as a ſecure retreat, in caſe they ſhould be defeated, as oftentimes they were, though to little purpoſe, as long as they continued maſters of the ſea.

[l] Sax. Chron.
[m] Malmſbury.
[n] Sax. Chron. ad ann. 877.
[o] Sax. Chron.
[p] Ibid.

Though

Though it was the general cuſtom of the Danes [q] who infeſted the ſhores of the Weſt Sex, to return every winter to Denmark for more than 60 years after their firſt landing, yet we may imagine that thoſe who landed in Cornwall at the deſire of the Britans, in order to aſſiſt them againſt the Saxons, might not have ſuch cogent reaſons, annually to deſert this iſland, as the others had; we may reaſonably ſuppoſe, that the inhabitants would not refuſe to ſupply with proviſions, and the other neceſſaries of life, in winter, thoſe who were always ready to fight their battles in ſummer: nay, it is not unlikely that the Britans thought themſelves more ſecure from any attempt of the Saxons, when they had a body of Danes among them, than when they were left to themſelves; beſides, the Danes could recruit their forces among their allies, at leaſt refreſh them with eaſe from their fatigues, or employ them uſually in erecting proper fences on the hills againſt winter, and the enemy; they might here too repair their ſhatter'd ſhips with ſome ſecurity, the Corniſh havnig many good harbours on the coaſt: for theſe reaſons, therefore, well as what is mentioned before, viz. the Danes being an acquaintance not eaſily to be ſhook off, we cannot ſcruple to attribute a longer and more familiar converſe to the Danes and Corniſh, than to the Danes and any other part of Britain; ſo early an alliance here ſoon after they firſt landed, gives ſtrong reaſons to ſupport this conjecture, as the multitude of circular fortifications, ſome of which are wall'd round with very good maſonry [r], and look more like a ſettled habitation, than a haſty Vallum thrown up for a temporary encampment. Nor were theſe fortify'd hills without their uſe, though in an allied country; for, in theſe ſeveral ſtrong holds, conſiderable parties of Danes might well chuſe to winter, rather than in towns, as places where military diſcipline might be better maintain'd, as well as fewer injuries done to the natives. By means of theſe caſtles the Danes had indeed the command over the Britans in Cornwall, yet ſtill look'd upon them as allies, as long as they continued ina condition oaſſiſtthem gainſt the Saxons; but after Cornwall became entirely under the Saxon yoke, however obſequious the inhabitants might be diſpoſed to act, the Danes look'd upon all the tyes of amity as diſſolved, the Britans as ſervants to other maſters, and Cornwall as a province of Weſt Sex; and accordingly from this time landed here, as elſewhere, to plunder and deſtroy. In the year 981, they committed great ravages, burnt Bodman, then a Biſhop's See. In the 19th year of Ethelred, A. D. 997, the Daniſh fleet ſailed round Cornwall, and came into the mouth of the Severn,

[q] H. Huntingdon, p. 200; and Hoveden, p. 231.

[r] Chûn Caſtle, and Caſtelandinas, &c.

robbing, as they went along, Cornwall, Devonſhire, and South Wales [s], all three formerly their allies upon all occaſions. And from the time of the Saxon conqueſt, the fortified hills ſerv'd them, not only to retain their ſoldiers in duty and order, and to awe the natives, but as places of refuge to ſecure themſelves againſt their enemies, and preſerve their booty, and pillage; and now 'tis likely that their landing places were more effectually ſecur'd.

For more than a hundred years the Danes continued their uſual abode in Cornwall as friends; and after Athelſtan's time, till the Saxon and Daniſh Monarchy became blended in one, as enemies; from this continual intercourſe, and the fix'd reſidence of their garriſons, 'tis no wonder that there ſhould be erected here many and various kinds of Monuments by the Daniſh nation. And, indeed, as hiſtory teaches us, that the Danes were more converſant and longer reſident in Cornwall than elſewhere; ſo the variety of Daniſh Monuments, ſtill extant here, abundantly confirms the truth of that hiſtory. Here likely they buried their valiant leaders, ſometimes under Barrows, now and then in Kiſt-vaens, or ſtone-cheſts, ſome under erected ſtones, ſeveral of which are to be placed to their account, and many of each ſort ſtill remain, as will be particularly exhibited among the Sepulchral Monuments. Here they held their aſſemblies for chuſing and inaugurating their chief commanders; and, doubtleſs, either made or uſed the circles of erected ſtones for that purpoſe; and hence it is that we have ſome diſtinguiſh'd by an Obeliſk in the middle, or the Kongſtolen [t], as in Denmark.

Here they fortified, with a Ditch and Vallum, their ſeveral landing places, and as they advanc'd, they fortify'd the hills with ſuch propriety and judgment, that no leſs than eight caſtles as they are call'd (though they are rather ſtrong entrenchments), are to be ſeen within five miles round the town of Penzance, all of a circular form, and ſo plac'd on the hills, that they are in ſight of each other, about two miles aſunder, ſo as to be able to communicate proper ſignals; the moſt diſtant not more than eight miles from each other; ſome enclos'd with a very thick wall or walls of maſonry, wide ditches, and ſuch other works round them as plainly beſpeak leiſure, ſecurity, and the peaceable permiſſion of the natives; all theſe things ſufficiently ſhew how powerful they were, in theſe Weſtern parts of Britain, and at the ſame time how willing and deſirous they were to continue their power, and perpetuate their poſſeſſion. Plunder and power were the ſole, and darling objects of the Danes; and by degrees they came to uſe the Corniſh as bad as the reſt of the kingdom; and to eſtabliſh the one, that they might glut themſelves with the other, they practis'd every kind of ſeverity (which the hotteſt rage of war

[s] Speed, p. 359. [t] Wormius, Mon. Dan.

only

only can excuſe) unprovok'd, and, upon common occaſions, fire, ſword, and deſolation, attending them wherever they march'd; ſo that Cornwall is ſuppos'd to have been at laſt utterly ruin'd by them, and to have continued as a foreſt uncultivated, and thinly peopled, for ſeveral ages. After the Danes arrived at the ſovereignty, being then become Chriſtians as well as kings, they look'd on the natives as their ſubjects, and conſequently muſt think, that to harm and plunder them, would be proportionably to injure, and gradually to deſtroy themſelves; thenceforward their depredations ceas'd, their Monuments took another turn, became Chriſtian, and inſcrib'd; and the Daniſh Line expiring ſoon after, as well as the Saxon, yielded an eaſier admittance to the Normans, of whom now, though too modern to ſay much of, we muſt take ſome notice, foraſmuch as they alſo introduc'd ſome Monuments.

CHAP. XII.

Of the Normans.

THE laſt great alteration which our country underwent, was occaſioned by the coming in of the Normans, which being owing to the failure of the Daniſh, as well as the interruption, and weakneſs of the Saxon line, it may be neceſſary to give a ſhort view of the ſeveral ſucceſſions immediately preceding the Conqueſt. After the weak reign of Ethelred, in which the Danes carried all before them, his ſon Edmund, ſurnam'd Ironſide (from ſupporting his feeble and diſhearten'd party with ſo much patience and fortitude) ſucceeded, and dying in the year 1017, after a ſtrenuous but ſhort reign, of leſs than twelve months, left the Engliſh party ſo forlorn, that Canute, ſon of Swane King of Denmark (at that time chief of the Daniſh forces in England, and already admitted into a partnerſhip of the kingdom) was immediately acknowledged ſole monarch of England, although Edmund had left two ſons, and a brother, who afterwards was rais'd to the throne. Canute held the crown till 1036, and was ſucceeded by Harold (from his ſwiftneſs in running, ſurnam'd Harefoot) as ſome think [u], ſon of Canute by a former marriage, which others doubt of [w]. He reign'd about four years and four months, and left the crown to Hardacnute, ſon of Canute, by Ælgiva, or Emma, widow of King Ethelred, who after reigning near two years died, and with him expired the Daniſh Royal Line, and the crown return'd to the Saxon. Edward the Confeſſor, ſo nam'd for his piety, ſon of King Ethelred, by Emma, and half brother to Hardacnute, being choſen King, in the year 1041, and dying without iſſue in 1066, deviſed the crown [x], as 'tis

[u] Hen. Hunt. p. 209.
[w] Sax. Chron.
[x] Et juxta quod ipſe ante mortem ſtatuerat in regnum ei ſucceſſit Haroldus. Hoveden, p. 258. See Sax. Chron.

ſaid, to Harold, eldeſt ſond of Godwin Earl of Kent[y]; but whether Harold received the crown by grant from King Edward, or ſeiz'd it, preſuming the greatneſs of his reputation in arms might reconcile people, in a little while, to the weakeſt title, if he could plead poſſeſſion, he held the crown only forty weeks and one day, being ſlain in battle againſt William Duke of Normandy[z], who with this ſingle victory got the crown; with ſuch eaſy tranſitions, in thoſe times, did the imperial crown of England paſs, not only from one hand to another, but from one family and nation to another; inſomuch that within 50 years the crown was poſſeſs'd by a Saxon, a Dane, a Saxon, and (as Harold had no pretence to the Saxon or Daniſh Blood-Royal) by the private family of Godwin, and laſtly by the Norman line: ſo that the crown, in one generation, was poſſeſs'd by five families, each diſtinct from it's preceding one, and each king (if you except Harold) of a different nation from his predeceſſor.

William the firſt, of the Norman race, being acknowledg'd King, made it the principal buſineſs of his reign to ſettle in Britain (as the moſt likely way to ſecure the crown to his own family) his countrymen who had attended, and further'd his expedition, and to introduce his country's cuſtoms, laws, and language: and as the Normans were at this time Chriſtians, and much more civiliz'd than either the Saxons or Danes at the time of their invaſion, it can't be thought that our country ſuffer'd ſo much from them, as from the others, or that the alterations introduc'd were of ſo wild, barbarous, and deſtructive a nature as what the former dreadful convulſions had been attended withal. As the ſciences were in this age more cultivated among the Normans, than here in England, they improv'd our manner in works of art and taſte[a], they introduc'd a nobler and more elegant kind of building and deſigning[b], than we had been us'd to

[y] Godwin Earl of Kent, of great power in his time, married to his firſt wife the ſiſter of King Canute, but had only one ſon by her, who was drown'd in the Thames: by his ſecond wife he had Harold (who ſucceeded Edward the Confeſſor), and many other ſons.

[z] To whom, William of Malmſbury ſays (p. 53.), that Edward the Confeſſor, after the ſudden death of Edward, ſon of Edmund Ironſide (whom he deſign'd his ſucceſſor, and for that reaſon had ſent for him from abroad) granted the ſucceſſion to the crown of England; and queſtions whether Harold had any grant at all from Edward, though the Engliſh gave out as much. Ibid.

[a] "Videas ubique in villis eccleſias, in vicis "& urbibus Monaſteria novo ædificandi genere "conſurgere.—Normanni veſtibus ad invidiam "culti.—Domi ingentia ædificia."—William of Malmſbury, p. 58.

[b] "Hiis diebus Anglici parvis, baſis & abjectis "domibus utebantur cum victualium habun-"dantia. Veſtibus etiam ſolebant uti protenſis "ad medium genu brachiis oneratis armillis "aureis. E contrario Franci & Normanni "amplis & ſuperbis ædificiis modicas agebant "expenſas, ſed in cibariis delicati." J. Rous, Antiq. Warwick. p. 106.

"Biſhop Stillingfleet, in his diſcourſe of "the true Antiquity of London [Fol. Edit. "Vol. III. pag. 934.] declares his opinion, "That the new way of Building introduced by the Normans related only to the "Roofs of Churches, and not to the Walls; "that is, the Saxons did not underſtand the "way of turning ſuch great arches with ſtone, "as were in the new Church of St. Paul's, "built by Mauritius; but they knew how to "build Churches with ſtone, and with arches, "&c. There is not the leaſt doubt of the "ſame Style of Architecture continuing after "the Norman Conqueſt as prevailed in the "Saxon age, only the latter was upon a more "enlarged Plan. The middle of Henry the "Firſt's reign, I fear, is too early for the introduction of the Gothick Architecture, in "contra-diſtinction to the Saxon or Normanno-Saxon, which was a very debaſed and corrupted Roman Architecture.—The White-tower, in the Tower of London, was cer-

be-

before; from this time therefore, our Monuments have no more the rudeneſs and diſproportion of the natural ſtone; they no longer remain uninſcrib'd, ſilent as well as monſtrous; they want dates indeed, but are generally inſcrib'd; ſurnames are added, but what ſhall particularly diſtinguiſh all inſcrib'd Monuments erected by the Normans, is the old French, which, in all the law courts, and elſewhere, on all occaſions, this king labour'd moſt aſſiduouſly to introduce, in place of the Saxon or Engliſh language. Thoſe inſcrib'd in French are likely to be near the Conqueſt, if the characters will ſuit that age, for notwithſtanding all the ſtruggles of the Norman line, the Saxon tongue gain'd ground again, and in a little time nothing but the law remain'd in French; a certain ſign how difficult it is to make thorough alterations in language, and that chains are eaſier impos'd on the hands, than on the tongues; the other works of the Normans, ſuch as Monaſteries, Palaces, Courts of Juſtice, Churches, Croſſes, and the like, are too little different from the works of the late, or preſent age, to require any particular notice here.

CHAP. XIII.

Of the Britiſh Religion.

AS many ſorts of Monuments which we have now exiſting, are owing to the different nations which have ſucceſſively ſettled in Britain (Phenicians, Greeks, Romans, Saxons, Danes, and Normans), ſo, many of them muſt have ariſen from the Religion which obtain'd among the ancient people of this iſland.

From the ſway that religion has, and always has had, in the actions of mankind, it will not be wonder'd, if ancient Monuments, in a great meaſure, owe their riſe to, and are diverſify'd, by the ſeveral rites, ceremonies, and particular inſtitutions of the national worſhip, whatſoever that is. For all religions (though founded on one univerſal principle) have ſomething peculiar to themſelves (as every thing muſt have which is liable to be warp'd and tinctur'd by the humours of powerful and preſumptive men); and whatever is ſubſervient to the offices of religion, whether Temple,

" tainly of the firſt Norman age, and that agrees " with the Saxon mode; ſo does all that part of " Lincoln Cathedral, which was erected by " Remigius, and ſeveral others which might be " inſtanced. In King Stephen's time I find " ſome intermixture of Gothick with the Nor- " manno-Saxon, and earlier I can't trace it." Right Reverend Dr. Lyttelton, Biſhop of Carliſle to the Author, October, 1765.

Some think, therefore, that the wordsbefore of Malmſbury are too general; and that the ſame kind of architecture which was in uſe before the Conqueſt continued, with ſome little variation only, till the middle of Henry the Firſt's reign. And it is not unlikely, that ſome time was neceſſary to change the general cuſtom in this point, as well as in all others. However, where the Normans did build, they followed their own country ſtyle, no doubt; but in what particulars it differed from the Saxon manner, is not now ſo eaſy to determine.

Altar,

Altar, Prieſt, ſacred Utenſil, or Rite, will have ſomething in it diſtinct, and peculiar to that religion from whence it proceeded. It will now be neceſſary, therefore, to enquire, what the moſt ancient religion of this iſland was.

The ancient Britiſh Religion was of the Gentile kind, near kin to the idolatry of the Eaſt, and every thing of a religious nature was directed and managed by a Prieſthood of great antiquity and fame amongſt the ancients; they were call'd Druids, of whom a particular account follows in the next book.

END OF THE FIRST BOOK.

Pl: IV. p: 52

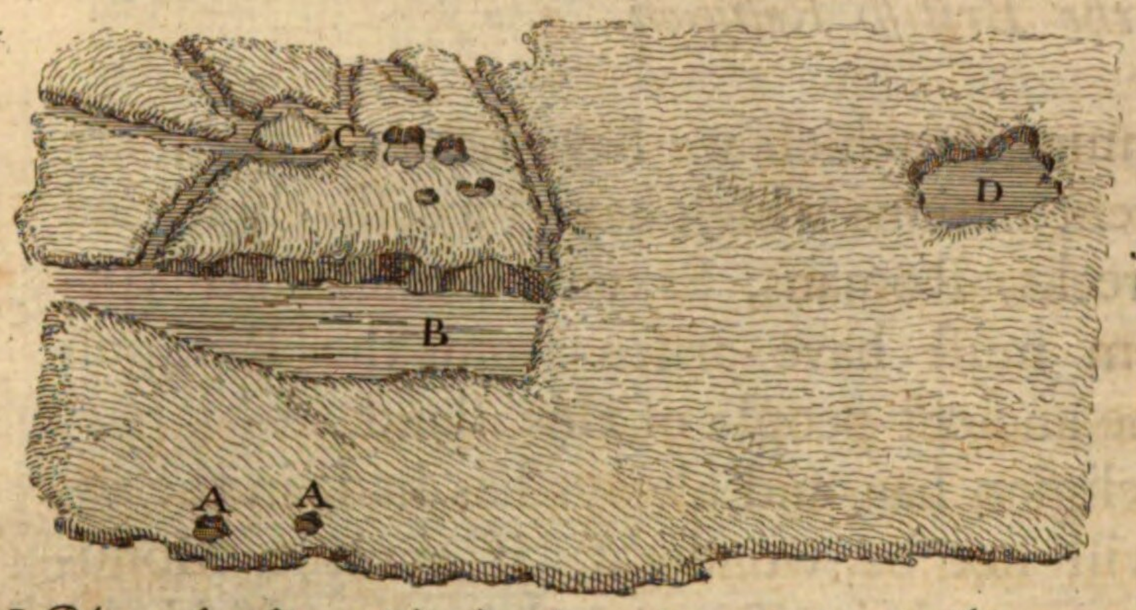


Fig I Plan of a Chanell'd Roch at Karnleshyz in S.t Just. p.136.

1 2 3 4 5 6 7 8 Feet

An Ancient head in a Seal found in Anglesea vid: p: 124.

Fig II The Tiara magnify'd

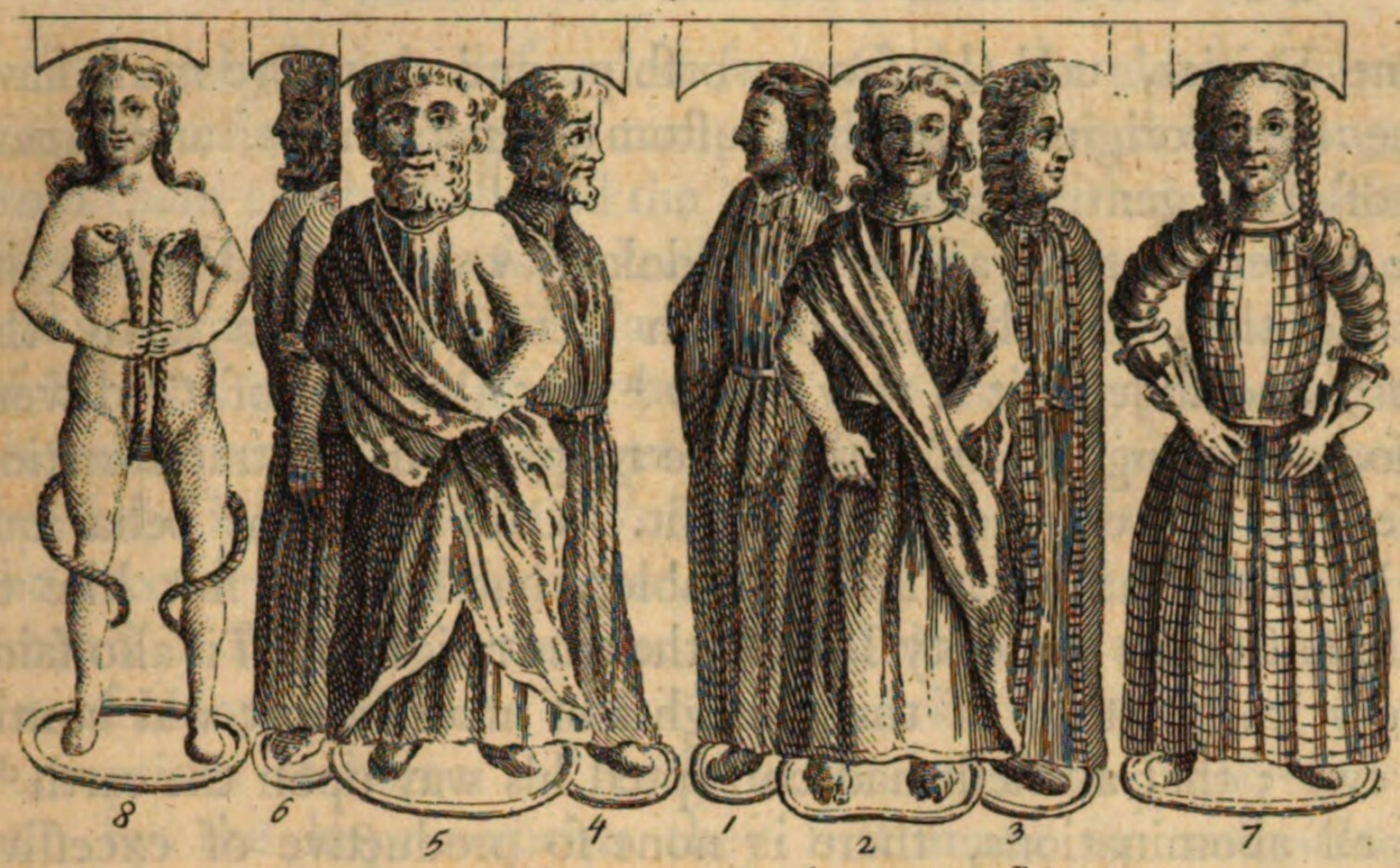
Fig III The Head four times magnify'd

Fig IV

Fig V

Two Druid Amulets call'd Adder beads. p 141. from Camden

PL.V. p53



Bas Relieve on the Portal of the Temple of Montmorillon in France Montf.ⁿ Supplem.t Tom.II.p.221. Frick.p.49.explaind.p.104

OF THE
BRITISH RELIGION.

BOOK II.

CHAP. I.

Of Idolatry in general.

IF we take only a tranſient view of the Druid ſuperſtition, without at the ſame time examining the hiſtory of other countries, and comparing Druidiſm with the idolatrous rites of the Eaſt, we ſhall be apt to think the Druids ſtand alone in all the inſtances of barbarity, magick, and grove-worſhip, ſo juſtly laid to their charge; the frequency of their human ſacrifices ſhocks us, their magick exceeds belief; their oak-worſhip looks ſingular and abſurd; and their diſcipline, cuſtoms and tenets have the air of peculiarities to be found no where but in their ſect.

In order, therefore, to make a proper eſtimate, and form a right judgment of this Idolatry of Britain, it will be neceſſary to give a ſhort ſurvey of the riſe of Idolatry in general; the falſe Deities that were at different times ſubſtituted in the room of the true one; the manner in which the Gentiles worſhip'd theſe falſe Deities, and the remarkable reſemblance that there was betwixt all the ſeveral ſorts of Idolatry. From theſe particulars it will evidently appear (which is of great concern to the preſent ſubject) that Druidiſm acknowledg'd

the ſame Deities, us'd the ſame worſhip, and therefore muſt have had the ſame original, as the cuſtoms, tenets, rites, and ſuperſtition of other gentile nations.

SECT. I.

Firſt riſe of Idolatry.

The Eaſtern authors affirm that Idolatry was practis'd before the flood, and that the children of Seth were ſeduc'd to it by the Cainites; and indeed, it is very likely [a] that the ſons of God were call'd ſo, as having retain'd the true religion, in contradiſtinction to thoſe who had degenerated from it. Cain's inſolent behaviour to his Maker [b] makes it alſo probable, that he was not like to keep himſelf or his poſterity long in the true religion. 'Tis alſo ſaid, that every imagination of the thoughts of man's heart was continually evil [c]; that all fleſh had corrupted his way upon the earth [d]; and of all abominations, there is none ſo productive of exceſſive wickedneſs as Idolatry, which promotes, and even conſecrates the greateſt vices, ſuch as lewdneſs, murder, and debauchery; and it is not eaſy to conceive how mankind could be ſo totally immers'd in wickedneſs, as they were before the flood, and retain at the ſame time the True Religion.

But however that be, whether Idolatry began before the flood, or not, we have undoubted reaſon to think, that people began ſoon after the flood to depart from the fear, and true worſhip of God; for ſcarce was Noah laid in his Grave [e], but the children of men [f] (that is, thoſe of the falſe religion), inſtigated by ſome motives which were diſpleaſing to God, enter'd into a combination to build a city, and tower, whoſe top was to reach up to heaven. What their principal intention was does not plainly appear; whether for a refuge in caſe of a ſecond deluge [g]; or to make for themſelves a memorial [h], or to erect a monument to the honour of the Sun, as the chief cauſe of drying up the deluge (which ſome learned men [i] have ſuppos'd, becauſe the pyramidal form of this tower reſembled fire); or laſtly, whether they deſigned this tower as a temple for ſome Idol: whatever were the motives, the fact was contrary to the will of God [k], and their deſign ſuch, as tended to revive and promote that general corruption of faith and manners, which had been ſo lately and juſtly puniſh'd by the univerſal deluge.

[a] Gen. vi. 2.
[b] Ibid. iv. 5, 9.
[c] Ibid. vi. 5.
[d] Ibid. v. 11, 12.
[e] Some think that the foundation of Babel was laid not more than ten years after Noah's death; moſt people agree, not more than twenty-eight.
[f] Ham and his poſterity, viz. Canaan, who by the curſe of his grandfather Noah appears to have been undutiful, and very wicked. Gen. ix. 25, 26.
[g] Joſeph. Antiq. Lib. I. Cap. V. Univerſ. Hiſt. p. 143.
[h] As the vulgar tranſlation, Gen. xi. 4. ſeems to intimate.
[i] Teniſon of Idolatry.
[k] "This they begin to do, and now nothing "will be reſtrain'd from them, which they have "imagin'd to do." Gen. xi. 6.

The

The Babylonians deſcended from Cuſh, the eldeſt ſon of Ham, claim the firſt and higheſt antiquity; and it muſt be allowed, that from them all the Eaſt and the North received their firſt Idolatries. Egypt will allow no ſuperiour in antiquity, as to religious rites and government; and if Ham, the youngeſt ſon of Noah, was king of Egypt [1], none can go far beyond it. The Egyptians ſpread their abominations after many ages into Greece, and Greece communicated the infection to the Weſt. The Phenicians lay claim alſo to the precedence in this matter, and ſay, that the firſt temple was erected in Phenicia: they are deſcended from Canaan the youngeſt ſon of Ham, and were not only remarkable for their dangerous corruptions at home, as early as the time of Jacob and Moſes, but by the improvements they firſt made in navigation, were enabled to communicate the poiſon of their ſuperſtition, as far as the extremities of the then diſcover'd world.

SECT. II. Chief motives to Idolatry.

The general and chief motives for revolting from the worſhip of the true God, were the tranſcendent purity of God, and the ſtrictneſs of life and manners requir'd in his adorers; people, therefore, who delighted in violence and wandering luſts, were ſoon glad to drop ſuch a ſyſtem of reſtraint, as the true religion, and by general conſent frame to themſelves a more free, various, and extenſive manner of worſhip, ſuch as might permit their paſſions to range and expatiate at pleaſure: this could not be done, they found, whilſt they continued to ſerve the true God, as he had directed; the buſineſs, therefore, of the inventive and powerful, was to ſet up a new ſort of Deities, who were to be pleas'd upon eaſier terms; at leaſt, who would not reſent the frequent tranſgreſſions of man in ſo ſevere a manner as God ſeem'd to have done, in the fall of Adam, in the curſe of Cain, and in the univerſal deluge.

This being all that is neceſſary to obſerve concerning the riſe and firſt motives of Idolatry, or that falſe religion which afterwards took poſſeſſion of all the world, excepting only the little nation of the Hebrews, let us now conſider what that falſe religion was, and wherein its oppoſition to the true conſiſted.

SECT. III. Principles it proceeded upon.

We muſt not imagine that the falſe religion differ'd (as ſoon as it began) in every point from the true, nor that all the truths of the firſt, and pure religion, were at once entirely rejected; but rather, that, admitting the great and fundamental truths, the children of men rais'd ſuperſtitious fancies of their own thereupon; invented and inſiſted upon fables, admitted great impurities in manners and worſhip, and in the end become wholly immers'd in every kind

[1] Prid. Part I. Book VII.

of

of corruption, every extravagance of ſin, and every abſurdity of errour. Thus, for inſtance, —— They deny'd not the Being of a God, but made to themſelves many Gods.

That there was a mediator neceſſary, was a tradition from the very firſt ages; and this tradition aroſe (likely) from the promiſe of God (Gen. iii. 15.), and was confirmed by man's general conſciouſneſs of his own infirmities and ſin, and his want therefore of ſome perſon to interpoſe, and reconcile ſo frail a creature to a God of infinite purity [m]. This tradition, the firſt Idolaters did not deny, but choſe mediators of their own fancy, the Sun, the Planets, and departed Ghoſts: framing to themſelves a multiplicity of tutelary, guardian Demi-gods.

Sacrifical rites were as old as the world; they aboliſhed not ſacrifices, but polluted them by debaucheries, and murder, and transferr'd them from their proper object, God the Creator, to the creature.

They acknowledged a Providence, and themſelves in perpetual want of it, as to health, the neceſſaries and conveniences of life; they had therefore Gods for every purpoſe, of every ſhape, as well Coloſſuſes [n] as of a portable ſize [o]; and in all places, that they might be at hand to help them upon any emergency.

That the ſoul was immortal, and that there was a future life, was a truth too evidently taught from the firſt beginning to be denied; but to make it ſubſervient to the ends of falſe religion, they preſently imagined, and made it part of their Divinity, that the ghoſts of good, great, or ingenious men (whether good or wicked) being ſuppos'd in a ſtate of happineſs after death, were capable of aſſiſting, protecting, and enriching men in this life, whence the worſhip of the Manes, Heroes, and Demi-gods.

They deny'd not the neceſſity of worſhip and ſupplication, but introduc'd all manner of impurity, violence, and impoſture, and proſtituted the ſacred office of prayer, due only to God, upon Planets, Devils, Brutes, and ſenſeleſs Images. This was the firſt ſtate of Idolatry, by which it appears how much eaſier it was to pervert truth, to obſcure and mix it with the moſt egregious errour, than to aboliſh it.

SECT. IV. Their Gods, and the order in which they were deify'd.

The firſt capital errour in religion was departing from the unity of the Godhead, that is, worſhiping more than one Deity; and the firſt thing that obtain'd to be put on an equal footing with it's Creator

[m] "The neceſſity of a Mediator between God "and Man, was a general notion which obtain'd "among all mankind from the beginning." Prid. "Connex. Part I. Lib. III. p. 177. 1ſt edit. 8vo.

[n] See Nebuchadnezzar's image in the plains of Dura. Dan. iii. 1.

[o] Laban's Teraphim. Gen. xxxi. 30.

was

was the Sun [p], a body by its ſuperiour ſplendour and heat, by its apparent, and orderly motion (circumſtances of great glory to its Maker, but of none to its ſelf) moſt apt to miſlead weak minds from ſurprize and admiration into reverence and worſhip. To the Sun, the Moon, and other Planets were ſoon added, and all ſuppos'd to be actuated by ſouls, or intelligent ſpirits of a middle nature betwixt God and Man [q]; they were, therefore, concluded more proper to receive the addreſſes of weak and ſinful man, whoſe petitions were too imperfect to reach the throne of the ſupreme God, without ſuch a mediatorial introduction. To the making of theſe celeſtial bodies Deities, no doubt their beneficial influences upon fruits, plants, and animals, muſt be ſuppos'd to have contributed; it being the moſt obvious and eaſy errour, to worſhip what they ſaw, and felt the benefit of, as Ceſar obſerves of the Gauls. "Deorum numero eos ſolos ducunt, quos cernunt, "& quorum opibus aperte juvantur, Solem & Vulcanum & Lu-"nam." Com. Lib. VI. Celeſtial bodies.

Some think that Image-worſhip ſucceeded next [r], for that finding theſe new Deities as much abſent from them as preſent (the Sun and Planets paſſing as much time below the horizon, as above) they invented Images to be always preſent with them, that ſo, upon any emergency, they might have a Deity at hand, to conſult and implore: to theſe Images they gave names and qualities, which they ſtill bear; whence it happens, that Jupiter, Mars, Mercury, &c. are Gods to be found among all nations. The Images of the Sun are reckoned moſt ancient, by thoſe who think Image-worſhip prior to the worſhip of the Manes; and the Iſraelites being much addicted to worſhip them, they are generally forbid at the ſame time, and in the ſame place with the groves, as if they were a part of the Grove-worſhip. Iſai. xvii. 8. and xxvii. 9 [s].

But, as the images of the Sun and Planets *, as well as of the other ſorts, though diſtinguiſh'd by the proper Symbols, were generally at firſt of the human form, others think that worſhiping out of flattery or affection the perſons of abſent as well as preſent Kings or victorious Generals, and the Ghoſts of them after they were The perſons and manes of heroes.

[p] Ὀυ τον παντων θεων.
Θεον προμον Ἁλιον. Soph. Oed. Tyran. Act I. Sc. 3.
The Chorus here ſwears by the Sun, as that God who ſtood forth in front of the Heathen Gods. Dacier ſays, "Le plus grand des dieux," but it is more agreeable to the original to call him the firſt, or foremoſt of the Gods.
"A very learned and ingenious man (Giſb. Cuperi Harpocrates) has lately attempted to ſhew, that all the Gods of Antiquity center "in the Sun." Lett. of Mythol. p. 89.

[q] Prid. Connex. Lib. III. Part I. p. 177. 1ſt edit.

[r] Ibid. p. 187.

[s] They are call'd חמנים "Subdiales ſtatuæ, "quaſi ſolares vel ſoli expoſitæ." Buxt. Lex. Simulachra ſolaria: i. e. in honorem ſolis facta. Jun. Trem.

* Wiſdom, xiv. 15, 16.

dead, preceded, and gave riſe [t] to Image-worſhip, and it ſhould ſeem reaſonable to ſuppoſe, that they muſt firſt have worſhiped Perſons, before they pay'd adoration to their Statues. As ſoon as the Hero was dead, the ſame people, which had a veneration for him when alive, were ſoon perſuaded by their ardent leaders, to pay him divine honours after his death, eſpecially whilſt the remembrance of his perſon, and the glory of his actions were recent in every one's mind; and (leaſt the peoples reſpect and affection, which were the grounds of their worſhip, might cool and languiſh in time) Images were invented to keep freſh and lively the idea of what was dead; they were intended to perpetuate the beauty, ſtrength, ſize, and ſpirit of the departed; now it is not likely, I would ſay, that the prieſts or great men ſhould make uſe of this device of Image-worſhip, till they found it neceſſary, to continue, and ſtrengthen their ſuperſtition. Thus from the Manes or Ghoſts, their wandering worſhip was ſoon laviſh'd upon Images; and having Images to repreſent their human Gods, the faſhion ſoon ſucceeded of making Images alſo to repreſent their planetary Gods. Now all theſe Images were made in human ſhape, becauſe the imagination of man was not able to conceive a more excellent form, nor to give more exalted ideas of their abſent Deities, than by repreſenting them in the likeneſs of man.

Images firſt worſhiped as Memorials, afterwards as Deities of Intelligence and Power.

This I conjecture to be the moſt natural and likely method for Idolaters to have proceeded in the firſt ages [u], but I muſt here obſerve, that ſoon after the Images of their Gods were introduc'd, they were conſecrated with great pomp, various ceremonies, feſtivals, and ſolemn ſupplications, and every one of the numerous aſſembly was to pay his adorations before the new Deity. Theſe adorations might, in the beginning, be directed primarily to the Perſon or Planet whoſe image was ſet up, and only a ſecondary worſhip paid to the Image itſelf; but the repreſentative ſoon became equal to the principal, and the copy took place of the original; for in a little while it became the general opinion, that by means of incantation, and magical charms, the power and influence of the Sun, Moon, or Demi-god, was brought to reſide in thoſe Images, after they had been ritually deify'd.

Image-worſhip ſoon ſpread itſelf over all the Eaſt, thence into Egypt, and from Egypt into Greece, and became the univerſal religion of the Gentile world, till the Magi of Perſia form'd a conſiderable oppoſition to it, teaching, that no Image ought to be

[t] The original of Idolatry came from the conſecration of ſome eminent perſons after death, according to Sanchoniathon. See Stillingfleet, Orig. Sacr. 4to edit. p. 32.

[u] Firſt they worſhiped Planets, then the Manes of Heroes, then Images both of Heroes and Planets.

ador'd, but that both the good and bad Principle (or God, for they held both to be Gods, calling the firſt Oromazes, the ſecond Arimanius), were to be worſhiped only by fire. Thenceforward the worſhipers of Images were diſtinguiſh'd by the name of Sabians, and the worſhipers by fire ſtil'd Magians, and in India and ſome parts of Perſia ſome remains of each Sect ſtill continue.

Magick [w], Witchcraft, or the ſcience of correſponding with Evil-ſpirits, ſome think is as ancient as the antediluvian world; and indeed, amidſt the numerous corruptions of thoſe early ages it is not improbable, that the rapacious, gloomy, anxious, and vindictive, ſhould embrace this horrid commerce with Demons, an intercourſe which (whether imaginary or real) deluded them with the proſpect of ſuperiour knowledge, of poſſeſſing what they luſted after, of curſing their enemies, and executing all their envy, malice, and revenge, by incantations not to be reſiſted by human talents; this was a total deſertion from the ſervice of God, and lifting into that of the Devil, and proves that when mankind had thrown aſide the unity of the Godhead, they could not only condeſcend to worſhip the meaneſt productions of nature, but the moſt deteſtable and bandon'd of all beings. Demons.

It muſt next be obſerv'd, that the Gentiles, from the remoteſt antiquity, worſhip'd Fire or Light; at firſt, perhaps, only in the Sun, as the fountain of light and heat; afterwards they never worſhip'd without fire on the altar, as the medium to tranſpire their addreſſes unto the deity; ſoon after (for errour is infinite, and one miſtake in ſuch ſolemn caſes begets another) the Fire itſelf was worſhip'd. Fire.

Hyde, indeed [x], denies that the Perſians worſhip'd fire, calling it not the Cultus Divinus, but the Cultus Civilis: but this nice diſtinction can ſignify no more with regard to the generality, than that in their religion there were different degrees of reſpect and adoration, more and ſtricter rites and ceremonies attending the worſhip of ſome Deities, than what were allowed to that of others. For as they allowed their holy fires to be the Schechinah or habitation of God, it was very difficult, if not impoſſible, to keep the mind of the vulgar, and leſs contemplative, from paying a kind of adoration to them; and therefore the Perſians were indeed worſhipers of Fire [y].

[w] Magick had ſeveral parts, as Aſtrology Witchcraft, Palmiſtry, Hydromancy, Augury, &c. The chief part of the Druid Magick conſiſted in foretelling, from the entrails of human victims.

[x] De Vet. Perſ. Rel.

[y] Prid. Connex. and Montfauc. Tom. II. p. 394.

Nimrod,

Nimrod, grandſon of Ham, is ſaid by St. Auguſtine to have been the firſt who compell'd his ſubjects to worſhip Fire in Chaldea.

Air, &c. The other elements, Air, Earth, and Water were alſo deify'd, it becoming a cuſtom very ſoon, to make Gods of every thing which appeared either capable of doing harm, or neceſſary and beneficial

Plants. to human life: the ſame reaſon made them proceed to deify plants and herbs [z], led thereto by their experienced medicinal virtue, by the beauty of flowers, or (in hot countries) by the friendly ſhade of trees.

Erected Stones. They deſcended ſtill lower, and making rude and ſhapeleſs ſtones the repreſentations of their fancied Deities, ſoon learn'd to forget and think no more of the abſent repreſented Deity, and paid their adoration to the Symbol, the huge lifeleſs lump of Stone; this kind of Idolatry was very ancient among the Egyptians and Phenicians [a]. It would be uſeleſs in this ſurvey of Gentiliſm, to purſue the Egyptians through all the variety of creatures, Beaſts, Birds, and Reptiles which they worſhip'd; and it is now time to ſee in what manner they worſhip'd this confus'd multitude of Gods.

SECT. V. Worſhip. Having chang'd the object of their devotion, and adopted the Creature for their Deity, inſtead of the Creator, they preſerv'd however, ſome general Reſemblance to the true manner of Worſhip. They worſhip'd by Sacrifices, by Meat and Drink Offerings, by Proſtration, by Supplication, by Feſtivals, and in publick aſſemblies.

The great buſineſs of the Devil was not to obliterate what went before, but to turn, change, and pervert in the moſt ſecret, eaſy, and imperceptible manner, every rite, doctrine, and inſtitution, ſo as it might beſt promote Immorality, Deluſion, and Impiety. And indeed, this was no hard matter to do, when once mankind had departed from that one great truth, the unity of the Godhead. This principle would have kept them ſteady, excluded every fanciful impoſture, and permitted nothing in worſhip which was not agreeable to that God, who had ſo ſufficiently revealed his will from the beginning of the world, that no one could be at a loſs to know what was acceptable to him, and what was diſpleaſing; but having accumulated to themſelves an infinite number of Gods, 'tis hardly credible to what an exceſs of errour and pollution in worſhip, they were ſoon expos'd. Every new Deity had his peculiar attributes, his prevailing paſſions aſſigned, and was to be worſhip'd after ſome new and diſtinct method, ſo that it ſoon became a myſtery and ſcience (and no doubt was continued as ſuch by the lucrative in all places)

[a] Some ſay before the flood. Sanchon. Euſeb. præp. Evan. [z] See Erected Stones. Lib. III.

to

to underſtand by what rites each particular God was to be approached [b]. Every new rite multiply'd error, for every method of worſhip muſt be wrong, that is, either abſurd or wicked, which has an improper object; for there is no worſhiping a falſe God with true Religion; no ſerving Idols with pure devotion. Inſtead, therefore, of the true fear of God, a gloomy kind of awe, and religious dread, conſiſting of Grove and Night-worſhip, was introduced.

Inſtead of the Sabbath, which was intended to recall people from their wordly buſineſs to a ſerious recollection of, and thankſgiving for the Creation, Feſtivals to their Demi-gods were inſtituted.

Inſtead of the few Altars which were erected by the ſervants of the living God in a few places (ſuch as were ſanctify'd by the appearance of God, or his Angels), the Heathens erected Altars on every high hill, and under every green tree; and this multiplicity of Altars tended evidently and neceſſarily to vary the ſervice performed at them, each officiating prieſt ſtriving to make his Altar finer, and by the novelty of ſome rite and ceremony, to render it more engaging, and better frequented, than that of his neighbours.

Inſtead of the true purity of heart, a falſe ſuperficial purity was ſubſtituted, conſiſting of ablution, white garments, outward ſprinklings, and luſtrations.

Inſtead of ſacrifices (moſt acceptable to God by the holineſs of mind, and innocency of the hands that offer them) the ſacrifices of the heathens were ordain'd to conſiſt, not of ſheep, or oxen, as at firſt, but of thoſe things which were moſt precious to the heart of man, as human victims, and even their own children [c].

The worſhip of the Sun, performed when he was in the meridian height of his power, ſoon taught men in thoſe hot countries of the Eaſt to raiſe their Altars, and perform their devotions in Groves; and, after Sacrifice, Luxury and Debauch enſued.

The worſhip of the Moon was performed in the night; this introduced every kind of pollution, which the day in ſome meaſure would have ſhamed.

[b] The Egyptian prieſts were particularly ſecret, and almoſt impenetrably reſerv'd with regard to their rites.

[c] Sacrifices were to conſiſt, at firſt, and likely by God's appointment, of beaſts without ſpot or blemiſh, and offerings of the beſt of fruits; hence came the cuſtom among the Gentiles (whoſe rites were but the diſtorted copies of the great originals us'd by the people of God) to think that nothing was too precious for a ſacred offering, and that to ſacrifice what was deareſt to man would be moſt acceptable unto God: hence offering up the moſt beautiful captives, the firſt-begotten ſon, the moſt noble youths, and the deareſt friends.

When Demons began to be worſhiped, Divination, Oracles, Incantations, and all the groundleſs fancies of Augury [d], naturally followed.

When Fire became a Deity, the children of the Idolater were offered and burnt, that the Deity might have them, and be propitiated.

But nothing contributed more to produce and eſtabliſh thoſe abominations than the deifying men, and, to complete the aſſembly, women. For their Heroes (though fortunate leaders, or inventers of uſeful arts) being ſome of the race of the firſt Idolaters, muſt have been exceedingly corrupted in Morals and Religion, and were no ſooner made Gods after their deceaſe, than their vices were adopted, imitated, conſecrated: hence it naturally became the faſhion to juſtify, to practiſe, to form a rite of worſhip of thoſe very Immoralities which their new-made God was remember'd to have addicted himſelf unto. If he was cruel and bloody, he was to be ſacrificed unto by human victims; if he was luſtful or drunken, proſtitution was to attend his feſtival, and his propitiation was to be a ſcene of intemperance and debauch; if he had been avaritious, the innocent and weak were to be plundered to make a rich offering to his altar. In ſhort, if we conſider the great indulgencies which ſuch a religion as this of Gentiliſm granted to every paſſion; that there was no vice, but what could plead in its mitigation, that it had been the favourite of ſome of their Deities, it is no wonder that Idolatry began ſo ſoon, that it ſpread ſo univerſally, and ſo totally corrupted both the practice and the worſhip of its followers.

SECT. VI. Why the ſame, or like Idolatry in all Nations.

It would be more ſurpriſing, that in ſuch a variety of Deities and Idols there ſhould be preſerv'd ſo near a reſemblance in the method of adoration [e], betwixt the moſt diſtant nations. This, I ſay, would indeed be very ſurpriſing, if we did not at the ſame time recollect, that all Idolatry began as early as the family of Ham; proceeded upon the ſame general motives of licentiouſneſs; that the Sun and Planets, open to every eye, were the firſt Gods, and eaſily continued the firſt deluſion, as attracting in every region the notice and adminiſtration of the ignorant and wicked; that one and the ſame principle, Polytheiſm, will produce a multitude of corruptions in all places; that Grove-worſhip, being the conſequence of worſhiping the Sun, produc'd every where debauch; worſhiping the Moon, proſtitution; worſhiping Demons, magick

[d] Augury was founded at firſt (as ſome ſuppoſe) on the tradition, of Noah's ſending forth, firſt the crow, and then the doves from the ark, with a very innocent intention to prove the decreaſe of the waters.

[e] Sacrifices, Fruit, and Meat-offerings, Grove-worſhip, unclean Myſteries.

and

and divination; deifying wicked men, immoral rites; that ſacrifices (having been the univerſal cuſtom of every falſe and mimick religion, as well as the true) degenerated eaſily into the barbarity of ſacrificing human victims, as being ſuperiour in their nature to thoſe of the brute kind; that, afterwards, their drink-offerings were the blood of their victims, and that every kind of cruelty muſt become familiar to thoſe, who could make Religion conſiſt in murder, and look'd upon the moſt unnatural butchering their own children, as the higheſt proof of devotion to their Gods.

We may obſerve in the next place, that all this ſyſtem of abſurdity, impurity, and inhumanity, was not only propagated every where upon the ſame principles, but all conducted by one hand; I mean the authour of errour, the father of lyes, as he is called; when we conſider all this, we ſhall no more wonder to find the ſame ſuperſtitions and abominable worſhip in the farthermoſt parts of India, and in the weſternmoſt parts of Europe: the ſame in Babylon, Egypt, and Phenicia; the ſame in Greece, Germany, and Britain: what the Brachmans were in India, the Druids were in Gaul; what the Magi did in Perſia, the ſame, or even more, ſays Pliny, did the Britiſh Druids: in ſhort Grove-worſhip, with all its train of horrors, divination, the myſterious rites of magic, human ſacrifices and proſtitutions, are to be found, more or leſs, in the religion of all countries, and for the ſame reaſons; the authour was the ſame, and alike the principles: the root was corrupted, and from thence the infection was ſpread into all the moſt diſtant branches of mankind.

The Druids like other Idolaters.

It has been long diſputed, whence the Druid diſcipline and ſuperſtition had its riſe; but if we compare it with the ancient Gentile Religion, every Tenet and Rite which the Druids taught and and practiſed, every Deity which they are ſaid to have worſhiped, we ſhall find to have been common to them, and the moſt ancient Idolaters of the Eaſt. The moſt diſtinguiſhing parts of their (the Druids) ſuperſtition, are the Grove-worſhip, and their human Victims; the firſt of theſe was ſo common among the Canaanites in the time of Joſhua, and attended with ſo much impiety and lewdneſs, that it made their utter extirpation inſiſted upon by the only true God, infinitely merciful and benevolent. One reaſon why the Druids were ſo fond of Groves (of Oak eſpecially) was becauſe of the Miſletoe which grew on the Oak Trees, to which they paid a ſort of worſhip, but even in this they are not alone: the Perſian and Maſſagetes thought the Miſletoe ſomething divine, as well as the Druids: the Grecians had their vocal Oaks at Dodona, that gave forth oracles; and the Arcadians

In Grove-worſhip.

thought that ſtirring the waters of a fountain with an Oak-bough, would produce rain. Evander was ſacrificing in his Groves, without the city, when Æneas came to him [f]. The ancient Tyrrhenians had the ſame cuſtom; the firſt temple in Egypt, that of Jupiter Hammon (or Ham the firſt king) was in a ſacred Grove.

Human victims.

As for the cruel cuſtom of ſacrificing human victims, 'tis true that it cannot be enough condemned and deteſted, and that the Druids continued this horrid practice longer than any nation or ſect we know, and perhaps practiſed it more frequently; but 'tis as true, that we hardly read of any conſiderable nation, but what has had the ſame cuſtom (at leaſt upon extraordinary occaſions) recorded of it [g]. The Egyptians had this abominable cuſtom [h], as alſo the Phenicians [i], whoſe King, Chronus [k] (or Saturn), ſacrificed his own ſon during a publick calamity [l]: and when Saturn became a God, is it any wonder that he ſhould be ſuppos'd to delight in ſuch ſacrifices? From the Phenicians the Iſraelites [m] learn'd to devote, and offer by fire, their own children to Moloch [n], another name for Saturn. From them the Carthaginians tranſplanted alſo with their colony the ſame bloody rites, and in the firſt ages of their commonwealth, uſed to ſacrifice to their God Saturn the ſons of their moſt eminent citizens; in after-times they ſecretly bought and bred up children for that purpoſe. In the year before Chriſt 308, thinking to reform more effectually what was amiſs by a publick ſacrifice, the Carthaginians offered two hundred ſons of the nobility, and no fewer than three hundred more offered up themſelves voluntarily. Diod. Sicul. Lib. XX. Cap. I.

The ſame author gives us a particular account of the manner in which this barbarous offering was made; the children were put into the hands of a brazen ſtatue of Saturn, and the hands being ſo contriv'd as to bend downwards to the earth, the unhappy victims dropt eaſily through, and fell into a furnace prepared for them below [o].

[f] Æn. VIII. ver. 102. Ibid 597, & Æn. XI. ver. 739.

[g] Vide Smith's Syntagma de Druid. p. 77, &c.

[h] "Ægyptii vivos homines Typhoni ſuo "comburere ſolebant." Bulæus in Frik. 162.

[i] See Lev. xviii. 21. Deuter. xviii. 10, 11. 2 Kings. xxiii. 10.

[k] Chandler (and others) think him Ham. Anſwer to Moral Philoſ. p. 184.

[l] It was cuſtomary (ſays Phil. Bibl. from Sanchoniath.) among the Phenicians in great perils of the ſtate, to ſacrifice ſome one of their deareſt friends and relations to Saturn. See Pool, ad Deuter. xviii. 10.

[m] See the Scripture Hiſt. paſſim. 2 Kings xvii. 31. Pſ. 106. 37. Jer. vii. 31.

[n] "Non dubitandum quin ſit Saturnus." Pol. Ibid.

[o] Ibid. Lib. XX. Cap. I.

"Mos fuit in populis quos condidit advena Dido,
"Poſcere cæde Deos veniam, ac flagrantibus aris,
"Infandum dictu, parvos imponere natos!"

Sil. Ital. Lib. IV.

The

The Perſians had the ſame horrid cuſtom [p]; the Scythotauri offer'd ſtrangers to Diana, the Laodiceans a virgin to Pallas [q]; the Thracians, and thoſe who liv'd on the river Boryſthenes had the ſame ſacrifices [r]. The Grecians alſo admitted the ſame dreadful rites.

Iphigenia was to have been ſacrific'd to Diana by her father Agamemnon, to obtain a favourable wind [s]; the Arcadians ſacrific'd a boy to Jupiter Lycæus [t]; the Indians and the Cretans killed men overcharg'd with banqueting, and young boys, to Saturn on his feſtivals: in Chios and Salamis they cut the throats of men; and then tore them to pieces as an offering to their Gods.

A temple dedicated to the ſame Divinity there was in Arcadia, in which girls were whip'd to death, as boys were in Sparta, at the altars of Mercury and Orthia Diana; and Ariſtomenes of Meſſene is reported to have ſlain three hundred men at one ſacrifice to Jupiter Ithometes; the Lacedemonians alſo were mad enough to ſacrifice human victims to Mars. In the anniverſary feaſt of Bacchus, the Greeks ſacrific'd living men. The Cimbrians did the ſame; and if we may believe Spaniſh writers, the American Indians of Peru were taught the ſame leſſons of inhumanity, and ſeldom ſacrific'd leſs than two hundred children upon the acceſſion of a new Inga or Emperour. To mention no more, the Romans were as guilty in this particular as other nations. Tit. Liv. relates, that human victims were offered up after the defeat of Cannæ. And Dionyſ. of Halicarnaſſus (in his firſt book of Roman Antiq.) informs us, that Jupiter and Apollo ſent dreadful calamities into all the coaſts of Italy for this reaſon, namely, becauſe the tenth part of the natives was not offered up in ſacrifice. And this cuſtom continued at Rome many ages, for the Romans were not forbid human ſacrifices 'till the Conſulſhip of Cn. Corn. Lepidus, and Pub. Lic. Craſſus in the 657th year of their city, 97 years before Our Saviour, whence Pliny (Lib. XXX. Cap. I.) infers that the Romans uſed human ſacrifices 'till that time [u].

[p] Al. ab Al. vol. II. pag. 750.

[q] Pompon. Mel. lib. II. cap. i.

[r] Pliny, lib. VIII. ch. xxii.

[s] Ὢδ' ην τα κεινης θυμαλα, ſays Sophocles, Electra Act II. pag. 77.

"On n'offroit pas alors d'autres victimes a "cette Deeſſe." Dac. tranſlat. None but virgins were at that time acceptable victims to Diana.

[t] See Pliny, lib. VIII. pag. 22.

[u] Some think the Gentiles borrow'd this dreadful rite from the hiſtory of Abraham and Iſaac; but if this had not been a rite uſual among the Heathens before, Abraham would not have been commanded to it, nor probably obey'd, without ſome more particular and cogent reaſons given by God for ſuch a ſhocking ſacrifice; but there is not the leaſt argument recorded in ſcripture to enforce, what an injunction entirely new and ſo unnatural might well require, to make it prevail over ſo righteous a man. The cuſtom therefore ſeems more ancient, and God ſeems to have commanded this action not only for the tryal and juſtification of the patriarch, but that he might thereby have an opportunity of convincing him how much he abhorr'd ſuch ſacrifices of the heathen, by interpoſing in a miraculous manner, to prevent the innocent ſon from dying an immature and violent death, and the obedient father from imbruing his hands in the blood of his only ſon.

Magick,&c. As the Druids were by no means ſingular in their ſacrifices, ſo neither in their magick, their purifications, diſcipline, and places of worſhip; of all which traces are to be diſcovered in the ancient hiſtory of the moſt conſiderable nations; and, therefore, whilſt we have been following the ſteps of Gentiliſm, and Idolatry in general, and attending it from its firſt beginning 'till it had ſpread its poiſon into all countries, I can't but think that we have been at the ſame time laying before the reader the original, and nature of the Druid ſuperſtition. The ſeeds of Idolatry are the ſame in kind, and nature; and though they thrive more luxuriantly in ſome ſoils than in others, and contract ſome mixtures and peculiarities from the Climate they grow in, enough to diſtinguiſh the Idolaters into different ſects, yet the plants are of the ſame tribe; and indeed, Druidiſm has all the ſtrongeſt features to ſhew in evidence of its birth, that it is but a branch of the firſt general and moſt ancient Idolatry: 'tis but a ſect (though eminently diſtinguiſh'd by the learning and ſtrictneſs of the prieſts) that differs in ſome ceremonials and ordinary particulars from the ſects of other nations, who either ſettled in the Eaſt, where mankind firſt inhabited, or paſs'd from theſe firſt ſettlements into the moſt diſtant countries, carrying the ſame religious eſſentials throughout the whole Gentile world.

For all this the reaſons have been given before, namely, becauſe theſe eſſentials were found to ſuit beſt with the licentious temper of mankind, and were ſecretly promoted in every nation by one and the ſame power of darkneſs, Satan well knowing that his iniquitous ſyſtem would moſt eaſily conduce, in this life to the utter corruption, and in the next to the certain perdition, of its unhappy followers.

Of Druidiſm we now come to treat more particularly, and circumſtantially.

CHAP. II.

Of the Name and Claſſes of the Druid Prieſthood.

THE name Druid is by many ſuppos'd to be deriv'd from the Greek word Δρυς, an oak; an opinion which has been adopted by ſome learned men [x]: becauſe the veneration of this ſect for Oak, the tree, leaves, and excreſcencies of the Miſletoe exceeds every thing of that kind which we read of other nations. But Strabo is of opinion, that in the names of foreign nations (all which the Greeks call'd barbarous) we are not to ſeek for Greek

[x] Pliny, lib. xvi. Sheringham, &c.

etymolo-

etymologies[y]: and, indeed, this derivation, though ſo obvious, is thought much too modern[z], the Druids having been famous from the moſt remote antiquity; long before Greece could boaſt of her wiſe men, or philoſophers, who were really beholden to the Druids, and copied them in many particulars[a]: and therefore it is not likely that they ſhould borrow their name from a nation which they ſo much ſurpaſs'd in antiquity.

As the Druids were Prieſts of Gaul and Britain, it is more probable that their name was taken from the Celtick language, upon which the language of the Gauls and Britans (originally the ſame) was grounded: in this language Derw ſignifies an Oak[b]; and Deru as the Armoricans write it[c], Derven and Derwen as the Corniſh and Welſh, has the ſame ſignification ſtill, and therefore ſome have ſuppos'd them to have call'd their prieſts Derwidden, in Latin Querquetulani[d]. Some derive Druid from the Britiſh Tru, and Wis, (viz. wiſe men[e]) to which ſubſcribes Baxter, ſaying that the Druids were call'd in Britiſh Deruidhon, i. e. perſapientes[f]. The Turkiſh devotees call'd Derviſes are ſuppos'd to derive their name from the ſame fountain, "Sacerdotum genus apud Turcas ab antiquiſſimis tempo-
"ribus conſervatum Dervis, & nomine, & re Druides." Keyſler, p. 152. In Scotland they were call'd Durcergliig. In Spain, Turduli, or Turditani[h]: where we muſt obſerve, that what is Der or Dre with the Celts, is with the German Celto-Scythes, Deur, vel Door, ſo that with them the Druids were call'd Deurwitten[i]: the firſt ſyllable of all which partakes of the root from whence the other names of this prieſthood are ſo evidently deriv'd[k].

There are other opinions about this name. The primitive word Drud (in the plural Drudion) is thought to have ſeveral ſignifications. Firſt, it ſignifies a Revenger; 2dly, Cruel; 3dly, Valiant, or Hardy; 4thly, Dear, or precious[l]. Some * derive it from the Celtic word Trewe, that is, Faith; or from Drut, a Friend; others from the Hebrew Deruſſim, Druſſim, or Driſſim, that is, people of contemplation[m]; and the learned Keyſler (pag. 37.), ſays that Draoi, (Deuteron. xviii. 11. Bibli. Hibern.) in the plural number Draioithe, ſignifies a Magician or Inchanter, from which, Ceſar and others, made the word Druides.

y "Placet Strabonis conſilium, qui negat in
"appellationibus gentium barbararum quærendas
"eſſe etymologias Græcas." Hoffman in Druid. pag. 111. Frickius, pag. 27.

z Elias Sched. De diis Germanis, pag. 258.

a "Antiquiſſimi enim hi (viz. Druidæ) apud
"Celtas, doctores, & ipſis Græciæ ſapientibus
"excellentiores, qui poſtea longo temporis decur-
"ſu ſecuti ſunt Druidarum ſectam." Sched. ibid.

b Frickius, pag. 24.

c Sammes, pag. 104.

d Sheringham, pag. 105.

e J. Gorop. Becanus not. on Cæſ. Comm. edit. Delph. lib. 6.

f Gloſſar. pag. 107.

g Hect. Boeth. lib. ii. Eli. Sched. 256.

h Sched. lib. ii. chap. ii.

i Baxter, ibid. 107.

k Druwydd, Drudau, Drudion, Drudon, and Derwyddon were equally names of the Druids. Rowland, pag. 247.

l Jones to Tate in Toland of the Druids, pag. 187, 188. * Bucherus in Frick.

m Hoffman, ibid. ac ſupra.

However,

However, it is moſt likely that the Druides were call'd ſo from their ſuperſtitious regard for the Oak-tree, and that they had not their name from the Greek word Δρυς, but from the Celtic Deru, in the firſt ſyllable of which the E muſt be pronounced very ſhort, if at all, like the Hebrew Shevah.

Druid, then, (whenceſoever deriv'd) was the general name of the Britiſh Prieſthood, and there were three degrees of Druids[n]. The ſuperiour claſs was call'd *The* Druids, by way of eminence[o]. They had under, and next to them, the Bards; who, though inferiour in rank, are ſaid to be prior in antiquity[p]. They were remarkable for an extraordinary talent of memory[q]; and therefore, in all probability, particularly employ'd to teach their young diſciples, who were chiefly to learn to Remember, as the principal qualification in ſocieties where no written rules were allowed. Theſe were alſo the poets of the Britans and Gauls[r].

The Eubates, or Vates, were of the third and loweſt claſs, their name, as ſome[s] think, deriv'd from Thada which amongſt the Iriſh commonly ſignifies Magick, and their Buſineſs was to foretell future events; and to be ready on all common occaſions to ſatisfy the enquiries of the anxious and credulous[t].

Theſe are the ancient diviſions of the Druid Prieſthood, and theſe, all the names which we meet with in ancient hiſtory; but when any family had been long prieſts to a particular Deity, as Apollo, Mercury, and the like, that family look'd upon itſelf as peculiarly conſecrated to the ſervice of that God, and the Druids took names to themſelves, and children, deriv'd from the name of the God they ſerv'd[u]. But that this was a modern cuſtom, introduc'd after that the Druids, mixing much with the Greeks and Romans, had departed from their ancient ſimplicity, is certain, and we are not now enquiring after the modern, but the ancient Druids.

[n] *Τρια φυλα των τιμωμενων.* Strabo, lib. iv. on which Leland (De Script. Britann. p. 6.) makes this remark, "Strabo videtur tria illuſtrium in "literis virorum genera recenſere." Frickius, p. 33. & Martin de la Relig. des Gaules, tom. I. pag. 173, &c.

[o] Ingeniis celſiores.

[p] Sammes.

[q] Rowland, p. 61.

[r] "Cum dulcis lyræ modulis cantitarunt, lau-"dationibus rebuſque poeticis ſtudent." Ammian. Marcell. The Welſh ſubdivided this claſs into three parts: "Firſt, the Privardd, Prince of learned "men, or firſt inventor: 2dly, the Poſvardd, "imitator or teacher of what was invented by "the Privardd: 3dly, the Arwyddvardd, that "is, an Enſign Bard, or Herald at Arms." Jones in Toland, ibid. 192. But this, I believe, is a diviſion unknown to the ancient Druids.

[s] Keyſler, Antiq. Septentrion. p. 36.

[t] Some reckon the Eubates the ſecond rank; "The Bards were Singers, the Eubates Prieſts "and Phyſiologers, and the Druids to their Phy-"ſiology added Ethicks." Rowl. p. 65. But as their office was inferiour to that of the Bards, I have, with ſeveral others, plac'd them in an inferiour claſs.

[u] Rel. des Gaul. p. 388.

CHAP.

CHAP. III.

Of the Countries inhabited by the Druids, probably only Gaul and Britain.

THAT the Druids inhabited and in ſacred matters preſided over Britain, and the Britiſh Iſles, as well as all Gaul, is not to be doubted. 'Tis alſo aſſerted by ſome moderns, that there were Druids in Spain[w]; but this remains to be prov'd, and if there were really any, they paſs'd from Gaul to Spain, by means of the vicinity of ſituation, and muſt have been modern and inconſiderable, by their being taken ſo little notice of in hiſtory, and not near ſo ancient, noble, powerful, and well diſciplin'd, as in Gaul and Britain.

No Druids in Germany.

It is much debated, whether there were any Druids in Germany[x]; Ceſar is very expreſs that the Germans had no Druids, but in this he is thought to be miſtaken[y], and to be flatly contradicted by Tacitus, who in his account of the Germans ſhews a great deal of accuracy, and appears to have been rather better inform'd, as to his ſubject, than Ceſar[z]. Tacitus is certainly very faithful and particular, but he does not appear to contradict Ceſar, nor Ceſar to have ſaid any thing but what was truth: theſe two great authors may be reconcil'd, as it ſeems to me, with little trouble. Ceſar's words are theſe, "Ger-"manos neque Druidas habere qui rebus divinis præſint, neque "ſacrificiis ſtudere;" that is, the Germans have no Druids, no ſuperiour, noble order of prieſts, famous for diſcipline and learning, inveſted with an abſolute authority in all ſacred affairs: "neque "ſacrificiis ſtudere," they did not mind their ſacrifices much; they were not curious and learned in explaining the circumſtances that occurr'd during their ſacrifices; they were not ſolicitous about, nor well vers'd in, the art of predicting future events from the entrails of the victims, as the Druids, and other Gentile nations were: this is all Ceſar ſays; he does not deny that they had prieſts, but he ſays they had no Druids; he does not deny that they had ſacrifices, but he ſays they were unſkilful and unlearned; they did not apply them-

w "Hiſpani quippe a Celtis traxerunt originem "& unà religionem eorum hauſerunt." El. Sched. lib. ii. ch. ii. "Celtiberi dicti a com-"miſtione Celtarum & Iberorum." Ibid. ex Diod. Sic. lib. v.

x Leibnitius, Wachterus, Calvoerius, and other learned men among the Germans deny it. Chr. Aug. Fabrettus, Dithmarus, Eli. Schedius, Frickius, p. 44. and Keyſler, p. 378. hold the affirmative, but are far from proving it.

y "Contra cæterorum fidem tradit." viz. Cæſar. Sched. 254.

z "Plura igitur ac certiora de religione Ger-"manorum Tacito nota quam Cæſari." Lipſius in not. ad Tacit. de M. G. cap. viii.

ſelves to ſtudy their ſacrifices, nor endeavour to reap that information concerning futurity, which their ſacrifices might have afforded them; and this is very true, the German nation continuing, even to the times of Tacitus, a plain, ſimple, uncultivated, and an unlearned nation, as appears all along in his account of them [a]; nor is what Ceſar ſays here, contradicted or refuted by what Tacitus advances. For Tacitus does not ſay that that the Germans had any Druids, any diſtinguiſh'd order of prieſts, form'd into ſocieties [b]; ſo ſtrict as to their rites, and their ordinary aſſemblies; ſo exact in obſerving every thing relating to the Oak; ſo ſtudious, learned, and contemplative, concerning the works of nature; ſo intent upon the education of children, all regularly ſubordinate to one Arch-Druid, and of ſuch authority in times of peace and war, that in Britain they were the firſt order of the ſtate. Neither does Tacitus mention the other inferiour orders of Druids, viz. the Bards, and the Vates, that I can recollect: whereas Strabo, Diod. Siculus, Lucan, Ammian. Marcell. &c. all mention them as belonging to the ſect of the Druids. But the ſame Tacitus, deſcribing the Battle of Angleſea in Britain, ſtrait mentions the Druids, "Druidæ, inquit, circum," &c. and if the Germans had Druids he would not have omitted them. Tacitus ſays indeed, that the Germans had prieſts, and ſo had all nations; but this will no more prove that the Germans had Druids, than that the Egyptians, Greeks, or all the world had this order among them, becauſe they had alſo prieſts. The maſter of a family might divine by lots among the Germans in all private domeſtick affairs [c], and the prieſts were only conſulted in publick exigencies, but no ſuch thing was permitted among the Druids; and among the three ſeveral ways of divining mentioned by Tacitus, there is nothing mentioned of foretelling future events from any part of their ſacrifices; which ſilence of Tacitus does really confirm what Ceſar obſerv'd, that they were not ſtudious nor intent upon explaining their ſacrifices.

Conradus Celtis (Deſcr. of Nuremberg) advances it as an indiſputable truth [d], that the Germans had no Druids, but from the time of Tiberius, when that ſect paſs'd over thither from Gaul, in order to celebrate their myſteries (forbidden by that Emperor), with the greater ſecurity. To this opinion there is one objection, which is certainly of great weight; it is this, that Germany's receiving ſo conſiderable a change in its civil and ſacred polity, as muſt have come in with Druidiſm, could never eſcape ſo correct and penetrating an hiſtorian as Tacitus; if ſuch an innovation had happen'd ſo

[a] Les hommes & les femmes (dit Tacite) ſont egalement ignorans, des ſecrets des lettres. Caſtlen. Coutumes. de Gaulois, p. 57. Ænée Sylve aſſure que du temps d'Adrian la civilité & les lettres vinrent en Germanie. Ibid.

[b] Sodalitiis aſtricti, conſortiiſque. Ammian. Marc. lib. xv.

[c] Tacit. de M. G.

[d] Rel. des Gaules, p. 212.

few

few years before him as the reign of Tiberius, Tacitus could not have pafs'd it over in filence; but he never mentions any Druid among the Germans, from which we are to conclude, that there were either no fuch perfons there, or too few to deferve the notice of his hiftory.

The Religion of the Germans as to fundamentals the fame as that of the Gauls and Britans.

But the truth of it is, although the Germans had no Druids, although that order of prieffs was not eftablifh'd among them, and confequently their religion wanted many fuperftitious ceremonies, and much of that erudition in idolatry, which the authority, learning, and invention of that prieffhood had introduc'd in Britain and Gaul, yet the religion of the Germans was, in the fundamentals, one and the fame with that of the Gauls and Britans. Their principal Deity was Mercury, they facrific'd human victims [e], they had open temples [f], and no Idols of human fhape: they confecrated Groves [g], worfhip'd Oaks [h], were fond of the aufpicial rites [i], computed by nights, not by days [k].

No one that obferves this great conformity in fuch effential points can doubt but that the religion of the Germans was at the bottom the fame [l] as that of Britain and Gaul, although all the tenets and cuftoms which were introduc'd by the Druids, and diftinguifh'd them from any other prieffhood, had not taken footing in the ancient Germany. If we find therefore the fame kind of Monuments in Denmark, Sweden, Norway, and in Germany properly fo call'd [m], as we find in Britain, and Gaul, we may attribute them all to a religion effentially the fame, although it cannot be prov'd that the Druids were eftablifh'd, nor the prieffhood equally dignified, and learned in all. The fame religion (that of the ancient Celts) is to be trac'd as far as the Northern parts of Lithuania [n], and the Ruffians retaining for many ages after Chriftianity the like idolatrous veneration for their groves, refus'd to admit the Chriftians into them, though focial enough in other particulars, thinking that their facred places, and their divinities would be violated by the prefence of thofe who were of fo different a religion [o]. In a word, there was no nation in the Northern and Weftern parts of Europe which had not (as the

[e] "Deorum maxime Mercurium colunt." Tacit. ibid. cap. ix. (in the fame words Cefar of the Britans and Gauls, lib. vi.) "cui certis diebus humanis quoque hoftiis litare fas habent."

[f] "Nec cohibere parietibus Deos, neque in "ullam humani oris fpeciem affimilare ex magnitudine Cœleftium arbitrentur". Ibid.

[g] Lucos & nemora confecrant. Tacit. ibid.

[h] — — — — "Lucofque vetuftâ "Relligione truces & Robora numinis inftar "Barbarici" —— Claudian de Sylva Hercynia. Lipf. not. on Tacitus, ibid.

[i] "Aufpicia forteſque ut qui maxime obfervant." Tacit. ibid.

* The Sclavonians (a people of Germany) worfhip'd Oaks, inclos'd them with a court, and fenc'd them in, to keep off all unhallow'd acceſs. Not. on Tacit. Variorum, ch. ix.

[k] See Tacit. ibid.

[l] "Le même fond de religion qui etoit en uſage dans les Gaules, l'etoit auffi dans toute la Germanie même chez preſque tous les peuples ſeptentrionaux." Rel. de Gaul. vol. II. p. 94.

[m] Anciently much larger. See Cluver, and Wells, Compar. Geog, &c.

[n] Cromer, lib. xv. in Sched. p. 346.

[o] Helmoldus de Ruffis, in not. var. ad Tacit. de M. G. ch. ix.

ground-

ground-work of their religion) the ſame kind of idolatry as the Druids profeſs'd in Gaul, and Britain [p]; although the order, ſect, and diſcipline of the Regular Druids never extended itſelf beyond the bounds of Gaul and Britain, as the German authors contend.

Ceſar, Strabo, Pliny, and Pomponius Mela mention them only in Gaul and Britain; and the Germans have no reaſon to think that they are injur'd by Ceſar, and depriv'd of their ancient and famous order of Prieſts unjuſtly, 'till they can produce poſitive proof in favour of themſelves from the ancients, which, as far as I can learn, will be no eaſy matter.

It may be of ſervice therefore here to make one general obſervation, viz. That whatever religious ceremonies and tenets we find recorded to have been among the Germans and northern nations, they are parts of the old Celtick religion, common to all the Weſt of Europe, and conſequently to the Druids, and therefore the ſuperſtition of Germany and the Northern countries may give great light into that of the Druids, and may juſtly be referr'd to, as they frequently are, in this work. But this argument will not bear being inverted; the inverſe is not true, for what we find recorded of the Druids can by no means be aſſerted of the Germans, and Northern nations.

The Druids built much upon, and improv'd the Celtick plan, added ſcience and contemplation, ſeparated themſelves into a diſtinct and noble order, held annual councils about ſacred things, refin'd the plain homely rites of their forefathers, and carried the erudition of their myſteries to a height unknown to nations invariably retentive (as the Germans were) of their firſt ſimplicity; content to make war, and hunting, the principal aim of their lives; affording religion, arts, and ſpeculation, but a ſmall, if any portion of their time and thoughts.

In ſhort, what is ſaid of the ancient Germans, &c. as to things divine, may be ſaid alſo, for the moſt part, or reaſonably inferr'd (as of Celtic original) to be true of the Druids; but all that is ſaid of the Druids can by no means be probably inferr'd of the Germans. If the reader keeps this diſtinction always in ſight, it will prevent miſtakes.

The little iſle of Angleſea is thought to be the chief reſidence of the Britiſh Druids [q], and indeed Tacitus mentions them only here, becauſe here the battle which he was to deſcribe was fought; but they were a Holy Order common to all the nation of the Britans,

[p] Their Cromleches, Cirques, and Erected ſtones are to be ſeen in Norway, Sweden, Denmark.—See Wormius's Mon. Danica. Olaus Magnus, paſſim: and in Rudbeckius's Tables XXXV. and XXXVI. are Squares, Circles, Triangles, and Ellipſes of Stones-Erect.

[q] Humph. Lluyd's letter to Abr. Ortelius, Tac. vol. I. p. 592. Rowl. Mona.

and

and diffuſed every where, as appears not only from Hiſtory, but from Monuments extant in every corner of the iſland, and particularly in Cornwall.

CHAP. IV.

Of the Antiquity of the Druids.

IN all our general enquiries after the Druids, we muſt carefully diſtinguiſh between the Prieſthood, and the Religion which that Prieſthood profeſſed. That the Religion was a branch of the firſt Eaſtern Idolatry, which obtained ſoon after the flood, is plain[r], and by its overſpreading all the countries, which that ancient and populous Nation (the Celtæ) inhabited, appears to have been brought with them from the Eaſt, at their firſt migration[s], and when the Celtæ had parcelled themſelves out into Germans[t] and Gauls, and were afterwards ſubdivided into Swedes, Danes, and Britans; the ſame Religion paſſed with theſe off-ſets which the Celts planted, and this is the reaſon that the ancient Religion of theſe nations was really in eſſentials one and the ſame; but it will not thence follow that the Prieſthood was alſo the ſame in all theſe countries, nor that Druidiſm is as ancient as their Idolatry. When we are therefore enquiring into the antiquity of Druidiſm, it is into the antiquity of that religious Sect, that order of Prieſts and Philoſophers, and not into the antiquity of their Religion, which in the principal parts is certainly as old as the firſt Idolatry.

The want of this diſtinction has led the Germans into a miſtake, arguing very inconcluſively from the Religion's being the ſame with that of Gaul and Britain (as doubtleſs it was) that therefore the Germans had Druids, which (as has been before obſerved) does no more follow than that if all Europe were of the Chriſtian Religion, therefore all Europe muſt have the Benedictine or Jeſuit order in every nation, nor is it warranted by any ancient author that I have ſeen.

That there were Druids remarkable for their learning, and even antiquity, before the time of Pythagoras, who lived near 600 years before our Saviour, is extreamly probable[u]. A certain man called

[r] See cap. i. lib. ii.

[s] Schedius thinks the Druwyds derived from Tuiſco, who was the leader of the Celts from the Eaſt, becauſe the Religion came together with him, and that nation; confounding the Prieſthood and Religion, as uſual, p. 257.

[t] The Germans were called Κελτοι and Κελτικοι down to Plutarch's time.

[u] "Pherecydes Pythagoræ præceptor primus "publicavit Druidarum argumenta pro animæ "immortalitate." Hoffman's Dict. in verb. p. 111. "Cæterum cuilibet vel modicè perſpicaci patebit Druidas philoſophatos plus mille annis antequam Eruditio Pythagoræ innotuiſſet in "Italia." Steph. Forcatulus de Gall. Imp. & Philoſ. p. 41. "Plus octingentis ante annis Phiſophati ſunt quam Græcie lementa literarum "Cadmo fuerint aſſecuti." Jo. Picardi Celto-

Alexander Polyhiſtor in Clemens Alexandrinus [w], ſays that Pythagoras heard both the Druids and the Brachmans [x]. Now, we can ſcarce imagine that ſo curious a traveler as Pythagoras could be induced to traverſe almoſt all the then known globe, in order to converſe with them, and examine the principles upon which they proceeded in the ſearch of wiſdom, by any thing leſs than becauſe both the Brachmans and Druids made at that time a conſiderable figure in the diſcourſes and writings of the learned. I would only obſerve upon this paſſage, that what is ſaid here is very agreeable to the general character of that indefatigable Philoſopher [y]. He firſt traveled into Egypt to converſe with their Prieſts, thence into the Eaſt to hear the Brachmans, the Prieſts of India; and it is not at all improbable that his inſatiable curioſity would not let him reſt till he had ſeen alſo the other extremity of the world to converſe with the Druids, gathering every where what he thought divine, good, and wiſe, and communicating the doctrines he treaſured up, where he found the people docile and willing to be wiſer.

" Abaris formerly traveled thence (viz. from an iſland oppoſite " to Gaul, and moſt likely Britain) into Greece, and renewed the " ancient league of friendſhip with the Delians [z]." Now this Abaris was a man famous in his time, of Northern extraction, Prieſt of Apollo, (therefore by ſome conjectured to have been a Druid [a]), and is reported to have been very intimate with Pythagoras, who made no ſcruple to communicate to him freely (what he concealed from others, in Fables and Enigma's) the real ſentiments of his heart, and the deepeſt myſteries. But whether Abaris was a Druid or not, or what parts, if any, of the Druid ſyſtem might be owing to his private communications with Pythagoras, there are ſome tenets of the Druids which will make it very probable, that Pythagoras did really converſe with this Prieſthood; and as he might have been indebted for ſome points of knowledge to them, ſo he communicated to them ſome of thoſe doctrines which he had learned elſewhere. The Metempſychoſis, or tranſmigration of the ſoul (as will hereafter more particularly appear, when we come to treat of the Druid learning) it is very likely the Druids owed to Pythagoras. For that

pædia lib. ii. in Frickio, 199. " Gallorum Phi- " loſophos etiam Philoſophis Græcis priores " exiſtimant nonnulli Græci Scriptores, ut Ari- " ſtoteles apud Diog. Laertium, qui non a Græcis " ad Gallos Philoſophiam deveniſſe, ſed a Gallia " ad Græcos prodiiſſe ſcriptum reliquit." Not. Cæſ. Comm. lib. vi. Edit. Delph. 8vo. p. 119. Coutumes des Anciens Gaulois La Ramée par Caſtlenau, 52. " Ariſtote avoit ecrit en ſon " Magicien (ſelon que Laert le reconte) que la " Philoſophie a pris ſon Origine de Semnotheis " des Gaulois anciens."

[w] Strom. lib. i. p. 357.

[x] Cæſ. Comm. Edit. Delph. 8vo. p. 123. Γαλαῶν και Βραχμανων ακηκοεναι. Brahamæi ſeu Brahmæi Arabici dicuntur, quaſi ab Abrahamo Patriarcha nomen & originem ſuam derivarent. Smith's Syntagma de Druid. Mor. p. 49.

[y] " Pythagoram peregre profectum omnibus " myſteriis Græcis & Barbaricis fuiſſe initiatum." Diog. Laert. ibid. in Cæſ. Comm.

[z] Diod. Sic. Lib. ii. chap. iii.

[a] Toland of the Druids from Porph. r. p. 161.

Pythagoras

Pythagoras borrowed this tenet from the Druids is not near ſo probable, though advanced by ſome learned men [b], who are perhaps too fond of every occaſion to exalt the Druids. The extream fondneſs of the Druids, for white colours in their garments, and victims, ſavours alſo of the doctrines of Pythagoras. Some other rites, as we proceed, will appear perhaps to have been borrowed of Pythagoras, but that their whole ſyſtem was of his framing, or indeed of Grecian original (i. e. derived from the Greeks [c]), is by no means likely, for if they had not been at that time a famous ſect, Pythagoras had never gone into their country to converſe with them; and before the time of this philoſoper, they could not have borrowed much from the Greeks, for the Greeks before Pythagoras were in no capacity of communicating much learning or religion, having very little of either at that time in their own nation.

The great reſemblance betwixt the Druids, Perſians, Gymnoſophiſts, Brachmans, and Egyptians, is a ſtrong argument in favour of their antiquity; for if it be true that the Druids had not their tenets in general (but only ſome particular ones) from Pythagoras, the principles of theſe diſtant nations muſt have been diſperſed with them from Babel, or how could there be ſuch a conformity between Iſlanders in the Weſt, and the moſt remote nations of the Eaſt, who do not appear to have had the leaſt communication afterwards?

The Germans ſuppoſe the Druids as old as the migration of the Celts from the Eaſt, miſtaking continually the inſtitution of the Prieſthood, for the Religion of theſe Prieſts: however, certain it is, they were very ancient in Gaul and Britain. Ariſtotle writes of them in his book of magick [d]. All the Gauls ſaid "that they "were ſprung from Dis (ſays Ceſ. lib. vi.) which they had by tra-"dition from the Druids;" now this referring to the ancient Druids in the time of Ceſar implies their great antiquity, it being ſufficient, they thought, to ſay, that the Druids for a long ſeries of ages had ſtill delivered it as their opinion, that Dis, or Pluto (as Ceſar is thought to mean [e]), was their father.

To fix the Æra of their antiquity would be a vain attempt, and therefore I ſhall only make this obſervation, that if the Druids were

[b] "An Druidæ Dogma, viz. Metempſychoſin a "Pythagora acceperint, an a Druidibus Pythago-"ras in dubio mihi eſt." Not. in Cæſ. Comm. ut ſupr. p. 123. "Falſiſſimè omnium perhiberi Drui-"das Philoſophiam ſuam debere Pythagoræ." Frick. p. 38. "Pythagoras hanc ipſam Doctrinam "(viz. Metempſychoſin) a majoribus noſtris "hauſiſſe videri poteſt, ſi Clem. Alex. Strom. "lib. vi. & Euſeb. Præp. Evang. lib. x. ch. ii. "ſequamur." Keyſler, p. 116.

[c] As ſome think, viz. Diod. Sicul. Ammian. Marc. Valerius Maxi. & e recentioribus Seldenus ille etiam, & alii.

[d] "Ariſtoteles in libro de Magia de eiſdem (viz. "Druids) ſcribit." Lel. de Sacr. Brit. p. 4. Celſus oppoſes to the Antiquity of the Chriſtian Religion, the more famous Antiquity of the Galactophagi, Getes, and Druids. Τυς μεν Ὁμηρυ Γαλαχτοφαγυς και τυς Γαλαῖων Δρυϊδας και τυς Γέτας, σοφωτατα λεγει εθνη ειναι και αρχαια. Celſ. ap. Orig. lib. i. p. 14. which though no argument againſt the antiquity of the Chriſtian Religon, is a good argument that the antiquity of the Druids was allowed to be very great in the days of Celſus, as Frickius rightly judges, p. 37.

[e] Ch. v. p. 18. book i.

really

really Celtic Prieſts, they would have ſpread with the ſeveral diviſions of that mighty nation, and their traces would conſequently appear equally ſtrong and lively in every country where the Celts ſettled, but as we have no warrant from hiſtory (at leaſt as I think) to ſuppoſe this Prieſthood ſettled anciently any where but in Gaul and Britain, they cannot be ſo ancient as they are ſuppoſed by the Germans[f]; they muſt rather be ſuppoſed to have had their beginning after the Celts divided into Germans, Gauls, Cimbrians, Teutones, &c. and their ſubdiviſions, each fragment of that vaſt ſtructure making a powerful and numerous nation; but the Druid Prieſthood taking place only among the Gauls and Britans.

CHAP. V.

The Original of the Druid Doctrine, and Prieſthood.

IN what country this Order had its firſt riſe and inſtitution, whence their Rites and Doctrines, we will now enquire.

Not from the Jews.

Some think they derived their rites from the Jews[g], founding their conjectures upon the reſemblance of the Jewiſh and Druid ceremonies; but the little commerce which the Jews had, and were obliged to have, with other nations; nay the contempt and hatred which they met with from the Gentiles for their ſingularity of worſhip, and the ſtrictneſs of their recluſive law, muſt convince us that we are to look for the riſe of Druidiſm elſewhere.

Not from the Greeks.

Several learned men[h] have with more reaſon thought it derived from the Greeks, induced thereto not only from the name of the order, which they looked upon (too haſtily) as of Greek derivation, but from the conformity of their opinions to thoſe of the moſt celebrated Greek philoſophers, and their worſhiping the ſame Gods. In order to give what light we can to this affair, let us go on with the diſtinction before-mentioned[i], which will prevent much confuſion, and allow that many of the Druid rites, opinions, and their Deities alſo, are the ſame with thoſe of the Greeks; but indeed it muſt be here remembered that the ſame Deities, Mercury, Sol, Jupiter, &c. were among the firſt falſe Gods[k], and being diſperſed as ſuch into all nations with the firſt Idolaters, retained their uſurped dignity all over Europe, moſt part of Aſia, and the moſt known parts of Africa; ſo that no concluſive argument can be drawn from

[f] "Arbitror inſtitutos fuiſſe (viz. Druidas) a "Tuſcone." Sched. p. 257. "Antiquiſſimi "enim hi apud Celtas Doctores." ib.

[g] "Quæcunque vel ex Perſis Magi, ex Babyloniis vel Aſſyriis Chaldæi, vel ex Indis Gymnoſophiſtæ, & e Gallis Druidæ, & qui Samothei dicuntur, invenerunt, ea ipſi a Judæis "(nam primi omnium Philoſophi fuerunt & "Ægyptus Judæos Prophetas habuit) accepere." Sched. lib. ii. ch. ii. a Johanne Metello.

[h] Sheringham, p. 104, 107. Sammes, &c.

[i] See Ch. iii. and Ch. iv. p. 73.

[k] See Ch. i. lib. ii.

thence.

thence. Again, if the Druids are to be plac'd higher in antiquity, and were eſtabliſh'd here, long before the Greeks made any figure in the learned world (as is very probable), and before they ſent forth colonies, or were civiliz'd enough to cultivate their own Religion; it is not at all probable that the Druids ſhould have owed much of their regulations, doctrines, or eſtabliſhment to the Greeks: it may be true that they borrow'd ſome tenets from Pythagoras, as Pythagoras himſelf did before from the Egyptians and Eaſtern ſages. It is alſo likely that they improv'd and extended their ſyſtem, and adopted ſome foreign rites by means of the trade carry'd on between the Phenicians, as well as the Greeks, and Britans; but to adopt or imbibe a few opinions is one thing, and to be indebted for the very being, formation, and fabrick of their whole order, is entirely different. Beſides, the Greek authors who mention the Druids, would not have conceal'd from us a circumſtance, which would have contributed ſo much to the reputation of their influence and learning; if the Druids had been of Greek original, the Greeks would have been fond of recording it, ever ready, as they prove themſelves, to exalt their own antiquity, and pre-eminence over other nations.

'Tis very probable (as it is ſaid before [1]) that the Greeks and Druids, and indeed all other nations, had their ſuperſtition from one and the ſame polluted fountain (all partaking, more or leſs, of the general taints of that falſe religion which obtain'd ſoon after the flood) and for this reaſon muſt have many things alike, as indeed all religions had; but it is no more juſt to infer from thence, that the Druids owed their religion to the Greeks, than that the Greeks owed their religion to the Jews, for their two religions had many the ſame tenets, and ſeveral like ceremonies [m]. If the Druids owed but very little with reſpect to their tenets and religion to the Greeks, much leſs with regard to the eſtabliſhment of their order, and regular Prieſthood. The Greeks had no ſuch Prieſts among them any where; and it would be very abſurd to imagine, that they ſhould ſet up an order in diſtant countries, which they had made no experiment of in their own [n].

Now if the pretenſions of the Greeks are ſo weakly founded, we may ſafely conclude, that no other foreign nation has any right to claim the honour of erecting and eſtabliſhing this ancient order among the Gauls and Britans [o]. Not from any foreign Nation;

[1] See chap. I. lib. ii.

[m] As ſacrifices, luſtrations, feſtivals, one ſupreme God, and immortality of the ſoul.

[n] "Non a Græcis igitur (viz. Druidæ) ſed "Britannis." Hoffmàn. in Dru. pag. 111.

[o] Some will have them to be derived from the Egyptians, becauſe they are ſaid by Dionyſius the African to have celebrated the Orgyes of Bacchus. Warb. Div. Leg. vol. I. pag. 136.

but from Gaul or Britain.

The Druids therefore were a regular order of Prieſts, not fetch'd from abroad, but inſtituted and form'd at firſt either in the countrys of Britain or of Gaul, and peculiar to thoſe two nations; an order gradually faſhion'd and ſhap'd, partly by their own invention, aſſiſted by the general cuſtoms of all the Gentile world, and partly from the adopted precepts of ſome philoſophers they convers'd with, increaſing in learning and authority, age after age, till by its luxuriancy in both it attracted the eyes and admiration of all the curious and the learned; and the next enquiry muſt be, which of theſe two nations is intitled to the honour of giving birth to this Order.

CHAP. VI.

That Druidiſm had its firſt riſe in Britain.

AS it appears from reaſon and hiſtory, that there are no concluſive arguments to prove that Druidiſm was a foreign inſtitution, nor a rule and diſcipline tranſplanted from the more poliſh'd nations of the Eaſt, 'tis the leſs to be wonder'd at, that it ſhould be firſt invented and eſtabliſh'd in Britain, and thence tranſlated into Gaul: for if it had been introduced by any foreign philoſopher, it would moſt probably have been firſt taught in Gaul, and next in Britain: if it had been primarily fetched from Greece, it would have paſſed from Greece to the Grecian Colony of Marſeilles, thence ſpread into Gaul, and from Gaul to Britain; but as it was not a borrowed Order, as is apparent from the foregoing chapter, it is at leaſt as likely in the nature of things, that it ſhould have had its riſe in Britain, as in Gaul; and where things are in their own nature equally poſſible and probable, the ſuperiour weight of teſtimonies, on which hand ſoever it lies, ſhall eſtabliſh the one and reject the other. Now Ceſar is a very expreſs evidence in this matter. "Diſciplina, in Britannia "reperta, atque in Galliam tranſlata eſſe exiſtimatur."

The French, indeed, are unwilling to own their forefathers indebted ſo much to this iſland, but have no arguments on their ſide, ſufficient to ſet aſide ſo great an authority as that of Ceſar, who was too curious to want the beſt information that was to be had in ſo material a point, and of too noble a mind to record any thing upon light and trivial grounds. 'Tis true, we had our inhabitants from Gaul [P], as the neareſt part of the continent to

[P] See Book I. Ch. III.

Britain,

Britain, and with the inhabitants came the Celtic language, but the Druids had no being when this iſland was peopled, their diſcipline being invented afterwards [q]; and therefore Britain's having had its inhabitants from Gaul, will by no means prove that they had alſo the Druids from that country. I muſt here obſerve, that none of the ancient authors deny what Ceſar advances, Strabo, and Pomponius Mela, in their obſervations on the Druids, copying him as their beſt Guide [r], Tacitus in no point contradicting him; and to ſilence all wonders, how Britans ſhould give an Order of prieſthood to their neareſt neighbours the Gauls, I muſt take notice that Pliny [s] (who is more circumſtantial in the rites of Druidiſm than any other) ſays that the Britans were ſo exceſſively devoted to all the myſteries of magic, that they might ſeem to have taught even the Perſians themſelves that art [t]. There is another circumſtance worthy our notice in what Ceſar ſays, which is, that the inſtitution of the Druids was maintain'd with greater ſtrictneſs and purity, in Britain than in Gaul; and that when the Gauls were at a loſs in any point relating to this diſcipline, their cuſtom was to go over to Britain for their better information *. Does not this in a great meaſure intimate and confirm that the Gauls were taught this diſcipline by the Britans, and that when any difficulty occurred, they had recourſe to the firſt fountain of inſtruction? Theſe teſtimonies are too many and particular, to give way to modern jealouſies, and national envy; and therefore we have reaſon to conclude, that Druidiſm had its firſt riſe in Britain, till the contrary is better ſupported [u]. And here, before we take our leave of theſe conteſted points, it can't but be obſerv'd how one truth ſupports another, and how both reaſon and hiſtory (notwithſtanding the little cavils againſt him [w]) unite to confirm and eſtabliſh every thing that this illuſtrious author gives us on theſe heads. Ceſar ſays, the Germans had no Druids; the Germans [x] are loath to own this, but cannot prove they had; and though their religion was really at the bottom the ſame with that of the Gauls and Britans, yet, with theſe laſt, the Prieſthood might be more regular, of greater dignity, of higher ſpeculation, more intent on the myſteries of their ſuperſtition, claſſed into ſocieties, and theſe ſocieties dignified with the particular name of Druid; and this is all Ceſar

[q] As is plain from the Germans, Danes, Swedes, Ruſſians, who were branches of the Celts, and yet have no Druids. See ch. iii. lib. ii.

[r] See Leland de Sacr. Brit. pag. 3.

[s] Lib. xxx. c. i.

[t] "Britannia hodie eam (viz. Magiam) attonitè celebrat tantis ceremoniis, ut eam Perſis "dediſſe videri poſſit." Plin. lib. xxx. cap. I. "Druidæ, ita ſuos appellant Magos." Ibid. lib. xvi. c. 44. ad finem.

* "Et nunc qui diligentius eam rem cognoſcere "volunt, illo (viz. Britanniam) diſcendi cauſa "proficiſcuntur."

[u] The author of La Rel. de Gaulois (ſuppoſed Mr. Martin) ingenuouſly confeſſes that the Gauls had their Religion from Britain, pag. 13. vol. I.

[w] Ceſar.

[x] See Lipſius in Tacit. de M. G. & Schedius; chap. iii. lib. ii.

ſays

ſays and intends, in which he is ſo far from being contradicted by Tacitus, that from the general character which is given in that author of the Germans, and their prieſts, he is indeed ſupported and confirmed.

Again, Ceſar ſays, that the inſtitution of theſe Druids was firſt invented in Britain. France would not willingly be indebted to her neighbours in a point of ſuch conſequence and antiquity; but this humour of hers will not deprive ſo great an author as Ceſar of the weight, which he muſt always have with unprejudiced readers, till ſhe can produce teſtimonies of equal, or ſuperiour authority to refute him.

CHAP. VII.

The Dignity and Power of the Druids.

IF we have ſo much reaſon to follow Ceſar in the account he gives us of the conteſted points abovementioned, we can with no ſort of juſtice deſert him in things which are leſs controverted.

Dignity and Privileges.

"There were two ſorts of nobles in Britain, the one ſacred, the "other civil, or rather military; for moſt of their civil diſputes were "decided by the Druids. The firſt order of the Britiſh nobility was "that of the Druids, the ſecond of the Equites. The preſence of "the Druids was neceſſary in all acts of devotion;" they were to take care of all publick and private ſacrifices, and to explain deciſively every thing relating to religion.

Power in times of Peace.

The government of youth was under their direction, and none but thoſe who were educated by them were adjudged capable of publick employments. By them, all publick as well as private controverſies were decided; and if any notorious crimes were committed, as murther, or the like; any diſpute concerning lands, or inheritance, by them it was determined; they conferred proper rewards upon the worthy, and appointed puniſhments for the guilty, and their judgment was deciſive, for if any one was refractory, he was excluded from their ſacrifices, which of all other was accounted the moſt grievous puniſhment, thoſe who were ſo excluded, being from that time looked upon as impious and deteſtable, every one ſhunning their company as contagious; nor could ſuch claim any benefit of the law, or ſucceed to dignities, which might otherwiſe fall to their ſhare. Beſides this, as the Druids had the ſole privilege of explaining the appearances of the victim's entrails, and managed all the ſecrets of augury and divination, they may be reckoned the principal engines, and governours of the ſtate; and indeed it was not lawful

for

for the King himſelf to reſolve, or enter upon any important action, without the concurrence of the Druids[y]. The ſame author informs us, that the Druids ſat on golden thrones, lived in large palaces, and fared ſumptuouſly; and if we credit a modern author[z], the ruins of the Druid palace in the country of the Carnutes (where the annual aſſembly for the Gauliſh Druids was held) are ſtill plainly to be ſeen, and conſiderable in themſelves.

In times of War.

As theſe privileges could not but give them great power in times of peace, they had alſo proportionable weight in times of war: they were indeed by law excuſed from attending upon the army, and from all the difficulties and fatigues of war, nor were they burthened with any expence on that account; yet did they frequently attend the military expeditions, as at the battle of Angleſea, praying with great fervency to their Gods with hands lifted up to Heaven[a]; where Tacitus calls the Britans Fanaticum agmen, led on as they were by their Druids. But their preſence was neither improper nor ineffectual in the field; for in the day of battle, their office was to animate their troops by inculcating the immortality of the ſoul, and aſſuring them either of victory, or a paſſage into a ſtate of happineſs; nay, ſometimes they prevented bloodſhed, and made peace; for Diod. Sic. informs us [b], that theſe Philoſophers, ſtepping in between two armies ready to engage, have pacified them as effectually, as if ſome wild beaſts had been tamed by inchantments. When they had reſolved upon a battle, they vowed the booty to Mars [c], the ſuperfluous living creatures which they took, they ſacrificed, the reſt they conveyed into one publick repoſitory, which was a place of worſhip, and, when once there, no one dared be ſo impious, as to take any thing away. As to treaties they held it unlawful to enter into any thing of that kind with foreigners [d].

Of the Rule and Government of their Order.

The Druids had not only theſe general privileges and authority over their countrymen, but they had alſo a ſort of government among themſelves. There was one Druid who preſided over all the reſt, and with him the chief authority (in all matters relating to the Order) was lodged: when he died, if any one was more noble and famous than the reſt, he ſucceeded; but if ſeveral had an equal claim, he was choſen by the ſuffrages of the Druids, and ſometimes the election has been known to be decided by the force of arms[e]. This is ſaid by Ceſar of the government of the Druids among the Gauls; and as there was this Arch-druid in Gaul to preſide in all caſes of difficulty,

[y] Κελτοι δε ὐς ονομαζυσι Δρυιδας, και τυτυς περι Μανλικην ουλας και την αλλην Σοφιαν, ὠν ανευ, τοις Βασιλευσιν ὑδεν εξην πρατλειν, ὑδε βυλευσαι, ὡςε το μεν αληθες εκεινυς αρχειν, τυς δε βασιλειας αυτων ὑπερητας και διακονυς γινεσθαι της γνωμης, εν θρονοις καθημενυς, και οικιας μεγαλας οικυλας, και πολυλιμως ευωχυμενυς. Dion. Chryſoſtom. de Recuſ. Magiſtrat. in Senat. pag. 538. Edit. Paris.

[z] "In agro Carnotenſi extare adhuc veſtigia "præclara Palatii Druidum," Bul. in Frick. 145. Rovillard. Hiſtor. Carnotenſ.

[a] Tacit. Ann. lib. xiv. ch. xxx.

[b] Lib. v.

[c] Ceſar, ibid.

[d] Gollut's Axioms of the Druids, Ax. 25.

[e] Ceſar, ibid.

importance, and ſolemnity; ſo doubtleſs in Britain (whence the Gauls had their plan), for the ſame reaſons, there was lodged the ſame, or like authority in one, or more ſuperior Druids, it being altogether improbable that peace, diſcipline, and a regular adminiſtration of Juſtice could be preſerved in any Order or ſociety of men, where there was no ſuch proper ſubordination.

Of their annual Aſſembly.

According to ſome accounts[f], the chief authority among the Britiſh Druids was lodged in twenty-five Flamens or ſuperior Prieſts, over which preſided three Arch-flamens, all which Flamens continued in England till the time of King Lucius, A. D. 179, when Chriſtianity came in[g]. The truth of this is much to be queſtioned, but there was another kind of authority among the Druids, well ſupported in hiſtory, which conſiſted in their annual aſſembly; and this ſeems to have been the ſupreme court, or laſt reſort for juſtice. For the common conveniency of all the nation, the Gauls held this aſſembly in the country of the Carnutes, as Ceſar obſerves, the middle ſpot of Gaul, lying between the rivers Loire and Seine, where they approach neareſt one to the other: here there was a place conſecrated for that purpoſe, and at the appointed time, all thoſe who had any controverſies which could not be adjuſted elſewhere, came and paid entire obedience to the decrees of this aſſembly: It is not to be imagined that the Britiſh Druids were obliged to attend this aſſembly, in a place choſen for the more commodious reſort of the Gauls (but without any regard to the conveniency of Britain), although it is not ſaid that the Britiſh Druids had any court of Judicature of this kind; but, as the diſcipline of this Order was ſtricter in Britain than in Gaul, it is not to be ſuppoſed that they were without a convention, ſo neceſſary to preſerve peace, and finally ſettle all diſputes of a higher nature, or of more difficult interpretation, and therefore we may reaſonably conclude, that for the ſame purpoſes which induced the Gauliſh Druids to inſtitute an aſſembly of this kind, the Britiſh Druids alſo had a court of ſovereign appeal, or general annual meeting of the ſtates, in a proper place, in their own nation.

[f] Ptolemæus Lucenſis. See Lel. de Scr. Brit. p. 7.

[g] See Stillingf. Or. Sac. Antiquities of the Britiſh Churches, from pag. 36 to 52.

CHAP. VIII.

Of the Druid Diſcipline, the Quality and Admiſſion of their Diſciples, the Privacy, Time, Privileges, and Manner of their Inſtruction, their Correction.

THE great privileges and authority of this Order made people fond of being admitted into it, and parents and guardians thought they could not do better for children of the higheſt birth [h] than ſend them to the Druids to be inſtructed. Some think that the Druids not only kept ſchools for the education of youth (which was their peculiar province), but lived in ſocieties in a conventual manner [i]; and indeed it is not eaſy to imagine, how they could preſerve their Arcana, read lectures in every kind of Philoſophy, and keep up their diſtinction from the vulgar, without ſome kind of collegiate aſſemblies. Their inſtructions were inſtilled into youth in the moſt private manner; ſome Cave, or retired and ſacred Wood [k], or ſome rocky Karn *, being the appointed place of Tuition; in which retirement the ſcholars were gradually introduced into the ſeveral parts of learning, and ſlowly, the education not being compleated in leſs than twenty years †, for one who was to be initiated. No one was capable of publick employments who had not been educated under a Druid [l]. They did not permit parents to intermeddle in the education of their children, it being one of their fixed rules that children were to be brought up at a diſtance from, or out of the preſence of, their parents till they attained to fourteen years [m]. They had this rule alſo among them, that young people (who I ſuppoſe were not to be initiated) were to be diſmiſſed from ſchool when they had the

[h] "Nobiliſſimos gentis," Pompon. Mela, Lib. III. cap. ii. See Galtruch P. H. Lib. III. c. iv. Divitiacus, an intimate client of Pompon. Att. and Cicero, and friend to Jul. Cæſar, Prince of the Ædui, was a Druid, and had a principality in Britain as well as in Gaul. See Leland de Scr. Brit. pag. 3. Cicero to Attic.

[i] "Academia ampliſſima exiſtimatur fuiſſe in "ſylva Carnotenſi, eo loco ubi nunc Urbs a "Druidibus nuncupata Gallicè Dreux, et in "Pagis Sylvæ Vicinis (ut Rovillardus) Druid-"arum Domus dicuntur; & non procul ab "Auguſtoduno (ubi Imagines Druidarum de "Montfaucon erutæ ſunt), altera Acad. in "monte Gallicè Montedru." Frick. 147. in Bulæo. "Druides ingeniis celſiores (ut Autho-"ritas Pythagoræ decrevit) ſodalitiis aſtricti "conſortiiſque, Quæſtionibus occultarum rerum "altarumque erecti ſunt, &, deſpectantes hu-"mana, pronuntiarunt Animas immortales." Ammian. Marc. Lib. XV. Rowl. 234.

[k] "Il faut etre enſeigné dedans les Bocages "Sacreéz." Gollut's Memoirs Ax. 1. "Clam, "in ſpecu, aut abditis ſaltibus." Pompon. Mela. Lib. III. c. ii.

* "In ruinoſis locis, aut ſylveſtribus," viz. in rocky Karns, where the Stones were ſcattered, as in heaps of ruined buildings.

† "Diu, vicenis annis," ibid. "Nonnulli "annos vicenos in Diſciplinâ permanent." Cæſ. Lib. VI. "Non in Urbibus & magnis Civitati-"bus, ſed in lucis & nemoribus veluti Anachore-"tas, a ſtrepitu & turba populari remotas ſedes "habuiſſe." Bul. in Frick. Lucan. Lib. I.

[l] Gatruch. Hiſt. Poet. ibid.

[m] The Parents never ſuffered their ſons to come near them in any publick place, till they could bear arms. Ceſar. Gollut. M. Axi. 28.

courage

courage and reſolution to fight for the publick liberty [n]. Under the direction of the Druids the moſt ſingular part of inſtruction was that of learning a great number of verſes by heart, for they did not think it lawful to commit what related to their particular diſcipline to writing [o]. They ſeem to have purſued the method of teaching their myſteries memoriter for ſeveral reaſons; becauſe they would not have their myſteries become too familiar to the vulgar, in this, as in many other particulars reſembling the Egyptians [p]; nor be divulged and expoſed to the caprice of foreign countries; nor their ſcholars truſt too much to the written letter, and neglect to cultivate their memory [q], and, it may be obſerved, that we find ſeveral inſtances in hiſtory of the ſame cuſtom among the wiſeſt Heathens. "Lycur-
"gus and the Lawgivers of other cities thought it better to imprint
"their laws in the minds of their citizens, than to engrave them in
"Tablets, where they might lye neglected and unregarded; and
"Plutarch informs us, that Numa's ſacred books and writings were
"buried with him by his orders" (perhaps in compliance with the opinion of his friend Pythagoras), "imitating herein the legiſlators of
"Greece, who inculcated the contents of their laws ſo long into
"the hearts and minds of their Prieſts, that their underſtanding be-
"came, as it were, living libraries of thoſe ſacred volumes, it being
"eſteemed a profanation of ſuch myſteries to commit their ſecrets
"unto dead letters [r]." Such was alſo the opinion of Pythagoras and Socrates, neither of whom left anything behind them committed to writing [s].

When therefore the Diſciples of Pythagoras periſhed in the flames during the Metapontine tumults, the diſcipline, and ſcience of that Philoſopher expired for the moſt part with them [t]; for their memories were the only repoſitories in which they had preſerved thoſe treaſures of knowledge which their great founder had left them. All theſe therefore were irrecoverably loſt, excepting only what ſome novitiate ſcholars, who were never admitted into the myſteries, could remember and very badly explain. Socrates diſputing with Phedrus in favour of teaching by word of mouth, rather than by written doctrines, ſays, that written books reſemble the works of a Painter where the portrayed animals appear, indeed, as if they had real life, but if you aſk them any queſtion, they can give you

[n] Gollut. Ax. 21.

[o] Ceſ. ibid. This, Sheringham, p. 108, thinks to ſavour of the cuſtoms of the Hebrews, they having been as fond as any nation, of oral tradition.

[p] "Ægyptii ſacra ſua pollui, ſi vulgarentur,
"credentes." Mont. Kempiana XLII.

[q] Ceſar, Lib. VI.

[r] Pott. Antiq. Græ. Vol. I. p. 142.

[s] Diog. Laert. indeed, in the Life of Plato, ſays that Pythagoras compoſed three Books, and Pliny (Lib. XIV. c. xvii.) quotes a book of Pythagoras, but all ſuppoſed ſpurious. vid. Syntagm. de Druid. p. 160.

[t] Της δε συμφορας ειλως καλασχεσης τες ανδρας (ſays Porphyrius) συνεξελιπε και ἡ επιστημη, αρρηλος εν τοις στηθεσιν ετι φυλαχθεισα αχρι τολε μονων των δυσσυνειλων παρα τοις εξω διαμνημονευομενων. Syntag. de Dr. 159.

no anſwer. " You may think, adds he, that written diſcourſes " might ſpeak to you, as if they heard, and underſtood what is ſaid; " but if, deſiring to know the bottom and grounds of things, you " enquire into, and endeavour to examine what they ſay, they " ſignify but one and the ſame thing over and over again; and, " believe me, as ſoon as ever a diſcourſe is written down, it remains " always the ſame; to the learned it is intelligible, perhaps; to the " vulgar it is not, and never ſhall be ſo, and it is difficult to ſay " what degree of underſtanding it will ſuit, and what it will not " ſuit. When it is wrongfully and injuriouſly blamed and ill " treated, it ſtands immediately in need of its father's aſſiſtance, for " it can neither revenge itſelf for the injuries it receives, nor clear " itſelf of any miſrepreſentations. How much more excellent and " efficacious is the other way of inſtruction? the knowledge, I " mean, which is written and engraved in the mind of him that " teacheth; who knows what, and before whom, he is to ſpeak, " how, and what he is to inculcate, and what he is to conceal. " He ſows not his corn in a hot bed, where it ſhall ſoon ſprout, " flouriſh for a few days, then languiſh and decay; but like a ſkilful " huſbandman, ſows his field, and waits patiently for a few months " in juſt expectation of a plentiful harveſt[u]." In ſhort, Socrates allows only of writing, in order to enrich and aſſiſt the memory of the teacher, but by no means proper to inſtruct the ſcholar.

Their Verſe and Metre.

After the example of the ancients (the Chaldeans, Egyptians, and Aſſyrians), the Druids comprized all the particulars of their religion, and morality in hymns, the number of which, as Mr. Martine[w] ſays, was ſo great, that the verſes which compoſed them amounted to 20000. In juſtification of this part of their diſcipline, it muſt be obſerved, that the ſubject matter of verſes is eaſier learnt by means of the metre, and more eaſily retained, than what is expreſſed in proſe.

Of the particular ſorts of verſes which the Bards uſed, there is an account in the ingenious Dr. John David Rhys's Rudiments, &c. of the Britiſh language[x]; and Mr. E. Lhuyd is there of opinion, " that " the oldeſt kind of Britiſh verſe is that called by Rhys's Grammar " Englyn Millur," and " that it was in this ſort of metre the Druids " taught their Diſciples, of which there are ſome traditional remains " to this day in Wales[y], Cornwall, and Scotland," and a farther

[u] See Caſtlenau's Tranſlat. of La Ramée, Coutumes de Gaulois.

[w] La Relig. de Gaul. iii. p. 59.

[x] See Archæol. Brit. p. 250.

[y] "At Bala in Merionethſhire an annual meeting and feſtival of the Bards is celebrated. There aſſemble together 60 or 70 Harpers, the greateſt part of whom compoſe extempore verſes, or couplets, in the Welſh tongue, and ſet them to their Harps. In all this company of muſical Poets, ſcarce ſix of them can read or write, and yet ſome of them have ſuch a poetick genius that their compoſitions have both ſpirit and invention." Letter from the Rev. Dr. Charles Lyttelton, Dean of Exeter, and F. R. S. to the Author.

teſtimony the verſes themſelves bear to this truth, in that they generally contain ſome divine or moral doctrine [z].

As the Bards (an inferiour claſs of Druids) were remarkable for an extraordinary talent of memory [a]; this teaching memoriter, and by verſe, was likely their office, whilſt the ſuperiours of the Order were employed in higher ſpeculations, or the more ſecret and ſolemn parts of duty.

Mythology. The Druids uſed alſo allegory and fable (as the Orientals did) to convey their doctrines into previouſly adapted, and well prepared minds, without being at all underſtood by, or ſubjected to the refuſal, and profanation of the ludicrous and perverſe.

Severity. The Druids were exceedingly ſtrict in their diſcipline, nice and punctual to the laſt degree in every thing that related to worſhip, their ordinances [b], and civil duties; and it was one of their maxims [c] that all fathers of families were to be eſteemed as Kings in their own houſes, and have power of life and death over wives, children, and ſervants; and in order to give weight and attention to their general public aſſemblies, and oblige others to the greater punctuality of appearance there, they practiſed, as it is ſaid, that cruel cuſtom (which Pliny reports of the Cigonii) of cutting in pieces him who came laſt.

Silence. The Druids were great lovers of ſilence, inſomuch that if any one during their aſſemblies or ſacrifices, was found pratling, they cut off, after the third admonition, a large piece of his robe; and if, after that, he offended a fourth time, they puniſhed him moſt rigorouſly [d].

CHAP. IX.

Of the Druideſſes, and whether the Germans had any Female Druids.

THE female Druids were ſome times regulars, conſecrated to particular Gods and Temples, bound to obſerve particular ceremonies, and peculiar forms of diſcipline as well as the men. They had three ſorts of Druideſſes (ſays Mr. Martin Rel. des Gaul. vol. i. p. 206.), of the firſt claſs were Virgins during life; the ſecond, though married, ſaw their huſbands but once in the year for to have children, and were obliged to attend the Temples continually; the third ſort never ſeparated from their huſbands, but governed their families, brought up children, and laboured as much as became their ſex and circumſtances.

[z] Lhuyd. Ibid. 251.
[a] Galtruchius's Hiſt. Poetique, Lib. III. chap. iv.
[b] Gollut's Axioms of the Druids, Ax. 38, & 39.
[c] Rowland, p. 61.
[d] Guenebald. p. 29.

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The third ſort of theſe had little different from the common duties of other women, but the firſt and ſecond ſort of female Druids may both be diſcovered in the accounts we have from Strabo and Pomponius Mela of the Iſland Sena, and by attending to this diſtinction, theſe two Geographers may well be reconciled. This ſmall Iſland was either on the Britiſh or Gauliſh coaſt, and conſequently the inhabitants were of the Druid perſuaſion. Strabo ſays [e] that men [f] never landed here, but that the women paſſing over in ſhips, and having converſed with their huſbands, returned again to the iſland, and to their charge, which was to worſhip Bacchus (the God to whom they were conſecrated), with rites and ſacrifices: that every year it was their cuſtom to unroof their Temple, and to renew the covering, the ſame day, before ſun-ſet, by the united labours of all the women; of whom, if any one dropt or loſt the burthen ſhe was carrying to compleat this ſacred work, ſhe was torn in pieces by the reſt (a thing not uncommon during the Orgies [g]), and the ſeveral limbs of this unhappy companion they carried round their Temple, with rejoicings proper to the ſolemnities of Bacchus [h], untill their fury abated. Of this cruel rite, Strabo ſays, there always happened ſome inſtance whenever the annual ſolemnity of uncovering their Temple was celebrated. This iſland is generally ſuppoſed to be the ſame as the Sena, of which Pompon. Mela [i] gives the following account. "Sena, ſituated in the Britiſh ſea over-againſt the "land of the Oſiſmii (in Gaul), is famous for the oracle of a Gauliſh "Deity, whoſe Prieſteſſes, devoted to perpetual virginity, are ſaid to "be nine in number. They are called Gallicenæ [k], ſuppoſed to be "of great genius, and rare endowments; capable of raiſing ſtorms "by their incantations, of transforming themſelves into what animals "they pleaſe; of curing ailments, reckoned by others beyond the "reach of medicine; quick at diſcerning, and able to foretell what "is to come, but eaſy of addreſs only to ſailors, and thoſe who come "to this iſland on purpoſe, to conſult them." Here are two ſorts of the Druideſſes, both conſecrated, one claſs conſorting only with their huſbands once in the year, the other conſiſting of perpetual Virgins, and poſſibly theſe two Orders might ſubſiſt together on the ſame iſle; ſo far therefore theſe ancient authors do not contradict each other; but, as to the ſituation of this famous iſland, neither the ancients nor moderns are eaſy to be reconciled; and I ſhall not carry the reader aſide into ſuch great, and not material uncertainties.

[e] Lib. IV. p. 303.

[f] Ανδρες, viz. Huſbands.

[g] See the Story of Pentheus, Orpheus and the madneſs of the Bacchanals, in Montf. tom. i. part ii.

[h] Μεθ' Ενασμε.

[i] Lib. III. cap. viii.

[k] "Al. Galligenæ quaſi a Gallis ortæ, ut "Grajugenæ a Graiis genitæ."

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The learned Keyſler, p. 378, labours to prove that the Germans had theſe female Druids as well as the Gauls and Britans. I muſt beg the reader's patience whilſt I examine what he advances, becauſe I think it contradicts what ancient hiſtory aſſures us of, I mean, that the Germans had no Druids. It cannot be denied but that the Germans had their Sacræ Fatidicæ, as moſt nations had; but that the ancient Germans ever called theſe Druids, is by no means plain; neither does it at all follow from the Germans having their fortunetellers, that they had the diſcipline, and order of the Druids among them, any more than that the Egyptians had their Druids, becauſe they had the rites of divining at leaſt as plentifully as the Germans. The Fatidicæ of the Gauls were of Druid parentage, or at leaſt admitted into the Order, and therefore properly called Druids; but the Fatidicæ of the Germans, never had that title. Keyſler goes on, after producing many inſtances of inſcriptions to the Deæ-Matres in Germany (which, however, cannot with any certainty be aſcribed to the ancient Germans, for they might as likely, if not more ſo, have been erected by the Romans diſpers'd over the ſeveral cities of Germany), and tells us p. 446, "Ipſas has mulieres Druides adhuc "ante annos 300, et quod excurrit, apud Bituricenſes fuiſſe indicat "Guil. Pariſienſis;" but the Bituricenſes were indeed a people of ancient Gaul, and that the Gauls had their Druid women no one ever denied. "Quas matres Deas appellant inſcriptiones, eas "mulieres Druides, hoc eſt, Sacerdotes & Divinas nominant "Scriptores." ibid. It is true, antient authors do call the Fatidicæ of the Gauls, Druids, but no other, and the inſtances there produced from p. 447, by the learned author, prove no more; for Dioclefian was among the Tungri in Gaul [l], when he was informed by a female Druid that he ſhould become Emperour. The female Druid who foretold the fatal end of Alexander Severus's expedition, ſpoke to him in the Gauliſh tongue, whence it is to be inferred that ſhe was of Gauliſh birth [m]. When Aurelian was ſolicitous to know whether the purple ſhould continue in his family, he is ſaid, "Gallicanas "conſuluiſſe Dryades.[n]" The following inſcription, "SILVANO SACR. "ET NYMPHIS LOCI, ARETE DRUIS, ANTISTITA SOMNO MONITA D." (Gruter, P. LVIII. 11. 9.) was found at Metz on the Moſelle in Gaul. The Cimbri a branch of the Northern Germans living in, and near the Cimbrica Cherſoneſe, called their Fatidicæ Alyrunæ, or Aliorumnæ, Hellirunæ, Alrunæ, Alirunæ, i. e. Holy Prieſteſſes; (as Keyſler 461. explains thoſe terms [o]). Now it cannot be imagined, that there would have been ſuch particular names (all from one original) for the German Fatidicæ, and ſuch an univerſal ſilence as

[l] Vopiſc. in Numeriano, cap. xiv.
[m] Æl. Lampridius vit. Al. Sev. cap. lx.
[n] Vopiſc. in Aurel. cap. xliv.
[o] Hali ſignifies Sanctus; & Runa Vates.

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to the name of Druid, unleſs the Druids Fatidicæ of the Britans and Gauls had ſome peculiarities, and ſuch diſtinguiſhing marks as could not be juſtly aſcribed to the Fatidicæ of their neighbours: what can we therefore conclude, but that the Germans were ſenſible that although their Fatidicæ were of the ſame profeſſion as thoſe of their neighbours, yet that they could not with any propriety call them Druids, becauſe the Druids had not only the Gift of divination and prophecy (as was imagined in thoſe days), but were a particular Sect, Fraternity, Prieſthood, and noble Order of the States in which they lived; looked upon by other nations as a ſpiritual tyranny, and which they were as unwilling to admit into their countries, as the Druids were tenacious of their influence and dignity in their own?

Among the other Fatidicæ, the name Thrudur furniſhes a third argument that the Germans had Druideſſes. "Thrudur etiam in "Dearum numerum relata perhibetur ab Edda, ſacerdos ſive Druis, "ut ex nomine colligo antea Duri, ſive Thori [p]." But what little ſtreſs is to be laid on the fabulous Edda, all the world knows; and deriving Druis from Thrudur, or Thrudur from Druis [q]; Druden's ſignifying a Witch in Franconia and Helvetia, and Drutner a Magician among the modern Germans, theſe are foundations too ſlight and airy to ground hiſtory upon. Words will be tranſplanted, and from ſhort, accidental intercourſe, paſs from one country to another, and there take root; but we diſpute not about a word or two, but about things; the queſtion is, whether the Diſcipline, Order, or Sect of the Druids was eſtabliſhed among the Germans, and whether their Prieſts have been generally, or could properly be called Druids.

There is but one argument more upon which Keyſler lays any ſtreſs, and this alſo ſhall be mentioned. Velleda is by him reckoned among the Druids, p. 473; but Tacitus ſays ſhe was born in the country of the Bructeri (now Weſtphalia), a part of Germany betwixt the rivers Luppia and Amiſia, and ſhe is no where ſaid to be a Druideſs [r].

CHAP. X.

Of the Druid Learning, Letters, Language, Doctrines, and Tenets.

BY the account we have of the Druids in ancient authors, they muſt have been very ſtudious and learned for the ages they flouriſhed in, and the countries they inhabited, at ſuch a diſtance

[p] Keyſler, p. 490.

[q] "Edda Iſlandica, Eddam frivolis & ridiculis "figmentis ſcatere fatetur," Keyſlerus, p. 20. Frickius, p. 70. It was compiled by Snorro Sturla, a lawyer (Nomophylax) of Iſland in the year 1215. Ibid.

[r] Vid. Tacit. Hiſt. Lib. IV. c. lxi. & lxv. & de M. G. c. viii. & Hiſt. Lib. V. c. xx.

from all the aſſiſtances of the Egyptian and Grecian Literature. That they loved and encouraged Learning, appears from their inculcating it as a moſt certain truth, that whoever was ſkilled in divine things (as they termed every part of their Superſtition and Philoſophy) was moſt agreeable to their Gods, and moſt proper to attend their ſacrifices [s].

Letters and Language.

Although the Druids held it unlawful to commit the Myſteries of their Order and Diſcipline to writing, yet in all other affairs, either of publick or private concern, they uſed writings, and the Greek letters [t]. It ſeems however very reaſonable to believe, that though they uſed the Greek letter, or character, for ordinary buſineſs, yet that they uſed not the Greek language, but the Celtic or Britiſh; juſt as we uſe the Roman letter, and yet write in the Engliſh, French, or Spaniſh tongue. For this, there are ſeveral arguments; Ceſar, we find, converſed with the Gauls, and Divitiacus (one of the moſt learned of the Druid Order), by an interpreter [u]; which, had Divitiacus underſtood the Greek language, Ceſar, who knew Greek as well as his mother-tongue, needed not to have done [w]. Ceſar writ in the Greek tongue to Qu. Cicero, then beſieged among the Nervii, leſt the letters being intercepted, his deſigns might be known and defeated. In ſhort, if the Druids had uſed a foreign language to deliver their myſterious laws in, they might as well have wrote them, for they would have been as much ſecrets to the vulgar, if written in Greek, as if intruſted only to the memory of their Novitiates [x].

The learned Selden thinks that the knowledge of the Greek tongue can ſcarce be allotted to the Druids; and, at a diſtance from Marſeilles, it is indeed very probable that this piece of learning was rarely to be found: Joſ. Scaliger thinks the word, Græcis [y], an interpolation, and indeed the ſenſe will very well bear this word's being thrown out, notwithſtanding what ſome authors [z] alledge to the contrary. Leland [a] ſeems therefore to be miſtaken when he ſays, "Druides, quibus & Græca lingua tantùm non familiaris." Lucian (in Hercule Gallico) ſays, indeed, that a certain Philoſopher of the Gauls (undoubtedly a Druid) explained certain pictures to him in the Greek tongue; and not unlikely, it being not poſſible for the

[s] Gollut. ibid. Axiom. 33.

[t] "Non deſunt tamen qui priſcos Druidarum "characteras, & elegantes, & Græcis ſimiles "fuiſſe credant. Xenophonte ſiquidem & Archi-"locho teſtibus, literarum figuræ, quas in Græ-"ciam e Phœnicia Cadmus intulit, Galaticis "quam Punicis ſive Phœniciis ſimiliores "extitêre." Bucher. Frº. p. 183.

"Aſiatici hi Galatæ Gallorum Europæorum, "quibus orti erant, characteras æque ac linguam "retinere potuerint, quam penè Treuerorum "fuiſſe teſtatur Hieronymus." Præf. in Ep. ad Galat. ibid.

[u] "Quotidianis interpretibus remotis per C. "Valerium Procillum, cum eo (viz. Divitiaco) "colloquitur." Cæſ. Lib. I. Janſon's Edit. p. 12.

[w] Cæſ. Lib. I.

[x] Ibid. Lib. V.

[y] Cæſ. Lib. VI. de Bell. Gall.

[z] Syntagm. de Druid. p. 66.

[a] Sheringham, p. 390.

Druid

Druid to explain them to a Grecian in the Britiſh tongue. This therefore proves only that ſome of the Druids underſtood Greek, not that it was their common tongue. What Greek the Druids had, came to them, likely from the Greek colony of Marſeilles, which was a ſort of academy to the Gauls [b], as well as a Mart to the Britans.

Upon the whole, if we conſider what Juſtin ſays, Hiſt. Lib. XLIII. of the univerſal influence which the learned colony of Greeks at Marſeilles had upon all Gaul, "Non Græcia in Galliam emigraſſe, "ſed Gallia in Græciam tranſlata eſſe videretur;" and that as Strabo (Geog. Lib. III. p. 125.) ſays, Marſeilles was a ſchool to the Gauls, and made them fond of every thing that was Grecian; that Ceſar ſays, writings in Greek letters were found in the camp of the Helvetii, that in all other affairs than what related to their own Order, they uſed Greek characters: from theſe teſtimonies it cannot be doubted but that the Druids in ſome parts underſtood the Greek tongue, and the moſt learned of them did occaſionally uſe it; but that it was their common, uſual language, either in things profane or ſacred, is altogether improbable; for, that the Gauls and Britans had a national language, is true beyond queſtion: that the Druids had great concerns with the other Orders, noble and plebeian, is as certain; council, judicial deciſions, predictions, devotional exerciſes of ſacrifice, ſupplication, and the like, all came from, and through the Druids, and to whom were they directed? Whom did they concern, but their countrymen of Gaul and Britain? Could they therefore be in a language, which, whatever the few learned might do, moſt certainly the general body of the people was totally unacquainted with?

The Iriſh Druids (if we may credit ſome accounts) had a form of Letters very ſingular, the alphabet whereof they called Beth, Luis, Nion (from the three firſt letters of it, B, L, N,) in which every letter, to the number of twenty-ſix, was called by the name of ſome tree in the wood [c].

Verſes and Rhetorick.

They had a great fondneſs for verſes, as appears by that part of their diſcipline, which conſiſted in making their tyroes to learn by heart vaſt numbers for many years together. In verſe they celebrated the praiſes of their departed heroes, and ſeem to have appropriated one third of their whole Order [d] (the Bards) more particu-

[b] Strabo, Lib. III.

[c] Rowland, p. 108. The truth of this is much doubted of, if not unanſwerably confuted in Innes's account of the Caledonians and Picts, a very learned and ingenious work.

[d] "Studia liberalium doctrinarum inchoata "per Bardos Euvates & Druidas." Amm. Marc. Lib. XV.

larly

larly to this ſtudy [e]. They had a kind of rhetorick among them; of which the Druids themſelves were the teachers, and were therefore called Magiſtri Sapientiæ [f].

CHAP. XI.

Of their Phyſical Knowledge.

Aſtronomy. THAT the Druids applied themſelves to Aſtronomy, Geography, and Phyſicks, Ceſar and Mela aſſure us [g]. They reaſon much (ſay they) and inſtruct their youth in many particulars relating to the Planets and their motion. Caius Sulpicius, Tribune of ſoldiers in the Macedonian war, a Gaul by nation, foretold an eclipſe of the moon, to the Roman army, upon which Livy adds, that thenceforth "Gallos Romanis militibus ſapientiâ prope divinâ viſos [h]."

Geography. The extent and limits of the univerſe was another ſubject of their contemplation; they endeavoured to underſtand the form, and diſpoſition of the ſeveral regions of the earth, and the nature of material ſubſtances.

The Euvates (the third Order of the Druids) ſeem to have had the ſtudy of Nature committed to them [i], as the Bards had Poetry, or the ſtudying and teaching Verſes for their ſhare: but theſe appointments, however, ſeem to be of ſuch ſort, as that the Druids, or ſupreme part of the Order, were not excluded from theſe noble ſtudies, but were at liberty to employ themſelves in every art and ſcience, and alſo to extend their ſearches into the moſt ſublime ſpeculations; accordingly, to Phyſiology, or the ſtudies of Nature, the Druids added Ethicks, a future ſtate, the immortality of the ſoul, and the will and power of the Gods; and from theſe profound myſteries, the inferior claſſes of the Order ſeem to have been prohibited.

[e] "Fuere ex hoc hominum genere celebres "aliquot in ipſa etiam Britannici imperii decli- "natione, videlicet Telieſſinus, Mevinus, Mer- "linus." Leland, de Scr. Brit. p. 5.

[f] "Habent tamen & facundiam ſuam, ma- "giſtroſque Sapientiæ Druidas." Pomp. Mela. Lib. III. ch. ii.

[g] Cæſar, Lib. VI. "Multa de ſideribus," &c. et Pomp. Mela, Lib. III. ch. ii.

[h] Liv. Lib. XLIV. cap. xxxvii.

[i] "The Euvates were Prieſts and Phyſi- "ologers." Rowl. 65.

"Vates autem ſacrificiorum naturaliumque "cauſarum curæ dediti." Lel. de Scr. Brit. ex Strabone, Lib. IV.) p. 6.

"Batties vero ſcrutantes ſecreta & ſublimia na- "turæ pandere conabantur." Ibid. ex Amm. Marc.

Diod. Sic. Lib. III. ſpeaking (from Hecateus) of a Northern Iſland, about the extent of Sicily, ſituated over againſt the Celtæ, inhabited by the Hyperboreans, ſays, "it is fruitful, pleaſant, and "dedicated to Apollo, who, for the ſpace of "nineteen years, uſed to come and converſe "with them, and, which is more remarkable, they "could, as if they had the uſe of Teleſcopes, "ſhew the Moon very near them, and diſcover "therein Mountains, &c. They had a large "Grove and Temple of a Round form, to "which the Prieſts frequently reſorted, with "their Harps, to chaunt the praiſes of "Apollo." Nat. and Civ. Hiſt. of Cork, Vol. I. p. 266. This is a proof of the Druid Aſtronomy, for this Iſland could be no other than one of the Britiſh Iſlands, and the Prieſts no other than Druids, as Rowland, p. 76. thinks in his Mona.

They

They taught alſo that the world had a beginning, and that it would one time have an end, and that by fire[k]. Their computation of time was by nights, not days[l]; the reaſon of which, as Ceſar thinks, was becauſe it had been the conſtant tradition of the Druids, that they were ſprung from Dis, God of the Infernal Shades, or Night. But this does not ſeem to be the reaſon, for it was a tradition generally received among the ancients, that night was before day, or light, and Orpheus calls night the mother of all things. The Hebrews reckoned by the natural day of twenty-four hours, and the night, in this reckoning, was placed before the day; as it was alſo among the Ethiopians[m]. Heſiod alſo makes the day and ether to proceed from night; ſo that their being ſprung from Dis was not, perhaps, the true reaſon of their computing time by nights[n], but was rather a remainder of the ancient tradition, that night or darkneſs was before the world was created, and therefore to be placed, in order and reckoning, before the day[o]. Reckoning of Time.

The beginning of their year[p] was July, the moon ſix days old; and an age or generation with them was reckoned to amount to thirty years.

CHAP. XII.

Of their Botany, and Anatomy.

THE Druids ſeem to have been very ſtudious of the virtue of Plants and Herbs, and either from ſome real or imaginary diſcoveries in this branch of knowledge, were led on to that extravagance as to attribute divine power and efficacy to ſeveral vegetables. They were exceſſively fond of the Vervaine[q]; they uſed it in caſting lots, and foretelling events. Anointing with this, they thought the readieſt way to obtain all that the heart could deſire, to keep off The Vervaine.

k "Conditum mundum credebant & aliquando "igni perituram."

Αφθαρσιας λεγουσα τας ψυχας, και τον κοσμον, επικρατησειν τε ποτε πυρ και υδωρ. Strabo, Lib. IV. Plato and Cicero held the ſame opinion.

l "Nec dierum numerum ut nos, ſed noctium "computant." Tac. de M. G. Cæſ. Lib. VI.

m "Æthiopes diem ordiuntur ab ineunte "nocte." Joſ. Scaliger, Lib. VII. de Emend. Temp. p. 677. Syntagm. p. 164.

n "Alia proinde & longe prægnantior hujus "conſuetudinis cauſa fuit quam illa Cæſaris in- "genio prodita, quæ a fabuloſa Ditis, ſcil. Plu- "tonis, noctis ac tenebrarum Domini progenie "repetitur (qua in re nobiſcum conſentit doctiſ. "H. U. a Lingen. Frickius, 78.) viz. antiquum "tempora numerandi morem a noctibus reti- "nuere, illum cujus ipſe Deus auctor erat." Gen. i. 5. "Ut pluribus oſtendunt Cluverius, "Schedius, &c." Ibid.

o In our common reckonings of time, this cuſtom ſtill obtains in England; for, the ſpace of ſeven days, we ſtill call *a ſe'nnight*, the ſpace of fourteen days we call *a fortnight*, or *fourteennight*; and ſo did the Britans, and the Welſh even to this time. "Hunc morem Cambro-Bri- "tanni hodie retinent, qui pro ſeptimanâ dicunt "With-nos, i. e. octo noctes; pro duabus Pym- "thec-nos, i. e. quindecim noctes, utroque ter- "mino incluſo." Syntagm. de Druid. p. 163.

p Pliny, Lib. XVI. Cap. XLIV. Gollut's Mem. Axi. 4, 5, 6.

q Inſaniunt, ſays Pliny.

fevers, to procure friendſhips, to heal all diſtempers. That it was to be gathered at the riſe of the Dog-ſtar, without being looked upon either by ſun or moon; in order to which the earth was to be propitiated by a libation of honey, and the honey-comb. The iron inſtrument applied to this rite was to deſcribe a circle round it, (viz. the plant) and then dig it up; in doing which the left hand was to be uſed, and to wave it aloft after it was ſeparated from the ground. The leaves, ſtalk, aud roots, were to be ſeparately dried in the ſhade; and if their couches were ſprinkled with an infuſion of it in water, the feaſts were thought in a fair way of being much the merrier for ſuch a ſprinkling. Againſt the bite of ſerpents they uſed it infuſed in wine [r].

Miſletoe. They deified the Miſletoe, and were not to approach either that, or the Selago, or the Samolus, but in the moſt devout and reverential manner. When the end of the year approached, they marched with great ſolemnity to gather the Miſletoe of the oak, in order to preſent it to Jupiter, inviting all the world to aſſiſt at this ceremony with theſe words, "The new-year is at hand [s], "gather the Miſletoe."

"The Druids indeed account nothing more ſacred than the "Oak-Miſletoe, which is however rarely to be found, but when "found is approached with great reverence; and principally when the "moon is ſix days old [t], at which time they begin their months and "years, and ages, every 30th year. Then, calling it univerſal re-"medy in their native language, they prepare the ſacrifices and reli-"gious feaſts after their own cuſtom, under the tree, and lead forth "two white bulls, never yet yoked, nor their horns till then bound "with ropes; the Prieſt cloathed in white aſcends the tree, and with "a golden hook cuts off the Miſletoe, which is received in a white "garment, ſpread for that purpoſe."

This Miſletoe was of a golden colour, an adventitious plant of the Climbing kind, and therefore the golden bough is compared to it by Virgil, Æn. vi. ver. 205.

"Quale ſolet ſylvis brumali frigore Viſcum
"Fronde virere nova, quod non ſua ſeminat Arbos,
"Et croceo fœtu teretes circundare truncos:
"Talis erat ſpecies auri frondentis opaca
"Ilice [u]." ———

[r] Plin. Nat. Hiſt. Lib. XXV. Cap. IX.

[s] "In Aquitania quotannis Prid. Kal. Jan. "pueri atque adoleſcentes vicos villaſque obeunt, "carmine ſtipem petentes, ſibique, atque aliis "pro voto, in exordio novi anni acclamantes, "Allguy, L'an neuf." Keyſler 305. ſo that the footſteps of this cuſtom ſtill remain in ſome parts of France.

[t] Pliny, Lib. XVI. Cap. XLIV.

[u] N. B. The Verſe attributed to Ovid, "Ad "Viſcum Druides Druidæ clamare ſolebant," is ſpurious, and not in Ovid. Keyſler, p. 306.

This

This ſtory of the golden bough ſhews that the Druids were not ſingular in attributing great magical powers to ſuch ſcarce and beautiful plants, ritually gathered, and offered to the Gods.

" Hoc ſibi pulchra ſuum ferri Proſerpina munus
" Inſtituit; ——
" Ergo alte veſtiga oculis & rite repertum
" Carpe manu." Ib. ver. 142.

I muſt here alſo obſerve, that the Druids in ſeveral religious particulars had a delicacy ſuperiour to moſt of the ancients; for in gathering this Miſletoe they uſed only a golden hook, when among other nations a hook of braſs was thought nice enough for like purpoſes. "Falcibus et meſſæ ad Lunam quæruntur ahenis [w]," and Medea in Sophocles is deſcribed gathering her magick herbs with a brazen hook, Χαλχεοισιν ημα δρεπανοις τομας, and afterwards putting their juice into brazen pots [x]. The Sabine Prieſts alſo ſhaved themſelves with, " ex ære cultris."

Having gathered the Miſletoe they next offer the victims, praying that their deity would proſper thoſe to whom he had given ſo precious a boon. Of the Miſletoe thus gathered they made a potion, which (as they thought) prevented ſterility, and was an antidote to all poiſon.

With great care alſo and ſuperſtition did the Druids gather the Selago [y]. Nothing of iron (as too baſe a metal) was to touch or cut it, nor was the bare hand thought worthy of that honour, but a peculiar veſture, or ſagus applied by means of the right hand; the veſture muſt have been holy, and taken off from ſome ſacred perſon privately, and with the left hand only. The gatherer was to be cloathed in white [z], his feet naked, and waſhed in pure water [a]. He was firſt to offer a ſacrifice of bread and wine, before he proceeded to gather the Selago, which was carried from the place of its nativity, in a clean, new napkin. This was preſerved as a charm by the Druids againſt all misfortunes, and the fumigation of it was thought exceedingly good againſt all defects of the eyes. Selago.

The Druids alſo experienced great virtue in, at leaſt aſcribed it to, the Samolus, and gathered it in a ritual, religious manner [b]: he that was to perform the office of gathering it, was to do it faſting, with the left hand; and whilſt he was engaged in this duty, was obliged not to look behind him on any account, nor lay down the herbs Samolus.

[w] Scil. Herbæ, Æn. IV. ver. 513.
[x] Macrob. Saturn. Lib. V. Cap. XIX.
[y] A kind of hedge hyſſop, reſembling the Savin, Pliny, Lib. XXIV. Cap. IX. The Firr-Club-moſs. Hudſon, Flora Anglica, p. 395.
[z] Viz. a Druid whoſe garment was white.
[a] " Pureque lotis nudis pedibus." Plin. ibid. Lib. XXIV. Cap. XI. in Marg. Not. ib. pura ſubaud. aqua, the pureſt of water.
[b] Samolus or Marſhwort, Pliny, Lib. XXIV. Cap. XI. The Round-leaved water Pimpernell. Hudſon, p. 79.

any

any where, but in the ciſterns, and chanels, where the ſwine and bullocks uſually drink, and there they were to be bruiſed for them, and mixed with the water to keep off diſeaſes from them. When Medea gathered her magical herbs, ſhe turned her head back from them, leaſt the peſtilential ſmell might be fatal to her [c]; but here the Druids were obliged not to turn their face from the herbs, to ſhew, perhaps, the harmleſs nature and ſanative virtue of the plant they gathered.

Anatomy. As the Druids were great admirers of the virtue of vegetables, and therefore ſtudious of Botany in order to guard and reſtore health, they were ſagacious enough to diſcover that phyſical remedies, of which they were not ignorant [d] (Pliny calling them phyſicians, "Suſtulit Druidas [e] Gallorum, et hoc genus Vatum, Medicorum-"que,"), could not effectually be applied without a thorough inſpection into the ſeveral parts of the human body. Accordingly, they encouraged the ſcience of Anatomy to ſuch an exceſs, and ſo much beyond all reaſon and humanity, that one of their doctors called Herophilus, is ſaid to have read lectures on the bodies of more than 700 living men, to ſhew therein the ſecrets and wonders of the human fabrick [f].

CHAP. XIII.

Moral and Religious Doctrines.

THE Druids were remarkable for juſtice [g], moral and religious doctrines, and ſkill in the laws of their country; for which reaſon all diſputes were referred to their arbitration; and their deciſion, whether relating to private and domeſtick, or publick and civil affairs, was final; and the moſt heavy puniſhments inflicted on thoſe who ſhould be ſo obſtinate as not to abide by their determination: to do no evil, was one of their general maxims, as to be valiant in battle was another; but the firſt and chief was, to worſhip the Gods [h]. The better to inſpire their countrymen with a noble ardour to fight their enemies, and to contemn death, they attended the battles; ſome inculcated the immortality of the ſoul, others its paſſage from one body into another, others the certainty of a future life, as doctrines

[c] Macrob. Sat. V. Cap. XIX.
[d] Pliny, Lib. XXX. Cap. I.
[e] Viz. Tiberius Cæſ.
[f] Galtruch. Poet. Hiſt. Lib. III. Cap. IV.
[g] Δικαιοτατοι δε νομιζονται, και δια τουτο πιστευονται τας τε ιδιωτικας κρισεις, και τας κοινας. Τας τε φονικας δικας μαλιστα τουτοις (viz. Druidis) επιτετραπται δικαζειν. Strabo, Lib. IV. p. 146. "Sotion in libro Succeſſionum "confirmat Druidas Divini Humanique Juris "peritiſſimos fuiſſe." Lel. de Scr. Brit. p. 5. Eli. Sched. p. 292. The Manks men aſcribe to the Druids thoſe excellent Laws, by which the Iſle of Man has always been govern'd. See Carte's Hiſt. of England, p. 46.
[h] Σεβειν Θεους, και μηδεν κακον δραν, και ανδρειαν ασκειν. Diog. Laert. de Druid.

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the moſt comfortable and enlivening upon all ſuch dangerous occaſions. Nor was it only in war that theſe doctrines operated upon their diſciples, but at all times; and ſo confident and aſſured of a future life were the Druids, that they often put off ſettling their accounts till they met in the other world; ſome willingly threw themſelves into the funeral pile of their friends, in order to live with them after death [i], and others threw letters into the funeral pile, to be read by the deceaſed in the other world. That they therefore held the immortality of the ſoul and a future life, I take to be paſt all doubt; but from whom they derived, or in what particular ſenſe they underſtood and taught, theſe doctrines, I do by no means preſume to affirm; becauſe we want more circumſtantial and particular lights from hiſtory as to theſe points; but we may now enquire whether they held the tranſmigration, for this is poſitively affirmed by the ancients, and yet ſeems irreconcileable with the other tenets aſcribed to them, and is therefore called in queſtion by ſome of the moderns.

CHAP. XIV.

Of the Immortality and Tranſmigration of the Soul, and how far adopted by the Druids.

CESAR plainly tells us that the Druids not only held the immortality of the ſoul, but its migration after death from one human body into another [k]. Diod. Sic. Lib. V. tells us, that the opinion of Pythagoras prevailed among them; which was, that the ſouls of men, after a determinate number of years, lived again, the ſoul entering into another body [l]. According to Valerius Maximus (Lib. II. c. vi.) it was the ancient cuſtom of the Gauls to lend money upon condition that it ſhould be repaid them [m] in the next life, thoroughly perſuaded, as they were, that the ſouls of men were immortal; in this, ſimple enough (ſays our author, ibid.), and yet they thought the ſame as the celebrated Pythagoras [n]. Ammian. Marc. Lib. XV. informs us that the Druids, men of exalted genius, ranged in regular ſocieties, by the advice of Pythagoras raiſed their minds to the moſt ſublime enquiries, and, "deſpiſing human and worldly "affairs, ſtrongly preſſed upon their diſciples the immortality of the

[i] Cæſar, Pomp. Mela. ut ſupra. Diod. Sic. Lib. V. Cap. II.

[k] "Non interire animas, ſed ab aliis poſt mortem tranſire ad alios." Lib. VI.

[l] Ενισχυε γαρ παρ αυτοις ὁ Πυθαγορου λογος, ὁτι τας ψυχας των ανθρωπων ειναι, συνβεβηκε και δι' ετων ωρισμενων παλιν βιων, εις ἑτερον σωμα της ψυχης εισδυομενης.

[m] Apud inferos.

[n] "Dicerem ſtultos, niſi idem Bracati ſenſiſſent, quod palliatus Pythagoras credidit."

" ſoul[o]." Lucan ſays, " that according to the Druid opinion, the " ghoſts of the dead deſcended not to Erebus, or the empire of " Pluto," (there to remain in a ſtate of ſeparation from all body, as the Greeks and Romans thought) but that the ſame ſoul actuated another body in another world[p]. Pomp. Mela, Lib. III. c. ii. may ſeem to differ from Lucan; but, indeed, is only relating the ſentiments of a portion of the Druid philoſophers; he declares that the Druids maintained the ſouls to be eternal (i. e. without beginning and without end) that there was another life after this, wherein the ſoul exiſted amongſt other departed ghoſts, and that they did for this reaſon burn and interr with the dead, what ſuited their rank and inciinations when they were alive[q].

Objections to the Druid Tranſmigration.

So far the ancients; from whoſe writings it appears, that the Druids all held the immortality, and ſome, the tranſmigration alſo: but many of the[r] moderns will not allow the latter opinion to be juſtly imputed to the Druids. Their reaſons are theſe; firſt, the tranſmigration is a tenet erroneous in itſelf, and groundleſs; not aſſerted by Ammianus, or Mela, of the Druids; and inconſiſtent with their other avowed opinions; and therefore what Ceſar and the reſt after him ſay, is to be looked upon as the effect of envy, and as a

Anſwered.

moſt injurious aſperſion. Now, that the tranſmigration never had any exiſtence, but in the fancy of its whimſical patrons, is readily allowed; but this can be no reaſon why the Druids ſhould not adopt it; for in thoſe dark ages many abſurdities, as great as this, were admitted into their ſyſtem, evidences of which will occur to the reader from what goes before, ſufficient to excuſe my not re-entering into particulars in this place. It is true, neither P. Mela, nor Amm. Marcel. do record the tranſmigration, as held by the Druids; but as they do not contradict Ceſar and the reſt, who poſitively aſſert it, nothing can be concluded in favour of the moderns, from the mere ſilence of thoſe authors: neither can it be ſuppoſed but that Ceſar's ſituation in life and knowledge placed him far above envying the Druids; for though they were poſſeſſed of all the eſteem which antiquity could give, inſtructed in many laudable doctrines, and brought up to the nobleſt contemplations, yet, in the opinion of the Greeks and Romans, they were far from rivaling them, or moving the leaſt degree of envy. Monſ. Martin[s] has laboured this point with great zeal for the reputation of his countrymen, in ſeveral pages, and cannot allow the tranſmigration to have been held by the Druids, becauſe it

[o] " Deſpectantes humana pronuntiarunt ani- " mas immortales.

[p] " Regit idem ſpiritus artus.—Orbe alio.— " Æternas eſſe animas vitamque alteram ad " manes, itaque cum mortuis cremant ac defo- " diunt apta viventibus olim."

[q] " Ils tiennent (dit il, viz. Strabon.) que les " Ames ne ſont point ſujettes à corruption." Caſtelnau, p. 65.

[r] Cluver. Germ. Ant. p. 219. Frickius, p. 71, &c. Rel. de Gaul. Vol. II. p. 223.

[s] Rel. de Gaul. Vol. II. p. 223, &c.

is

is inconſiſtent with their other tenets: his arguments may be collected into this narrow ſpace; he thinks they could not be ſo abſurd, as to throw letters, accounts, and money-bills into the funeral fires, if the dead, after death, became different perſons, and even different creatures from what they were before; neither would ſlaves or clients voluntarily die to ſerve their maſters in another life [t], or the wife participate the fate of her huſband, if the ſouls of thoſe maſters or huſbands were ſuppoſed to paſs into the bodies of other men or beaſts.

But in anſwer to this, it muſt be obſerved, that the Druids never held the migration of Souls into Brutes. The union of the Soul after death to another body in another world was never ſuppoſed to conſtitute a different perſon, the man remained the ſame identical perſon as he was before; in like manner as a man that has changed his cloaths, or lodgings, continues ſtill the ſame man; and therefore they imagined that in this new body *(apud inferos)* the man had all the ſame wants, and the ſame paſſion for horſes, armour, food, cloaths; the ſame rights and claim to money, ſlaves, and every other property, which he had in the preſent life. It was in conformity to theſe ſentiments (which were no more than what the moſt cultivated parts of the Gentile world held) that the greateſt part of the Druids conveyed ſuch things into the grave, urn, or funeral pile, as the perſon deceaſed had, or delighted in when alive, that they might be of the ſame uſe, and preſerve the ſame relation and connexion with the dead in another life, which they had been accuſtomed to in this [u].

But though this was the general way of thinking, it does not follow that it was univerſal. Another part of the ſame Sect might, and probably did, diſſent from the foregoing opinion, and imagine with Pythagoras, that the ſouls of men when they died, lived continually here upon earth, by paſſing into new habitations of the human form; and it muſt be allowed that people of this perſuaſion could not with any propriety or conſiſtency act as the others are ſaid to have done; neither indeed need it be ſuppoſed [w].

The Immortality and Tranſmigration, diſtinct Principles.

This diſpute may be ſoon ended, if we rightly diſtinguiſh between theſe two principles, the Immortality, and Tranſmigration; and conſider that one is eſſential, and inſeparably connected with the

[t] "Animalia, ſervi, clientes, juſtis funeribus "confectis, unà cremabantur." Ceſar, Lib. VI. cap. xix.

[u] "Omnia quæ vivis cordi fuiſſe arbitrantur "in ignem inferunt." Ceſ. Lib. VI.

[w] "Ab aliis (ſays Ceſar) poſt mortem tranſire "ad alios (ſcilicet homines)." (Joan Brantius and others, in Frick. p. 70.) "Hoc diſcriminis eſſe "ſtatuit, quod Pythagoras hominum animas "etiam ad pecudes tranſire vellet, & rurſum e "pecudibus ad homines revocari, Druides vero "tantum ad alios homines tranſmigrare." To the ſame purpoſe Keyſler, p. 117. "In eo tamen "a Pythagorica abibat (ſcil. Druidum Metempſychoſis) quod non in pecorum aliorumque "animantium corpora, ſed in ſola humana iterum "concedere autumabant.

belief

belief of a future ſtate, the other indifferent; and therefore, though all might and did hold the former, that is, the immortality, yet that one ſect and party might embrace, and another reject, the tranſmigration, as a point in no ſenſe fundamental.

The Immortality an eſſential Principle,

The immortality of the ſoul is the ancient principle; traces of it may be diſcovered in all ages and nations; this was the chief doctrine of Pythagoras [x], and not only the opinion of Pythagoras, but, as Plato informs us, of all the great men and poets who had any thing divine in them, as he expreſſes it. But upon this great truth, on which the ſpirit of all religion depends, learned men grafted their own fancies, diſfiguring truth with fables. Some declared the departed ſouls to leave all matter behind them at death, and never afterwards to have any communication with it; ſome attributed to them a thin etherial body; ſome held that they mixed immediately with the Gods, from whom they were deſcended, and of whom they were but detached particles; and others paſſed them over the river Styx, and either into the Elyzium Fields if good and virtuous, or into a region of grief and torment, if they had been the ſouls of wicked men. This laſt was the opinion of the Greeks, borrowed from, or at leaſt built upon, an Egyptian plan. But Pythagoras brought with him from the Eaſt (where it ſtill continues among the ſucceſſors of the ancient Brachmans [y]) a different doctrine, and added it to his favourite principle, the immortality of the ſoul; it was this, that after death, the ſoul having left one earthly habitation, entered into another; from one body decayed and turned to clay, betook itſelf to another freſh and lively, and fit to perform all the offices of animal life. According to him, the ſouls of the good paſſed into wiſe, valiant, and virtuous men, and the ſouls of thoſe who were otherwiſe, paſſed into the baſeſt of the ſpecies, or were even compelled to animate brutes. This was his literal doctrine, but whether literally to be underſtood, and ſuch changes really believed to happen, or whether (as is altogether as probable) it was only an allegorical refinement, intending nothing more than that the ſouls of good men went into a ſtate of happineſs, and thoſe of the impious into miſery, is what cannot now be determined with any certainty, the Pythagorean diſciples being bound to ſecrecy, as their firſt and perpetual rule and duty; for which reaſon it remains very uncertain, as Porphyrius confeſſes, what Pythagoras did communicate to his ſcholars [z]. But in what ſenſe ſoever this tranſmigration of Pythagoras is to be underſtood, evident it is, that the immortality

but variouſly built upon, by the Gentiles.

Pythagoras.

[x] Μαλιστα μεν τοι γνωριμα παρα πασιν εγενετο πρωτον μεν ὡς αθανατον ειναι φησι την ψυχην. Porphyr. Vit. Pythag. p. 188. Δε ψυχης διαμονη και αϊδοτης εν τοις μαλιστα των Πυθαγορικων δογματων, γνωριμον εστι πασιν και διαβοητον. Porphyr. apud Stobæum. Syntagma Druid. p. 148.

[y] The Banians, and Chineſe.

[z] Ἁ μεν ουν ελεγε τοις συνουσι ουδε εις ἐχει φρασαι βεβαιως, και γαρ ουδε ἡ τυχουσα ην παρ αυτοις σιωπη. Porphyr. Vit. Pythag. Syntagm. Druid. p. 148.

mortality

mortality of the ſoul is entirely independent of, and diſtinct from it; and therefore Ariſtotle held the immortality, but rejected the weak and airy ſuperſtructure of the tranſmigration [a]: and indeed the immortality was generally held, but philoſophers wanting the light of revelation, and not being able to prove the truth, either to themſelves or others, by meer reaſon, frequently heſitated, feared, doubted, and at laſt remained undetermined; but the tranſmigration was now and then admitted, and as often rejected, being a matter of indifference and ſpeculation only; nay, thoſe who admitted, did not admit it in the ſame ſenſe: in the ſame ſect it was held by ſome, and diſallowed by others; and this is the reaſon, as I apprehend, that the Stoicks are ſaid by ſome [b] to have held this doctrine, and by others [c] to have rejected it. And probably it was the ſame thing among the Druids. Some adopted this fancy of the Metempſychoſis from Pythagoras; others received it not (at leaſt in his ſenſe) but rambled into other fables and inventions, more reſembling the Grecian ſuperſtition. No people were more ardent in aſſerting the immortality, than the Druids; in this they all agreed, but in the fabulous tranſitions they were divided, as the Greeks alſo were. Their firmneſs in the great point does them honour, for in this tenet they were more ſteady, than the beſt of the Greeks and Romans, whoſe fluctuating betwixt hope and deſpair is too notorious to be denied [d]; whereas the intrepidity of the Druid ſyſtem is at all times, and in every particular, the ſame, and all owing to this great principle: this was the univerſal ſpring of action, it animated the ſoldier to expoſe his life in war, the ſlave to die with his maſter, the wife to follow her dead huſband, the old and decrepid to precipitate themſelves from rocks, or walk freely and without concern up to their own funeral piles; it reconciled the devoted victim to become a ſacrifice, the creditor to poſtpone his debt till the next life, and the man of buſineſs became thereby contented to throw letters for his correſpondents into the funeral fires to be thence remitted into the next world: all theſe particulars were the natural reſult of ſuch a principle as the immortality. The immortality was therefore a ſpring [e], an engine neceſſary to actuate ſo warlike, and ſo ſuperſtitious a people; but the tranſmigration had no ſuch tendency, it was meer theory, a ſpeculative point, and might either be admitted, or not, without injuring the publick, or infeebling the manners of the people: all therefore, in general, held the immortality, and thoſe who were content with the plain truth, reſted there, whilſt thoſe

Ariſtotle.

The Tranſmigration held by ſome and rejected by others of the ſame Sect among the Greeks, and, likely, Druids.

The Druids conſtant to the Immortality;

but not unanimous in adopting the Tranſmigration.

[a] Lib. I. de Anima, cap. iii. Syntagm. p. 155.

[b] Gregorius, p. 69. Epiphanius, Epiſt. Syntagm. p. 155.

[c] Sacritius, ibid.

[d] Hieron. Epiſt. ad Heliodorum.

[e] ——— "Inde ruendi
"In ferrum mens prona viris, animæque capaces
"Mortis, & ignavum eſt redituræ parcere vitæ."
Lucan.

who had a mind to pry further into the ſtate of ſouls departed, and to reaſon out of their depth (which is no little pleaſure to ſpeculative men), either fell into the opinion of Pythagoras, or into other fables full as abſurd: that ſome held the tranſmigration is plain from the united voice of the ancients beforementioned, and that more modern ages had not entirely freed themſelves from the ſame groundleſs fancies, we have an inſtance from the Edda Iſlandica [f]. However, this does not appear to have been any general, fundamental principle among the Druids; for indeed by the traces of the ancient doctrines which ſtill remain (faint as they are, yet perceptible) among the northern nations, it is evident that inſtead of the tranſmigration of the ſoul into another body to live again upon earth; ſome [g] held two ſtates of the departed ſouls entirely inconſiſtent with that opinion; one ſtate was before the general conflagration of the world (which they called the Crepuſculum Deorum); the other ſtate was in a new and more pleaſant world, lately emerged from the ſea, and riſen out of the flames of the firſt; in this ſecond ſtate the good were to enjoy all felicity, the bad to ſuffer continual puniſhment [h]. In ſhort, the immortality was the univerſal doctrine of all the Druid ſect, and ſhines every where, notwithſtanding the fabulous veil now and then thrown upon it; but ſome were bold enough to purſue the ſoul into its future ſtate, whither they had but a dim light to guide them; and therefore it is no wonder they ſhould fall into miſtakes concerning the manner of its exiſting, acting, deſiring and loathing; ſome adopting the tranſmigration, and ſuppoſing the new life in this world, as Pythagoras did, and others adopting the tranſmigration, and ſuppoſing the new life in another world; and of thoſe Lucan ſpeaks, *Regit idem Spiritus artus—Orbe alio*—ſome thinking that the ſouls remained meer ſhades or ghoſts, whilſt others imagined that the dead wanted cloaths, armour, horſes, ſervants, and the like appurtenances of the preſent life; and theſe are they of whom Pomp. Mela writes. Now that ſome ſhould be more fanciful than others, and that the Theoriſts ſhould differ one from the other, and even hold inconſiſtencies in ſuch ſpeculative points, is not at all ſurprizing; in all ſuch matters people will think freely, and conſequently differently, ſometimes contradictorily; and yet this will not at all affect the reputation any people may have deſervedly obtained by means of their eſtabliſhed and fundamental doctrines; ſo, that what was ſaid of the ancient Thracians [i], is the worſt thing that can be ſaid of the Druids on this head, and is no more than this, that they held ſome tenets concerning the ſtate of departed

Thoſe who held the Tranſmigration, did not agree in one ſenſe of of the Doctrine.

[f] Keyſler, p. 117.
[g] Ibid. p. 118.
[h] Ibid. p. 122.

[i] Mela, Lib. II. cap. ii. "Alii redituras putant "animas obeuntium, alii, etſi non redeant, non "extingui tamen ſed ad beatiora tranſire."

ſouls,

ſouls, not very conſiſtent and uniform. We may conclude then, that all held the immortality, and a future ſtate, and that ſome held the tranſmigration; of whom there were alſo two diviſions, ſome thought with Pythagoras, and others ſomewhat differently. Of the firſt of theſe ſpeaks Ceſar, Diod. Sic. & Val. Max. Of the latter, Lucan and Mela.

CHAP. XV.

Of the Druid Doctrines.

Of their Mythology.

IN teaching their Doctrines, the Druids uſed the ancient Oriental manner of Allegory and Mythology, and moſt aſſuredly for this reaſon: leſt their great and ſublime truths, by deſcending into the familiar reach of every inattentive and unprepared novice, might fall ſhort of the veneration they deſerved, and become cheap and contemptible [k]; but leſt any one ſhould think that ſuch a manner of inculcating truth was too refined for the Druids, or doubts whether it was their cuſtom to deal in ſuch emblematick repreſentations, I ſhall here produce ſome inſtances, both from hiſtory and monuments, to prove it. Lucian found an odd picture of Hercules Ogmius in Gaul, and has tranſmitted to us the deſcription of it in the following manner. * Hercules was there exhibited, and known by his uſual ornaments; but inſtead of the gigantick body, and fierce countenance, given him by others, the Druids painted him, to Lucian's great ſurprize, aged, bald, decrepid: but to his tongue were faſtened chains of gold and amber, which drew along a multitude of perſons, whoſe ears appeared to be fixed to the other end of thoſe chains. "I find, Lucian, ſays one of the Druid Philoſophers "to him (as he ſtood admiring the ſtrangeneſs of the ſight), you are "full of wonder, at what you ſee; we Gauls do not agree with the "Greeks in making Mercury the God of eloquence; according to "our ſyſtem this honour is due only to Hercules, becauſe he ſo far "ſurpaſſes Mercury in power; we paint him advanced in age, "becauſe that eloquence exerts not all her moſt animated powers "but in the mouths of the aged: the link, and conſtant attach-"ment there is betwixt the tongue of the eloquent, and the ears of "the audience, juſtifies the reſt of the repreſentation: by under-"ſtanding the hiſtory of Hercules in this ſenſe, we neither "diſhonour him, nor depart from truth; for we hold it indiſ-

[k] Και φασι τους μεν Γυμνοσοφιςας και Δρυιδας Αινιγμαλωδως φιλοσοφησαι, Diog. Laert. l. c. ſegm. 6. "Antiquum Gentium vetuſtiſſimarum morem in "tradenda Philoſophia atque Theologia ſervabant Druidæ." Frick. de Druid. p. 52.

* In Hercule Gallico, Tom. X. p. 517. Edit. Salmur.

"putably

" putably true, that he ſucceeded in all his noble enterprizes, cap-
" tivated every heart, and ſubdued every brutal paſſion, not by the
" ſtrength of his arms (for that was impoſſible) but by the powers
" of wiſdom, and the ſweetneſs of his perſuaſion." Theſe were the ſentiments of the Druid, in which there is ſo much true ſcience, that it might do honour to any ſchool of Athens, or Rome. The author of the Rel. des Gaules, has indeed laboured to prove, in ſeven long pages, that it is not Hercules but Mercury in this Picture, and that Lucian miſtook one for the other; but his arguments are too weak to ſet aſide the plain teſtimony of ſo diſcerning an author as Lucian, and of all thoſe other authors (as he confeſſes himſelf, p. 307.) who have writ of Ogmius ſince Lucian. The tenour of the whole fable, and the ſpirit of the picture, confirms every thing that Lucian ſays: the truth contained in the repreſentation is more new, pointed, and ſtriking, than if it had been applied to Mercury: the turn given to the ſtrength of Hercules is the leading beauty of the whole, and what could not but make ſo forcible an impreſſion upon the elegant wit of Lucian, that it was impoſſible he ſhould forget, or miſtake it.

There is another noble evidence (as it appears to me) of their ſymbolical learning in a baſs relieve, not many years ſince diſcovered over the door of the temple of Montmorillon in Poictou [l]; the plate of it is in Montfaucon's ſupplement, tom. ii. p. 221. and in the Religion des Gaules [m], but in neither of them ſatisfactorily explained; I think therefore it will explain itſelf, and being ſet in the following light will approve itſelf a moſt inſtructive monument of antiquity, as well as a plain inſtance of the delicacy of the Druid learning.

The whole is a lively repreſentation of the ſeveral ſtages of life at which the Druid Diſciples were gradually admitted into the myſteries and truths of the Druid ſyſtem. The figures are eight in number; ſix men, and two of the other ſex: ſome have taken them all for deities; the two women do indeed ſeem to be images of TRUTH, but the men reſemble, in no particular, any ſort of divinities hitherto diſcovered, and by the ſtripes of their garment, and ſome other circumſtances which will occur in the explanation, they muſt be Druids: they all ſtand in rings, or circles round their feet, of which figure the Druids were extremely fond [n]; in the ſix men a great diſparity of age is perceivable; they are divided into two claſſes, each conſiſting of three perſonages, three on the right are all aged and bearded, the other groupe of men are all young and beardleſs;

[l] See Plate IV. p. 53.
[m] Vol. I. p. 144. in Frickius, p. 49.
[n] See Lib. III. cap. vii.

there

there is a manifeſt gradation of age in both groups; that man next the right-hand woman is very aged and venerable; the next, in front to the eye, is not ſo old, and the third of this party is ſomewhat younger ſtill, but barbate, and ſeemingly of a middle age. In the juvenile triumvirate, there are three ſtages of youth, each of which has its proper garb. The firſt (N°. 1.), and neareſt to the aged group, has a plain Prieſt's veſtment, bound by a ſurcingle, and diſtinguiſhed only by the colour, and ſhape (being without any ornaments), from that of the laity. The next (N°. 2.) fronts the eye, and has a ſaſh reaching from the right ſhoulder croſs the body to the bottom of the garment. The third figure (N°. 3.) looking towards the left-hand woman, has a broad ſtream or facing (like a ſcarf croſſed with horizontal ſtripes), reaching round his neck, and to the bottom of his cloathing, and the garment ſo edged, is looſe, and without a ſurcingle: it is obſervable that this laſt figure, which ſeems the oldeſt, moſt manly, and of moſt diſtinction among the youths, looks towards the left-hand woman (N°. 7); and that the oldeſt in the ſenile cluſter looks towards the woman on the right-hand (N°. 8.). Such are the figures, habits, and ſtations, and by them, I think, are plainly pointed out to us, the ſix different claſſes through which the Druids were to paſs, before they arrived at the ſummit of their dignity among their brethren, and of their authority in all ſacred things. That woman (N°. 7.) to whom the youths turn, is cloathed from head to foot °. Her hair is plaited in two ringlets which grace each ſide of her neck; ſhe has ſhoes on her feet, and gloves on her hands, to ſhew that knowledge and truth are veiled from youthful eyes, that myſteries are cloathed, and wrapt up in allegory, ſymbol, and ſignificant rites: at firſt the young diſciples are not permitted to look towards the real truth, but as they grow elder are proportionably brought nearer and nearer unto, and taught the divine ſecrets, though ſtill enſhrined in figure and mythology; but when age has ripened the judgment, and diſciplined the paſſions, the Philoſopher is advanced into the aſſembly of the Seniles. This (N°. 4.) is the firſt of the aged cluſter of Druids, who, though ſo far advanced, preſerves his proper diſtance, has no enſign of dignity, no diſtinction, but that of place, and with a reverential awe keeps his face averted from the Goddeſs (N°. 8.). In the next ſtage of life the Druid (N°. 5.) fronts us; he has a large ſaſh depending from his right ſhoulder croſs the body, and the hinder part meets the fore part at the waiſte. He is one degree more than the laſt-mentioned turned towards the female ſtatue on the right-hand: the laſt figure (N°. 6.) is very aged; he turns his face towards the Goddeſs, (N°. 8.)

° "Ænigmatibus faciem velarent veritati, acſi vetuiſſet Pudor nudam oſtendere populo." Fr. de Druid. 52.

which is naked, to ſhew, that truth unveils all her myſteries to thoſe who by paſſing through the ſeveral ſtages of their diſcipline, were enlightened, and prepared to receive truth in her moſt undiſguiſed, ſimple and natural appearances. Truth, therefore, is here uncovered, her hair waves naturally down her ſhoulders, nothing ſavours of conſtraint or art; two ſerpents (creatures among all nations the emblems of wiſdom) twined round her legs and body, are embraced by both her hands, to ſhew the harmony, connexion, and inſeparable union betwixt Wiſdom and Truth: the heads of both theſe ſerpents are applied to the breaſt of the Goddeſs, to ſhew that Wiſdom draws all her ſupport from Truth; they are claſped faſt, and directed to the ſeat of nouriſhment, to ſhew that Truth readily yields her choiceſt treaſures, her moſt amiable beauties, to the ſearches of the wiſe and ſtudious. The Druids are divided into two groups, as was obſerved before, and each group ſtands on a ſemicircular plan, two being in profile, and one in front: Truth is at each end of the baſs-relieve, ſignifying, that ſhe is to be equally the aim and purſuit of young and old; one group therefore is moving round towards the one ſymbol, and the other towards the other ſymbol; the young men turn towards the object of their ſtudies, bending their courſe from right to left; on the other hand the old men proceed from left to right, ſtill approaching to a more direct and intimate view of Truth and Nature.

Cernunnos. Cernunnos, a deity of the Gauls, lately diſcovered at Paris [P], is another evidence, how much the Druids were addicted to ſymbolical repreſentations; this God is found deſcribed in ſtone, in the following ſingular manner. The face human; old; bearded; of a downcaſt thoughtful eye; ears erect, large, and liſtening; a ſtag's horn, branched, proceeding from each temple; on each horn hangs a ring, or ſmall circular fillett, and on the upper margin of the ſtone is written CERNVNNOS*. Perhaps the Druids, by uniting the moſt conſpicuous parts of different animals in one image, might intend to exhibit the ſeveral attributes of the Supreme Deity, naturally enough to be deduced from theſe emblems; but what ſtrikes me more, their deſign, I apprehend, was to repreſent the ſubordinate divinity, Juſtice; not a blind female, as others fancied; but manly, ſeeing, hearing, and thinking; not unaptly ſignifying, that the ſeat of Power and Princely Rule (of which the horn is an uſual ſymbol †) ſhould always have its ears open to ſound counſels, and to both parties, equitably exerting its judicial authority under the checks of ſedate age, and deep reflexion. But although

P (Viz. A. D. 1711.) See Montfaucon, Tom. II. p. 426. whence the Buſt in page 107.

* A name derived from the Horns Hebr. קרן, Kern. a horn; Wallicè, Cornub. & Armor. Corn, & Kern.

† In that ſublime deſcription of the true Deity given us by Habakkuk, ch. iii. iv. God is ſaid to have "had horns coming out of his head, and "there was the hiding of his power." viz. *under this ſymbol lay couched, and only myſtically expreſſed, the omnipotence of God.*

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the learned may not agree in the meaning of a compoſition ſeemingly ſo odd and unnatural; yet it muſt be allowed by all, that the figure is truely hieroglyphical, and was made ſo in order to communicate ſome important piece of knowledge, though what, may be doubtful. Thus much may ſuffice to prove that the Druids conveyed their tenets by ſymbols; painting, and engraving their doctrines; and this doubtleſs they were the more inclined to do, foraſmuch as they were prohibited, by a fundamental law, from communicating their erudition in any kind of writing.

PLVI. *p.107.*

from Montfaucon

CHAP. XVI.

Of the Druid Deities and Idols.

ORIGEN on Ezek. iv.[q] ſays that the Druids taught the Britans to believe that there was but one God; but the meaning of this place in Origen is much diſputed; however, ſome[r] will have it that they acknowledged but one God; yet Abp. Uſher[s] thinks otherwiſe; and indeed Ceſar is ſo expreſs, as well as Pliny, as to their ſuperiour and inferiour Gods, that their Polytheiſm and Idolatry cannot well be diſputed. Mercury was their chief deity, as Ceſar informs us, and many images of him they had among them: they eſteemed him the inventor of arts, the tutelary God of all travellers and highways, and the ſovereign Lord in all matters of gain and merchandize. So far they agreed with the Greeks, who called him Ενοδιος, or Vialis, and Κερδωϕ, for the ſame reaſons.

After Mercury they worſhiped Apollo[t], whom they called Balenus, and ſometimes Belis; by him they meant the Sun, as other nations did. Then Mars, whom they called Heſus[u], and Teutates; then Jupiter, called alſo Taranys, i. e. the thunderer; and next, Minerva. Their opinion of theſe Gods was much the ſame as that of other nations; that is, that Apollo cured diſeaſes, that Minerva taught all works of ingenuity and handycraft; that Jupiter reigned in heaven, and that Mars preſided in matters of war. That the Druids, under the names of the ſun, the moon, and fire, worſhiped the Holy

q See Camden's Britannia, LXXXIV. General Deſcr. Gibſon's Ed.

r Obad. Walk. Camb. CXVII. Frickius, p. 60.

s Prim. Lib. I. cap. i.

t Ceſar, ibid.

u "Æs, vel Æſus, hoc eſt Deus καθ' ἐξοχην dictus" Keyſler, p. 139.

Trinity,

Trinity, was a groundleſs fancy of Cluver, and ſome other Germans [w], more zealous for the honour of the Druids, than for the intereſt of truth; but to the great commendation of this ſect, it muſt be allowed that they acknowledged a Providence [x].

Beſides their celeſtial Gods, they had their idols, and ſymbolical repreſentations of their divinities. A cube was the ſymbol of Mercury, who, as the meſſenger of the Gods was eſteemed the index or emblem of *Truth* always like to itſelf, however you turn it; as it is with a cube. The Oak, talleſt and faireſt of the wood, was the ſymbol of Jupiter [y].

The manner in which the principal tree in the grove was conſecrated, and ordained to be the ſymbol of Jupiter, was as follows [z]. The Druids, with the general conſent of the whole Order, and all the neighbourhood, pitched upon the moſt beautiful tree, cut off all its ſide branches, and then joined two of them to the higheſt part of the trunk, ſo that they extended themſelves on either ſide like the arms of a man, making in the whole the ſhape of a croſs; "Simulacraque mœſta Deorum — Arte carent, cæſiſque extant im- "mania Truncis [a]." Above the inſertions of theſe branches, and below, they inſcribed in the bark of the tree the word Thau, by which they meant God [b]. On the right arm was inſcribed Heſus, on the left Belenus, and on the middle of the trunk Tharamis [c].

Under this tree they performed their moſt ſacred rites; without the very leaves of the Oak firſt ſtrewed on the altar, no ſacrifices could be regularly offered; and to this more than uſual veneration for the Oak, was doubtleſs in a great meaſure owing that ſubordinate degree of adoration, which they paid to the Oak-miſletoe, thinking it ſent from Jupiter, as a kind of inferiour deity [d]. The Druids are alſo ſaid to have erected in one of their moſt retired places of worſhip, a ſtatue of Iſis [e]. Of what form this ſtatue was, is not ſaid; but, if this cuſtom really exiſted among the ancient Druids, it could not be of the human ſhape, for it was contrary to the principles of the Celtic Religion to repreſent any of their Gods by the human figure,

[w] Frick. p. 60.

[x] Δεῦσι δὲ (viz. Celtæ) και εἶναι Θεὸς, και προνοειν ἡμων, και προσημαινειν τα μελλοντα. Tacitus and Pliny alſo ſay the ſame thing. Frick. p. 63.

[y] Κελτοι σεβουσι μεν Δια, αζαλμα δε Διῶ· Κελτικον ὑψηλη Δρυς. Maxim. Tyr. Serm. 38. Camd. xix. The Jews were ſtrongly infected with the ſame idolatrous veneration for the Oak in the time of Iſaiah. (chap. i. ver. 29.) "They ſhall be aſhamed of the "Oaks which ye have deſired, and ye ſhall be "confounded for the gardens that ye have choſen."

[z] Cromer. Lib. xv. Sched. p. 346.

[a] Lucan, Lib. III.

[b] Gr. Θεος, Gal. Dieu. Cornub. Deu. Ir. Dia. Wallicè Duw.

[c] Forſitan pro Taranys. To this ancient way of inſcribing names on ſacred ſymbols, St. John may ſeem to allude, Rev. iii. 12. "Him that over- "cometh I will make a Pillar in the Temple of "my God, and I will write upon him the Name "of my God, and I will write upon him my "new Name;" and, ibid. xiii. 1. "I ſaw a Beaſt "riſe up out of the ſea, having ſeven Heads, and "upon his Heads the Names of Blaſphemy, and "upon her Forehead was a Name written — "Myſtery — Babylon the Great." Ib. xvii. 3.

[d] Alex. ab Alex. Vol. II. p. 744.

[e] Eli Sched. p. 237. ſed unde non conſtat.

juſtly

juſtly conceiving, according to ancient tradition, that the Divine Power was to be worſhiped, but not ſeen [f].

Whether the Druids admitted the ſerpent into the number of their deities, is rather uncertain, than improbable. The Babylonians, Egyptians, Romans, Jews, and the Perſians alſo, to whoſe cuſtoms the Druid Ritual is near a-kin, moſt certainly paid their adorations to this creature; and if it ſhould be allowed that the Druids (as the Guenebald-inſcription ſuggeſts) had groves conſecrated to Mithras, a God whoſe common ſymbol was a ſerpent; or ſecondly, that they made their temples in a ſerpentine form, as the learned Dr. Stukeley in his Abury ſuppoſed; it will then be paſt all doubt, that the Druids worſhiped ſerpents; but there are great difficulties attending both theſe ſuppoſitions [g]: as to the firſt, the inſcription given us by Guenebald, is ſtrongly ſuſpected to be forged; as is alſo another inſcription, in which Mithras is mentioned, viz. Deo-Invicto—MITHR—Secundinus—Dat [h]; and, as to the ſecond, notwithſtanding what is advanced in favour of Dracontia, or ſerpentine Temples, it is not altogether clear that the Druids conſtructed their Temples on a ſerpentine plain. However, from the great value which the Druids placed upon the Anguinum*, to which they attributed ſuch wonderful efficacy; it may be conjectured, that thoſe muſt have had ſome veneration for the Serpent, who had confeſſedly ſuch a regard for, and attributed ſuch miracles to, its ſuppoſititious production. It may alſo be obſerved, in favour of the learned Doctor above-mentioned, that there is a mound thrown up on one ſide of Karnbrê hill [i] (a place remarkable for Druid monuments of every kind), in a ſerpentine form, and in the center of its voluta there are two tall ſtones erect ſtanding by each other; by which work one would imagine, that if the Druids intended it not as a ſymbol of ſomething divine (which is not unlikely), yet that a work of ſo uncommon an appearance muſt have been ſome way or other ſubſervient to their ſuperſtition: this, I ſay, one may conjecture; but indeed, whether they worſhiped Serpents, or Mithras, or had ſerpentine Temples, are points much too doubtful, and monuments too few, imperfect, and indeciſive, alledged in order to ſupport them, for us to affirm or conclude any thing poſitive concerning them.

Among the Gods of the ancient Gauls, and therefore of the Druids, ſome reckon the Bull: by this God made of braſs, the Cimbri, Teutones, and Ambrones, ſwore to obſerve the articles of capitulation granted to the Romans, who defended the Adige againſt them: after their defeat, Catulus ordered this Bull to be carried to

[f] "Secretum illud quod ſola reverentia "vident." Tacit. de M. G. "Non vulgatis "Sacrata figuris — Numina ſic metuunt." Lucan, Lib. iii.

[g] See Sepul of Chyndonax Reveillê, Guenebald.

[h] Rel. de Gaul. Vol. I. p. 418.

[* See Chap. XXI.]

[i] See Map of Karnbr. Plate VII.

his own houſe, there to remain as the moſt glorious monument of his victory[k]: this God is ranked with Jupiter, Eſus, and Vulcan[l], being called Tarvos Trigaranus, from three Cranes perching, one on his head, one on the middle of his back, and the third on his hinder parts[m].

Gildas ſays that the Druids worſhiped mountains, and rivers. Nor unlikely; but that they worſhiped rocks, ſtones, and fountains, and imagined them inhabited and actuated by divine intelligences of a lower rank, is ſtill more evident, and may be plainly inferred, not only from their ſtone monuments (as we ſhall ſee more particularly in the following ſheets), but from the prohibitions of ſeveral Gallick councils[n]. Theſe inferiour deities the Corniſh call Spriggian, or Spirits; they anſwer to the Genii, and Fairies of the ancients; and of theſe the vulgar in Cornwall ſtill diſcourſe as of real beings, attribute to them large powers to rule the weather, and to diſcover hidden treaſures, and pay them a kind of veneration.

CHAP. XVII.

Of the Druid Places of Worſhip.

Groves. IT was eſſential to the Druid worſhip, that it ſhould be performed in a grove[o]; there the Druids lived[p], eſpecially during their miniſtration in ſacred things.—*Nemora alta remotis*—*Incolitis Lucis*—Lucan. Lib. I. de Druid. That we find their places of worſhip where no groves are at preſent, is owing to the alterations of time, and no contradiction to the indiſpenſable neceſſity of groves to the Druid worſhip. Even Stonhenge itſelf, where there are no traces to ſhew that ever a tree grew, ſtood formerly in a grove according to tradition[q]. Nor would any grove ſerve the turn, but it was to be a grove of Oaks, of the talleſt ſize, and moſt venerable antiquity, if to be procured. This cuſtom was owing to the ſame motive that all ancient idolatrous nations had for chuſing ſuch gloomy places to perform their religious rites in; namely, that the ſhades and ſolitude might give an air of myſtery and devotion to

[k] Plutar. in Mario. Rel. de Gaul. Vol. I. p. 72.

[l] In the ſquare Stone, No. 2. found in Paris Cathedral in the Year 1711, where it has the fourth front of that Stone allotted it.

[m] See Montfaucon, Tom. II. p. 424.

[n] "Cultores Idolorum, Veneratores Lapidum, "accenſores facularum, & excolentes ſacra Fon- "tium vel Arborum, admonemus ut agnoſcant "quod ipſi ſe ſpontaneæ morti ſubjiciunt qui "Diabolo ſacrificare videntur." Concil. Turon. A. D. 567. Baluz. Tom. VI. 1234.

[o] El. Sched. in Dedicat. & p. 345.

[p] Ceſar Lib. VI. "Conſidunt in Luco conſe- "crato" ſays Caſaubon; not in Loco as in the vulgar Edition. Hoffman de Druid.

[q] "Si fides accolis habenda, qui tractum ſyl- "veſtrem in tota illa planitie uſque ad Ambreſ- "buriam fuiſſe perhibent." Keyſler, p. 57. "Nec enim ſacra fuit ædes ſine Luco, ut auctor "eſt Callimachus, teſte Guenebaldo." Frick. p. 134, ex Petr. Leſcalop.

their

their religious ſervice, incline the worſhipers to believe the deity was really there, and raiſe a ſullen ſuperſtitious dread of their imaginary divinities.

Stat vetus, & multos incidua ſylva per annos,
Credibile eſt illi Numen adeſſe loco. Ovid Am. Lib. III. El. i.

" If you find, ſays Seneca (Ep. LXI.), a grove thick ſet with " antient Oaks, that have ſhot away up to a vaſt height, the tallneſs " of the wood, the retirement of the place, and the pleaſantneſs of " the ſhade, immediately makes you think it the habitation of ſome " God." And, indeed, without this ſolemn ſcene of ſhade and ſilence, the mind could not be diſpoſed to embrace ſo readily all the fabulous relations of their falſe Gods, much leſs to comply with all the abſurd and deteſtable rites of their idolatrous worſhip. " They " ſacrifice upon the tops of the mountains, and burn incenſe upon " the hills, under oaks, and poplars, and elms; becauſe the ſhadow " thereof is good." Hoſea IV. 13. Horace, full of that tranſport, which dignifies, and becomes the poet (but is inſufferable madneſs in the Prieſt), having invoked Calliope, and intreated her to deſcend from heaven, fancies her alighted in ſome ſacred grove.

Auditis? an me ludit amabilis
Inſania? Audire, & videor pios
Errare per lucos, amœnæ
Quos & aquæ ſubeunt & auræ. Lib. III. Od. iv.

Groves being reckoned ſo eſſential to the Druid worſhip, have made ſome think that the woods were their only Temples, and that they had no particular places conſecrated to the more ſolemn rites of Religion, which, as it appears to me to be a great miſtake, I ſhall here examine, and conſider the arguments by which they would ſupport it.

Temples.

Keyſler [r] thinks the Druids had no temples, founding his opinion upon theſe words of Tacitus (Ann. XIV. Cap. xxx.), where he gives an account of the conqueſt of Angleſea: " Præſidium " poſthac impoſitum victis, exciſique Luci ſævis ſuperſtitionibus " ſacri." " Now if there were any Temples, ſays Keyſler, why were " the groves only to be felled, when it was the intention of Sueto- " nius Paulinus, entirely to eradicate all places of that barbarous " Religion [s]?" If this learned author means that the Druids had no walled or covered Temples, he is right in the general ſuppoſition; but if he denies their having Temples of any ſort, he is very deficient in his proof; for, though the groves here mentioned were ſacred, there might be one part more ſacred than another,

[r] Antiqu. Septent. p. 63. [s] Keyſler, ibid.

and

and there might be one or more Temples incloſed in this grove (as we ſhall ſee hereafter that there really were in the grove at Karnbrê in Cornwall), for any thing that Tacitus ſays to the contrary; neither does Tacitus ſay that Suetonius Paulinus cut down the groves, in order to deſtroy all remembrance of the barbarous religion of the Druids; it is more likely that he thought the groves ſo many impediments of victory, and deſtroyed them becauſe they might no longer harbour the rebellious Britans, and their auxiliaries, "Monam Inſulam, ut vires rebellibus miniſtrantem, aggreſſus" (viz. Suet. Paul. in Tacit.) "Monam Inſulam incolis "validam, & receptaculum perfugarum aggredi parat;" (Ibid. Ann. Lib. XIV.) but ſuppoſing that Suetonius Paulinus deſtroyed their groves out of a juſt abhorrence of the barbarities there committed; yet he might not think it worth his while to throw down their Temples, which conſiſting only of Stones erected in a circular manner, were much below the indignation of a victorious Roman. This obſervation of Keyſler therefore is very inconcluſive. On the other hand there are very ſtrong teſtimonies, as well from hiſtory as monuments, that the Druids had temples, as well as groves. On occaſion of the maſſacre of the Romans by Boadicea, there were great rejoicings in the Britiſh Temples, but chiefly in the wood conſecrated to Andate—Dion. in Nerone, Rel. des Gaules, Vol. I. p. 14. Therefore it is plain that Temples and Woods were two diſtinct things. Suetonius ſays of Ceſar, "In Gallia, Fana Tem-"plaque Deûm donis referta expilavit;" and Keyſler owns, that Tacitus attributes Temples to the Germans (ibid. p. 80.) "Her-"tham Deam, ſecreta Religione ablutam, Templo fuiſſe redditam." Lib. de M. G. Tacit. & Annal. Lib. I. "Tanfanæ Templum "memorat (ſcil. Tacitus) a Romanis ſolo æquatum." To ſay that "the firſt Temple means nothing more than a grove, as appears "from all that is ſaid of Hertha by Tacitus," is too much to be granted him; for in the ſecond inſtance the Temple of Tanfana is particularly named; here therefore recourſe muſt be had to a different reaſon, and it is alledged that "the Germans borrowed the "manner of erecting this Temple from the neighbouring Romans." The truth is, that all nations profeſſing ſome, though the falſe Religion, had ſacrifices, and alſo idols of ſome kind or other. For ſacrifices they muſt have had altars, as well as places for their idols; and where theſe altars were, there generally were the idols, and that place was accounted more holy than the reſt, and was ſeparated and diſtinguiſhed, either ſimply, and moſt anciently by mounds, or ſtones, or more neatly and magnificently by walls and roofs, according to the principles and cuſtoms of the nation they belonged to; and in both caſes thoſe places ſo ſeparated, and diſtinguiſhed,

may

may with equal juſtice be called Temples; and from Snorro Sturleſon[t], it plainly appears that the antient northern nations (who were a branch of the Celts, and much leſs cultivated than where the Druids were eſtabliſhed) had Temples or fanes. "*Ignis fieri in me-*
"*dia Templi area debebat. Vetus tum obtinuerat conſuetudo circa*
"*Victimarum mactationes ut ad Fanum ipſum Incolæ convenirent*
"*omnes,*" ibid. p. 330. "*Stabant autem* (viz. *Majores ſui, ut*
"p. 349.) *cum compotationes ſacræ peragerentur circa ignem in medio*
"*Templi accenſum.*" ibid. p. 355.

So far were the ancients from having no Temples, that they held one Temple more ſacred than another. "*Spolia Corporis, caputque*
"*Ducis præciſum Boii ovantes Templo quod Sanctiſſimum eſt apud eos*
"*intulere—poculumque idem Sacerdoti eſſet, ac Templi Antiſtibus*[u].
"*Fridlevus Olai filii fortunam exploraturus nuncupatis ſolenniter*
"*votis Deorum ædes precabundus accedit, ubi introſpecto Sacello,*
"*ternas ſedes, totidem Nymphis occupari cognoſcit*[w]." This proves Temples among the northern nations ſufficiently, and that caves might be their Temples (as they were, in the Mithraic myſteries), will only prove the manner in which they conſtructed their Temples, and can never prove that they had none.

Mr. Martin[x] endeavours to prove that at Thouloufe the Gauls had no other Temple than a ſacred lake; but Strabo (as quoted there) ſays only "that the Gauls conſecrated their gold in lakes (by dipping it, perhaps, in lakes before dedicated to ſome particular deity, and incloſing, or being incloſed in, ſome parts of their ſacred woods) and immediately ſubjoins, "that there was a Temple at Thouloufe
"very famous, and immenſely rich in treaſures." Now it is poſſible that this Temple might be ſurrounded by a lake which made it very difficult to get at the treaſure; and if this lake was conſecrated, made it ſtill more heinous to pillage it than otherwiſe it would have been; for they reckoned theſe lakes the ſafeſt aſylum, and repoſitory for their treaſure[y]; but that theſe lakes were their Temples, is quite new, and not tenable; and that they caſt their treaſures into ſuch lakes, there to remain for ever as a dedication, is altogether improbable; nor does Juſtin (whom he quotes) give the leaſt countenance to ſuch a ſuppoſition, but only ſays, that "the Gauls, return-
"ing to Thouloufe, were adviſed by the Prieſts of their own country,
"that they ſhould never be freed from the peſtilential diſtemper
"then raging amongſt them, till they ſhould throw the gold and
"ſilver, got by war and ſacrilege, into the lake of Thouloufe." It

[t] Keyſler, p. 327.
[u] Liv. Lib. XXIII. cap. xxiv. N. B. The Boii were a People of Gallia Celtica.
[w] Sax. Grammat. Lib. III. Keyſler, p. 396.
[x] Rel. des Gaules, Vol. I. p. 114.
[y] Μαλιστα δ' αυλοις αι Λιμναι την Ασυλιαν παρειχον. Strab. ibid.

does not appear but any other lake would have done as well; for it is not ſaid *conſecrarent*, that they ſhould dedicate this gold as to a deity, but *mergerent*, that they ſhould drown it, that is, rid themſelves for ever of ſuch an accurſed booty [z], in order to propitiate the offended deities: that there was no other Temple at Thouloufe but this lake, is not credible: it is true, the Gauls are ſaid to have killed, burnt in wicker images, and ſhot to death with arrows their human victims, all in their temples; and it muſt be owned that theſe cruelties could not be properly or ſafely exerciſed in ſuch covered Temples as the Greeks and Romans had; but does it therefore follow that they (the Gauls) had no Temples at all [a]? far from it. Again; many perſons reſorted to a lake (at the foot of the Gevaudan mountain) conſecrated to the moon, under the name of Helanus, and thither caſt in, ſome, the human habits, linen, cloth, and entire fleeces; others caſt in cheeſe, wax, bread, and other things, every one according to his ability; then ſacrificed animals, and feaſted for three days, p. ibid. 128. I am perſuaded that there is no one, who will not eaſily perceive that theſe offerings were made to the Manes of departed friends, ſuppoſed after death to ſtand in need both of food and raiment *, which was the reaſon that their countrymen ſent them yearly a freſh ſupply, and in a ſolemn manner attended by ſacrifice and feaſtings. This inſtance, therefore, may prove lakes conſecrated, and holy, but cannot prove them either to have been divinities, or Temples, as this author contends. It is plain therefore from all the ancients, that the Gauls, and even the Celts, had Temples, as appears by what has been obſerved above from Dion Caſſius, Livy, Tacitus, and ſome modern authors alſo; to which may be added, what Strabo ſays of Sena, that the Prieſteſſes there had a covered Temple, the old covering of which was annually and ſolemnly taken away, and a new covering immediately laid on it [b].

The learned Dr. Stukeley diſtinguiſhes the Druid Temples into three claſſes †: firſt, the Rounds or Circles ſimply called Temples. Secondly, thoſe circles which have the form of a ſnake annexed (as that of Abury) which he calls ſerpentine Temples, or Dracontia. Thirdly, thoſe circles which have the form of wings annexed, by him ſtiled Alate, or winged Temples; theſe are all the different kinds which he knows ‡. Thoſe of the firſt ſort are very numerous in this iſland, and its dependencies, and will be particularly enquired into in book III.; of the other ſorts I have not met with any; I have indeed ſeen the famous monument which this author mentions, p. ib. 97. as one of the Alate Temples. It is

[z] Juſtin, Lib. XXXII. cap. iii.
[a] Rel de G. Vol. I. p. 115, 121.
* See before, Chap. XIV.
[b] See p. 87.
† Abury, p. 9.
‡ Ibid. p. 8.

vulgarly

vulgarly called the Hurlers, in Cornwall, but it conſiſts only of three circles of ſtones-erect, whoſe centers are in a ſtrait line, and conſequently muſt belong to the firſt claſs.

In placing their Temples Dr. Stukely in his Abury, conjectures "that the Druids uſed a compaſs or Magnetick needle, and finds the "works at Stonehenge placed at the variation of between ſix and "ſeven degrees to the Eaſt of the North: he finds alſo the variation "at Abury to be about ten degrees the ſame way;" and, from theſe different variations, proceeds to determine the different ages in which theſe two celebrated works were erected; a method of calculation very ingenious, and deſerving the higheſt praiſe, provided that this variation of the needle made a conſtant uniform progreſs, increaſing by equal ſpaces in equal portions of time. But, leſt we ſhould attribute more knowledge to the Druids than is their due, this may be well doubted of: it muſt be allowed that the ancients knew the attractive power of the Magnet; but whether they uſed, or knew the Polar virtue may be very well queſtioned, ſince no traces appear of any ſuch knowledge among them, or indeed among the moderns till about 500 years ſince [c]. The variation of the Magnetick needle from the pole is ſtill a later diſcovery, not 300 years old; and although the ancients, by obſerving the courſe of the heavenly bodies, might project with great exactneſs a meridian line, (which when croſſed at right angles would conſequently direct them to the four cardinal points of the heavens) and might regard thoſe principal points in placing their buildings; yet, when we find thoſe buildings not placed exactly with reſpect to theſe points, I apprehend that we ſhould attribute this to a miſtake, and want of accuracy in aſtronomical projections, which, like many Artiſts of the moderns (in placing their churches), they did not always carefully attend to, though they had all poſſible means of ſuch exactneſs within their reach; this I ſhould think a plain and obvious reaſon for their buildings deviating from the cardinal points, rather than having recourſe to a variation which they were utterly unacquainted withal; in the laſt place, out of regard to truth, I muſt obſerve, that there is no fixing of dates from ſuch an inconſtant and fluctuating index, as the declination of the Needle, which is not only different in different places, but varies alſo at different times in one and the ſame place.

Let us haſten to more ſatisfactory enquiries, and to conſider thoſe circumſtances relating to their places of worſhip which are not liable to ſuch diſputes.

[c] The Chineſe boaſt of this knowledge 1100 years before Chriſt; but the Learned juſtly reject the vain Pretences of this people, claiming every Invention, and the remoteſt Antiquity upon every occaſion.

General Deſcription of their Places of Worſhip.

It was a general cuſtom to chuſe for their places of worſhip Woods which ſtood on the tops of hills, and mountains, as more becoming the dignity and ſublime offices of their devotions, and of nearer neighbourhood (as they imagined) to the habitation of their Gods. Thus the devotions and ſacrifices of Balaam among the Moabites, and the idolatrous rites of the Canaanites, and the ancient Gentiles in general, were performed in their high places.

The wood was incloſed, ſometimes with a fence of palliſades [d], and ſometimes the hill was ſurrounded at bottom by a mound or vallum to keep off the profane, and prevent all abrupt, and rude intruſion upon their myſteries. This mound was alſo of civil, as well as ſacred uſe, for in theſe groves were the common publick repoſitories or treaſuries of ſpoils taken in war. "In many of their cities, "(ſays Ceſar, Lib. VI.) one may ſee great heaps of ſuch booty laid "up in their places of worſhip; and it ſeldom happens that any "one is ſo impious as to conceal the booty he has made, or to take "it away when it has been once brought into the treaſury, that "crime being puniſhed with the utmoſt ſeverity." The trees of this grove were all conſecrated by ſprinkling them with the blood of human victims. "*Omnis & humanis luſtrata cruoribus Arbos* *." Beſides the holy Oaks of this grove (which were eſteemed by the Druids as much as thoſe oracular ones of Dodona by the Greeks) within the ſame bounds were incloſed every thing required for performing the ſeveral offices of their Religion; circles marked out, and allotted for particular perſons, or claſſes, to officiate in; ſymbols or memorials of their deities [e]; wells were ſometimes incloſed within the ſacred limits. Caves for inſtruction of youth; altars for great and ſmall ſacrifices; ſeats or tribunals of Juſtice; Cairnes (or Karns) for their holy fires; and on a large hill (which has all theſe ſacred monuments) I find a great number of hollow baſons or troughs ſunk in the ſurface of large rocks, which muſt therefore be looked upon, as having been ſome way or other ſubſervient to the purpoſes of the ſame ſuperſtition.

To give the better idea of a place of Druid Worſhip, it may not be amiſs to particularize the ſeveral devotional monuments (in the order they offered themſelves) upon Karnbrê-hill [f], which has all the evidences that can be deſired of having been appropriated to the uſe of the Britiſh Religion.

d "Prohibetur acceſſus Lucorum & Fontium "quos autumant pollui Chriſtianorum acceſſu. "idem ſcribit Sclavos Quercus coluiſſe quas am- "biverit Atrium & ſepes accuratior ex lignis "conſtructa." Not. in Tacit. de M. G.

* Lucan, ibid.

e "Neque illud etiam prætereundum, majores "noſtros ſemper in uſu habuiſſe, ut Aris & Locis "ſacris eas regiones ſeligerent quæ Puteum aut "fontem vivum exhiberent abluendis victimis & "auſpiciis inde capiendis. Puteus ille ſeptentri- "onalibus populis Blotkelda vel Blotabrum dictus "erat a voce Blot ſacrificium cruentum notante." Keyſler, p. 47.

f Illogan Pariſh, Cornwall.

This

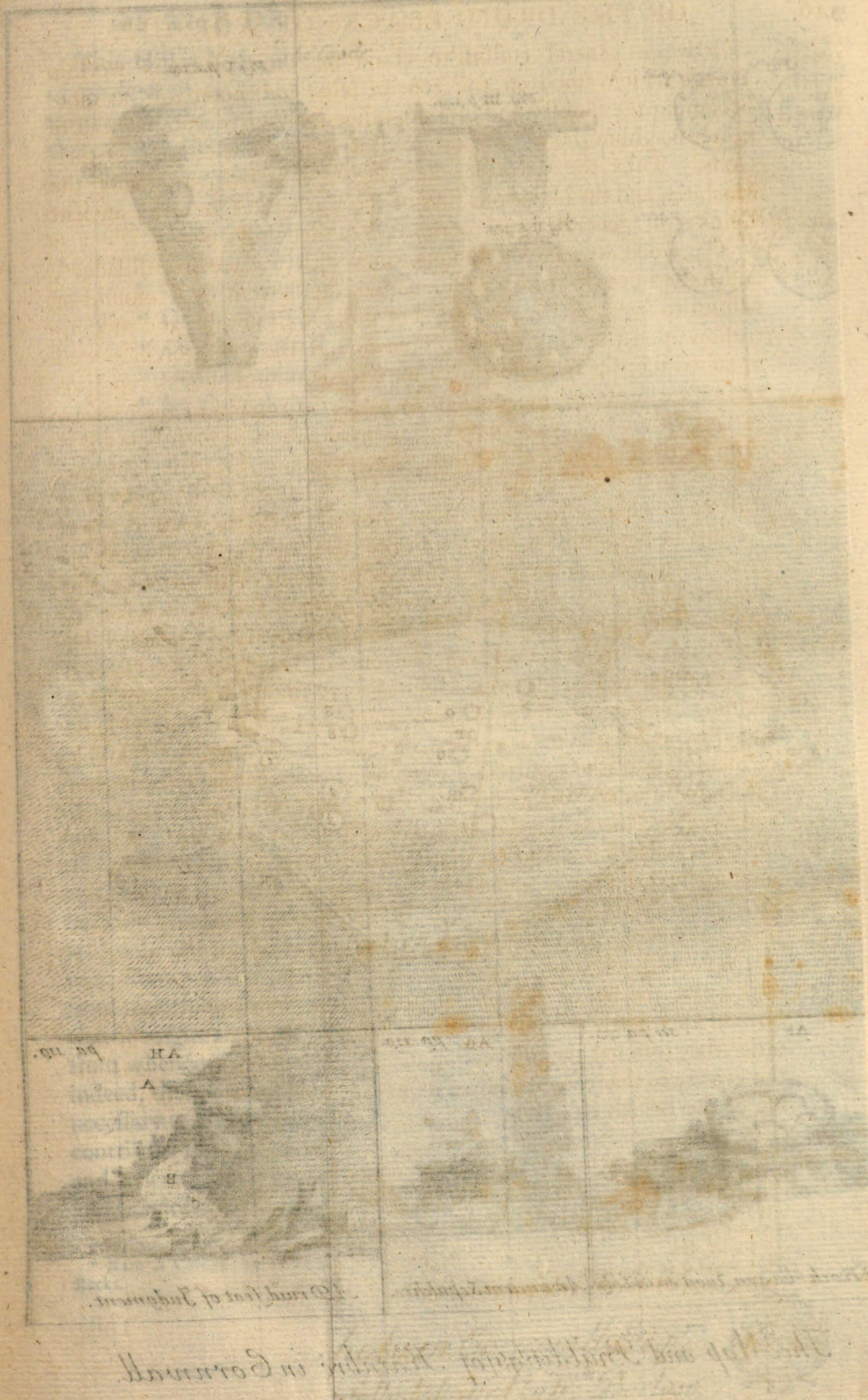


Fig. A C
North West View of t
see pa. 350.

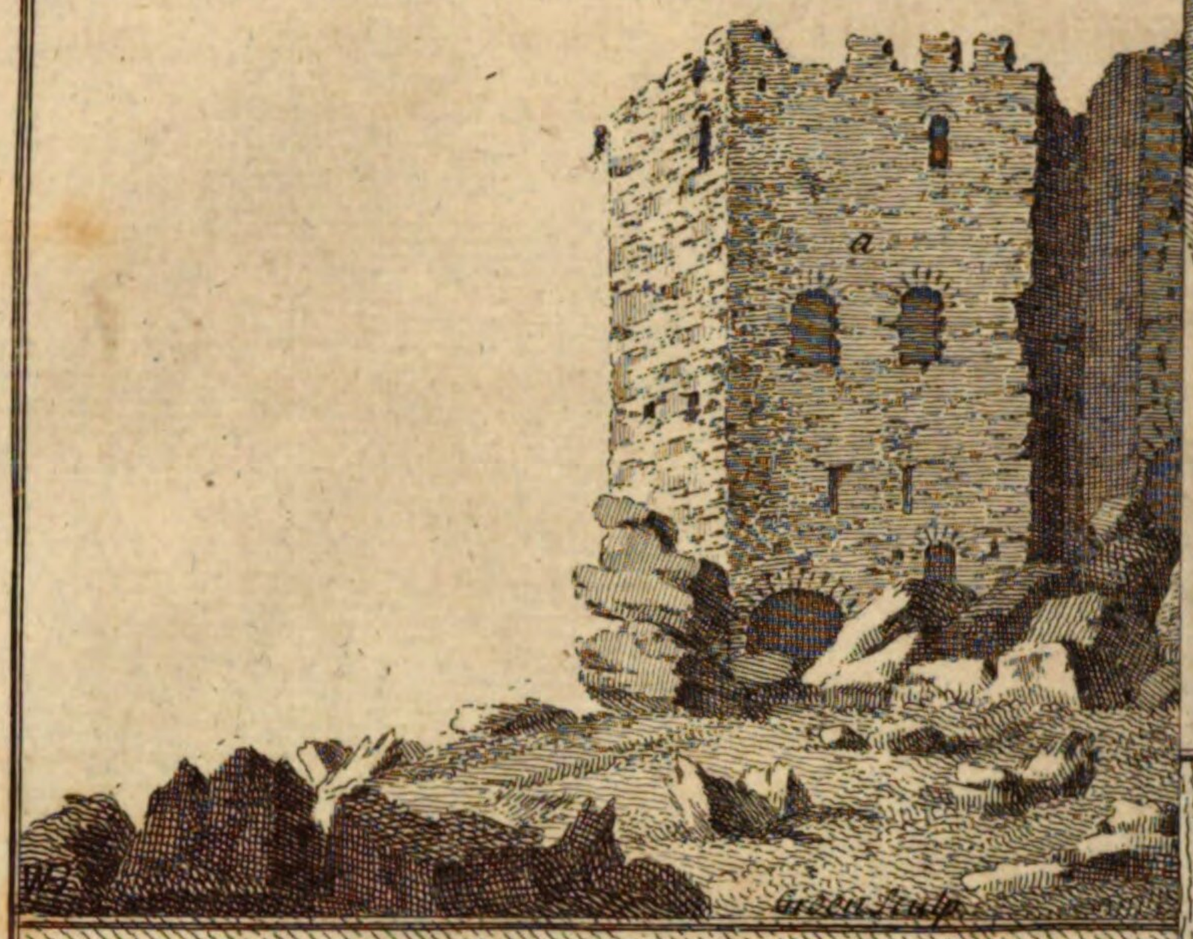
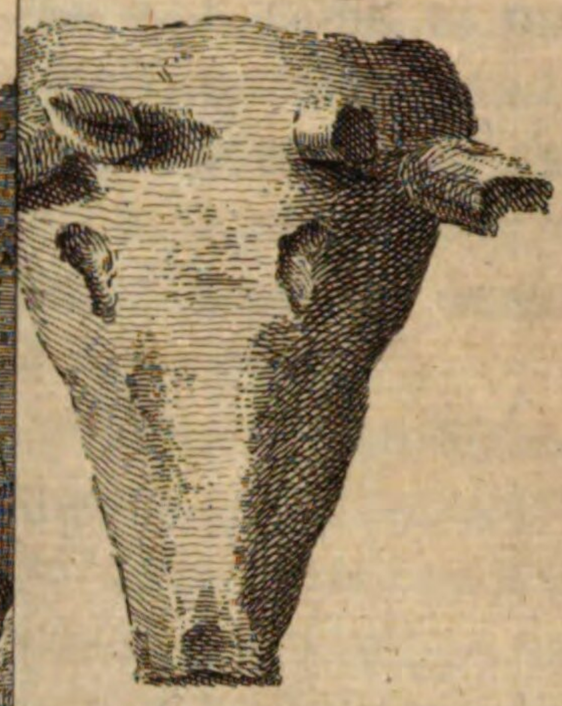
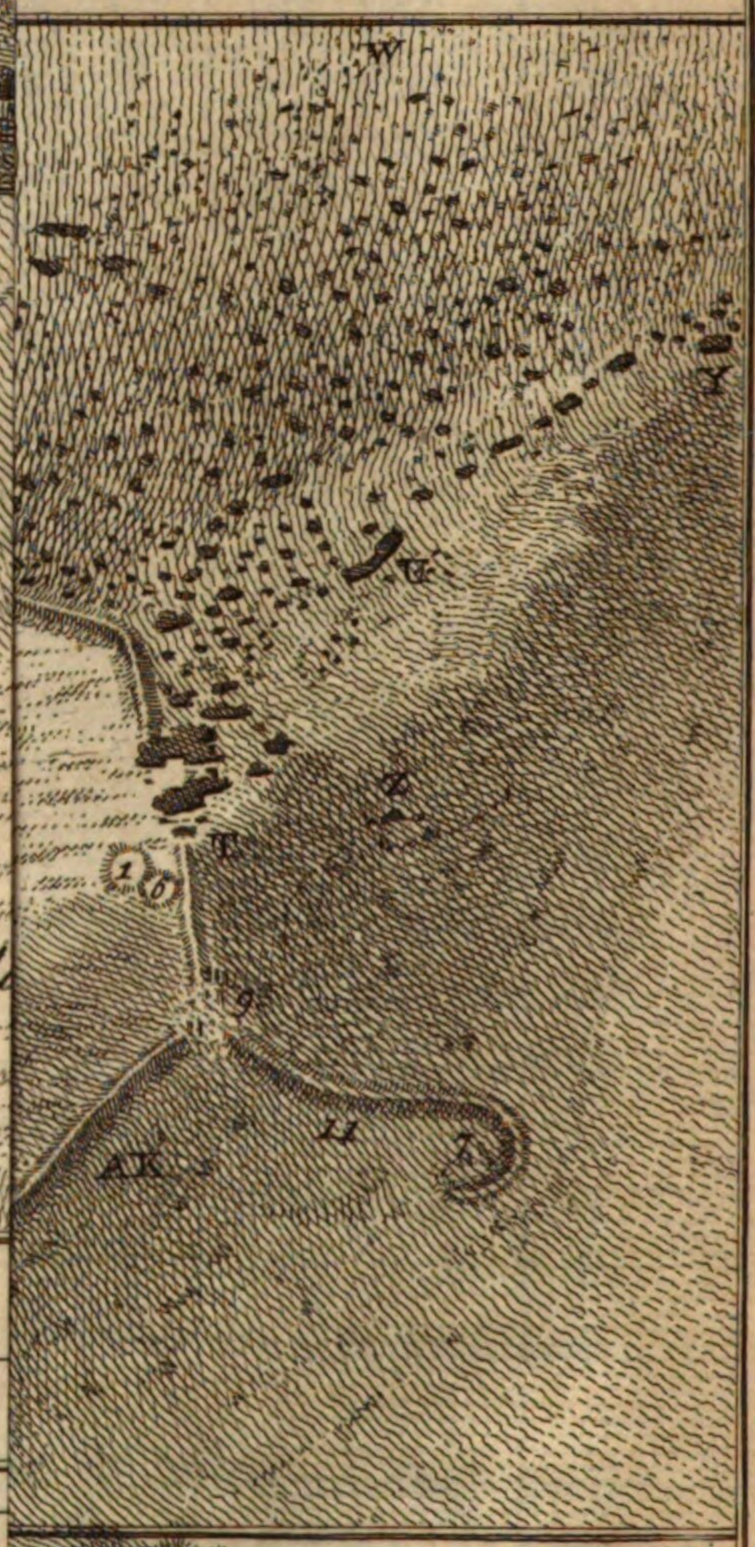
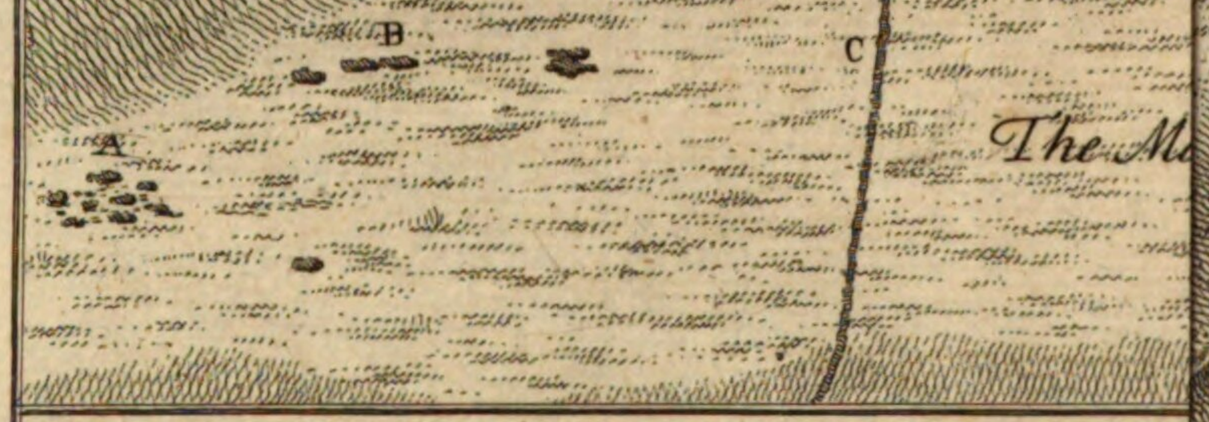


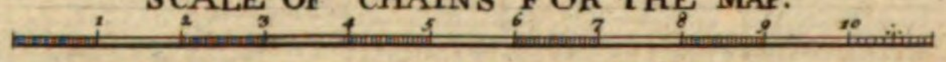
Fig. I pa. 349.







SCALE OF CHAINS FOR THE MAP.



SCALE OF FEET FOR THE BUILDINGS.

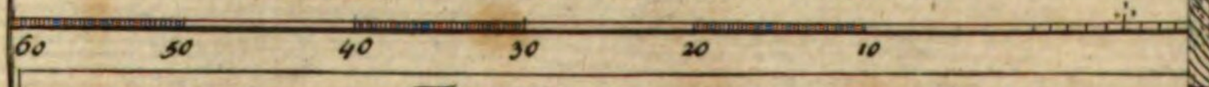
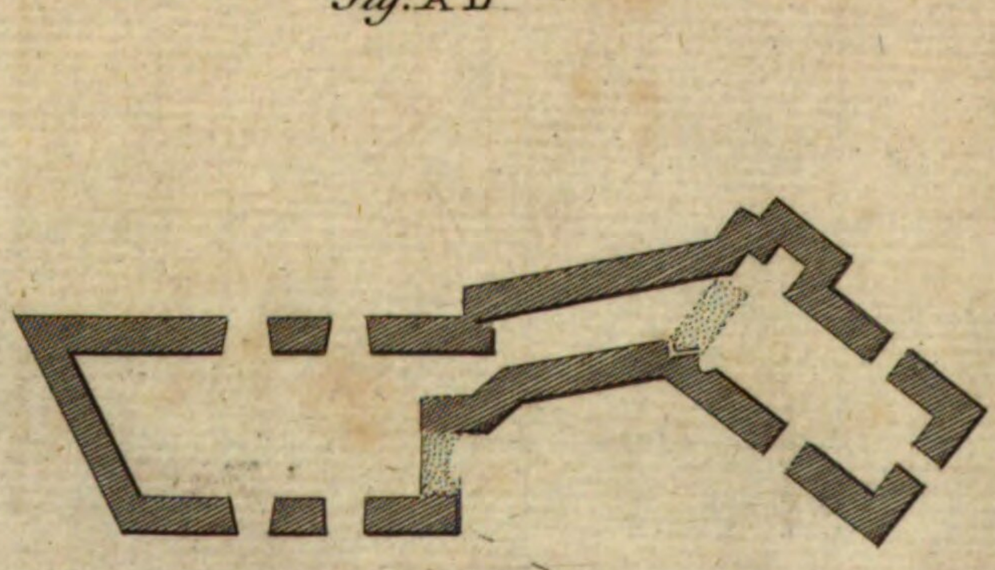


Fig. A D



Plan of the Castle.

Druid Seat of Judgment. pa. 119.

To John Prideaux Basset of Te é in Cornwall.
This plate, engrav'd at his expence, is most gra

This Hill is high, and its area on the top is thick ſet with karns, or groupes of rocks; the ſpaces between and below were, in the memory of the laſt generation, filled with a grove of Oaks; now there are no trees, but the places where thoſe trees were charked (or burnt into charcoal), are ſtill to be ſeen. Karnbrê Hill, a Druid place of Worſhip, deſcribed.

——— "Conſecrated hills
"Once girt with ſpreading Oaks, myſterious rows
"Of rude enormous Obeliſks that riſe
"Orb within Orb, ſtupenduous monuments
"Of artleſs Architecture, ſuch as now
"Oftimes amaze the wand'ring traveller
"By the pale Moon diſcern'd on Sarum's plain!g"

On a Karn[h] at the weſtern end (A)[i] there are artificial baſons cut in the uppermoſt rocks. On the ſecond groupe (B) there are five of the ſame kind, two of which have plain and diſtinct lips or mouths, to diſcharge whatever was intended to be contained in theſe veſſels; their figure circular, ſometimes oblong, and ſeemingly without any aim at a regular figure: they were all of different dimenſions, from three to one foot diameter; from one foot to ſix inches deep. Rock-baſons.

After ſeeing ſeveral other baſons on the tops of the rocks, as we advanced towards the Eaſt, we found a moſt curious orbicular flat ſtone (ſuch as in Cornwall are called Quoits from their figure which has pretty much of the Diſcus form) which was wantonly thrown down from the top of a monſtrous rock (F), at the foot of which it now lies. On the ſurface of this Quoit was an exact circular baſon, three foot diameter, one foot deep, and round the edges many little and ſhallow baſons communicating with the great one. Of theſe baſons a particular account will be given in the following book; I will only remark here, that the great difficulty of aſcent to the vaſt rock from whence this Quoit was thrown down, will prevent us from reckoning the rock among the Druid Altars; I rather imagine that it might ſerve for one of the Gorſeddau, or places of elevation, from whence they uſed to pronounce their decrees. In ſome places indeed, theſe Gorſeddau were made of earth, but it was plainly unneceſſary to raiſe hillocks of earth, where ſo many ſtately rocks might contribute full as well, to give proper dignity to the ſeat of judgment; and where rocks were ſo plenty, it is not to be doubted but decrees and oracles were pronounced from the tops of them[k]. Gorſeddau.

g Mr. Weſt's Inſtit. of the Garter.

h Karn is Corniſh for a Ledge or heap of Rocks.

i See the Map of Karnbrê, Plate VII.

k The Delphian Oracle gave forth its anſwers from a Rock; thus in Sophocles (Oedipus Tyran-

The holy boundary.

Having attained the ſummit of the hill, we croſſed ſome ſtone-heaps at AL. Theſe heaps are the ruins of a ſtone wall which encloſed an area of about an acre of ground. The encloſure (AM) is called the old Caſtle, and appears to have been a fortification, but taken out of the holy ground, as by the map annexed will ſoon be diſcerned from the ſhape of the whole plan; and by reaſon alſo that there is a mound on the ſouth (AK) without any ditch on the outſide, and ſinking far below the ridge of the hill, which are two properties that no man who fortifies will give to his work. The fence here was not therefore originally deſigned for a military work; and the many remaining evidences of this hill's being dedicated to the ſervice of Religion, makes it plain, that the deſign of this low defenceleſs mound was to ſeparate the ſacred groves from common uſe, to prohibit not only cattle, but all perſons profane, and before examination, and on all other but holy days, and on holy purpoſes, from entering upon this conſecrated ground. There is a mound of this kind round the ſtone circles at Abury [1]. The ſame caution was obſerved (though for much better reaſons) at Mount Sinai. "Thou ſhalt ſet "bounds unto the people round about, ſaying, Take heed unto "yourſelves that ye go not up into the Mount, or touch the border "of it; whoſoever toucheth the Mount ſhall ſurely be put to death. "Set bounds unto the Mount, and ſanctify it." Exod. xix. 12. The ſame cuſtom the Druids certainly uſed; as Lucan ſays, ſpeaking of their place of worſhip, Lib. III. ver. 400. *Non illum cultu populi propiore frequentant—Sed ceſſére Diis.*

There are many baſons on the rocks here at (G), but the moſt remarkable I have yet met with any where is at (L), on a large Quoit, which, with the ledge on which it lies, and its baſons, may be ſeen in the map at (AF), but will hereafter be more at large deſcribed.

Holy Circles.

At (I) is the firſt circle we meet with, and the others are traced at (NOPQRS), and figures 1, 2, 3, 4, 5, 6, 8; from 7 to 12 paces (generally) in diameter, the dimenſions to be meaſured by the ſcale of chains annexed to the map; they are edged, ſome with a mound of earth, others with ſtones, forming a kind of walled entrance from the Eaſt; but the long ſtones which formerly dignified theſe circles ſeem to have been taken away to build the walls of the old Caſtle, or rather by the Danes to add to them, for I obſerve that the Quoits are ſquared, and therefore the fortification ſeems originally

Stones-erect

Britiſh, ſee Book IV. ch. viii. Paſſing from theſe rounds to the Southnus p. 136.), Τις; Οὐκὶν' ἃ Θεσπιεπεια Δελφις εστι πέρα. Of theſe ſeats of Judgement the Reader will find two of different conſtruction, one as we advance in this Map of Karnbrê (Z), the Elevation of it AH (of which ſort I have met with ſeveral, eſpecially in the Scilly Iſlands), and the other at Karn Boſcawen in Burien, both which will be particularly deſcribed.

[1] "The Druids by throwing outwards the "Earth dug out of the huge circular Ditch, en-"vironing the Town (viz. of Abury), demon-"ſtrated to all comers at firſt ſight, that this "was a Place of Religion, not a Camp or Caſtle "of Defence." Dr. Stukeley, Abury, p. 28.

eaſt,

eaſt, we found ten tall ſtones together ſet on end (9), none more than four foot diſtant from each other, ſome contiguous. South-eaſt from this groupe of ten ſtones, there runs a ridge (marked 11.) of earth, in a ſerpentine figure, which in the Voluta of its ſcroll (N°. 7.), has two very high and large ſtones ſet on end; the diſtance between them twelve feet. Farther on to the right, we perceived many more ſtones ſet up on end on the top of the mound (AK), and leading the eye to a paſſage or entrance, betwixt two ſtones taller by ſeveral feet than the others (marked N°. 10.). Turning to the left we found a ſepulchre, whoſe ſides were raiſed with ſtones roughly hewn, and covered with a large flat ſtone; the drawing of which is marked (AG) in the elevations. Hence keeping due Eaſt, we found at (Z) a natural Karn, which has a flat canopy ſtone, over-hanging, as A in the icon AH. It has alſo a ſtone like a bench at B; at C there is an area of graſs, which has its outer edge fenced with a row of pillars, fronting what, I think, we may ſafely call this ſeat of Judgement. I have ſeen ſeveral of theſe ſeats, or benches of juſtice, particularly in the iſles of Scilly, but none ſo diſtinct, and ſo manifeſtly pointing out the uſe they were intended for as this. The Caſtle (AC) on this hill is much the moſt modern thing to be ſeen there, and will be deſcribed in another place *; but I muſt obſerve, that what they call the parlour here (marked in the plan of the Caſtle (AD N°. 2.) is floored with one rock, and in the ſurface of that rock a very regular elliptical baſon, of the ſame kind as thoſe mentioned before, ten inches by fourteen, which could hardly be ſo exactly delineated, without ſtationing the two focus's of the ellipſis mathematically; a ſtrong evidence that this baſon was made by the Druids, who underſtood Geometry [m], and may be ſaid to be the only capable men among the ancient Britans of dealing in ſuch regular figures.

A Judgement-Seat.

In the weſtern ſide of this hill there is a cave, the bottom of which is now full of water, and there are large ſtones lying croſs its entrance; there are alſo on this ſide ſeveral long ſtones, which are now proſtrate, but ſeem to have been formerly placed on end: here alſo the flat ſtone of one Cromlêh, with one of its ſupporters, is ſtill to be ſeen, and it is probable there were many Cromlêh's here; but great devaſtations have been lately made in the monuments of this remarkable hill by ſtone-cutters; and Cromlêh's conſiſting of broad thin ſtones eaſily cloven for maſonry, were ſome of the firſt that tempted the ignorant to deſtroy them; this, by the way, is one reaſon why in England we have ſo few Cromlêh's remaining, and none at all near great towns, they having been all cut up for building.

Cromlêh.

* Book IV. ch. viii.

[m] See Dr. Stukeley's Stonehenge.

In

Druid monuments at Karnbrê evidencing it to have been a place of Worſhip.

In this hill of Karnbrê, then, we find rock-baſons, circles, ſtones-erect, remains of Cromlêh's, Karns, a grove of Oaks, a cave, and an encloſure, not of military, but religious ſtructure: and theſe are evidences ſufficient of its having been a place of Druid worſhip; of which it may be ſome confirmation, that the town about half a mile croſs the brook, which runs at the bottom of this hill, was anciently called Red-drew [n], or more rightly Ryd-drew, i. e. the Druids ford, or croſſing of the brook: and what I have obſerved on theſe points, may give ſome notion of the manner in which ſuch places were marked out, and incloſed, and with what works they were furniſhed within. It was indeed contrary to the principles of the Celtic Religion, as we have obſerved before, to have any incloſed Temples; but inſtead of ſuch, they had the moſt ſacred parts of their groves marked out into circles, either by low mounds, or by rude ſtones of the obeliſk form, pitched on end; and of theſe we find a ſurprizing number near or contiguous to each other, in this hill of Karnbrê; but ſtill more remarkably ſo in the lands of Botallek in St. Juſt Penwith, as will appear when we come to treat particularly of theſe holy circles. I will only obſerve, that to have circles, ſo many of one ſort, and ſome monuments of every ſacred, oracular, and judicial kind, in one place, is agreeable to the cuſtom of the Druids, as we find by their remains in other parts of Britain [o]. As the Druids had no incloſed Temples, thinking them inconſiſtent with the majeſty of their Gods, ſo neither had they any carved images to repreſent them, and for the ſame reaſon; but, inſtead thereof, rude ſtones were erected in their places of worſhip, at ſome myſtick, ſignificant diſtance, and in ſome emblematick number, ſituation, and plan, ſometimes in right lines, ſometimes in ſquares, ſometimes in triangles, ſometimes in both: now ſingle, and 50 paces diſtant or more from the circles; or, eminently taller than the reſt, in the circular line, and making a part of it, like portals, not only to ſhape the entrance, but alſo to hallow thoſe that entered, it appearing by many monuments, as we ſhall find in the ſequel, that the Druids attributed great virtue to theſe paſſages betwixt rocks. Sometimes theſe ſtones-erect were placed in the center of the circles, the intent of which will be hereafter inquired into. Theſe are the reaſons that we find ſo many ſtones-erect in Karnbrê-hill.

[n] As I find by a Grant of the Fairs there to the Baſſets of Tehidy, in the time of Hen. VII.

[o] "The Druids called their Groves Lwyn; "and in theſe Groves were their Mounts and "Hillocks, which they called Groſeddau, from "their ſitting aloft upon them when they pro-"nounced their Decrees. Here were alſo their "erected Pillars and Idols, or their Heaps and "Carnedde, or their Altars or Cromleche, or in "ſome large and more eminent Grove, many of "theſe all together within one Grove, and En-"cloſement, and in one Place there are the Re-"mainders of all theſe, except the Cromleche's, "in the Verge of one great Grove, as is proba-"ble, though the Wood incloſing them have been "gone theſe many Ages." Rowl. Mon. p. 69.

In

In their ſacred groves were alſo their Altars, of which, doubtleſs, they had ſeveral ſorts, ſuitable to the nature and kind of offering. That Altar which was for offering human victims muſt have been very different from what they uſed on leſs ſolemn occaſions: there are many flat large rocks on Karnbrê-hill (eſpecially at G, and AN), which probably might have been appropriated to this horrid rite. Schedius (p. 356.) ſays, that theſe Altars were made of turf, and very likely, eſpecially where no rocks were; for, at ſuch times, it was neceſſary that the officiating Druid ſhould ſtand upon a plain, roomly area, as theſe victims were oftentimes many in number, and beaſts as well as men were offered up as a burnt offering on a large pile of wood. Of ſuch holocauſt Altars, we have ſome, I think, remaining ſtill in the higher parts of the pariſh of Gullval (Cornwall), built ſome-what like a Barrow, but plain and even on the ſurface, raiſed about three feet and half from the ground, and about 20 feet diameter. Druid altars.

The Altars for their libations, and other ſmaller offerings, ſuch as their Viſcus[p], devoted ſpoils, pecuniary oblations, and the like, needed not to be ſo large. For theſe laſt purpoſes the Cromlêh might well ſerve, eſpecially for all offerings made at the tombs of the dead; for that the Cromlêh was, in its original deſtination, a ſepulchral monument will appear beyond doubt.

In their ſacred groves the Germans kept alſo the images of wild beaſts, which in time of war were carried before their troops, thinking perhaps that by having been ſet up in ſuch ſacred places they might contract ſome divine power and influence, available to victory[q]. The Gauls had the ſame cuſtom, and their ſacred Bull which they brought with their army againſt the Romans, was taken from them[r]. Images of wild beaſts.

After Chriſtianity came in, the dregs of Druidiſm had been ſettling for ſo many ages, that the veſſel was not ſoon to be cleaned, and made wholeſome. The ſuperſtition ſurvived the loſs of her authority, affluence, and dignity, and the idolatrous places to which the Druids of thoſe times more particularly reſorted to perform their ordinary ſuperſtitions, were rocks, ſtones-erect (of which ſome were called after the name of one particular God, and ſome of another, ritually deified, and worſhiped[s]), fountains, trees, and croſs-roads. Theſe are called the "Deſignata Loca Gentilium[t]," the ancient accuſtomed places, where the remains of Druidiſm were practiſed for many ages by the ignorant and ſuperſtitious, after Chriſtianity Places of worſhip among the more modern Druids.

[p] "Non ſemper homines offerebant ſed etiam "alias res dedicabant, præſertim Viſcum." Sched. 410.

[q] "Inſigne Superſtitionis, Formas aprorum "geſtant." Tacit. de M. G. Hiſtor. iv. 22.

[r] See of Tarvos Trigaranus, p. 106.

[s] See Lib. III. of the Tolmen, cap. iii.

[t] Baluz. tom. I. p. 518. Concil. Turon. A. D. 567.

was become the national Religion of Gaul: they continued to perform their worſhip either in "Ruinoſis Locis aut Sylveſtribus," that is, either in rocky places or groves[u]. Here they made their vows, paid their devoted offerings, prayed for their own ſafety and ſucceſs, imprecating deſtruction to their enemies[w]. Here they brought their incenſe, their tapers, candles, firſt-fruits and morſels of fleſh[x]. Here they uſed their *Sortes* and incantations[y]; all this they did with great reverence, lighting their candle or torch with great eſtimation of that light which they took thence[z], as if ſome deity[a] had been really there. Theſe rites were performed oftentimes where two ways croſs (ad Bivia), and indeed it was a very ancient cuſtom among the Gentiles to perform their Religious Rites, at the meeting of Roads. Thus Ezek. xvi. 25. It is objected to the people of Jeruſalem, "Thou haſt built thy high place at every head of the way." Item ibid. v. 31. Ezek. xxi. 21; "The King of Babylon ſtood at the part-"ing of the way, at the head of the two ways to uſe Divination. "He made his arrows bright, he conſulted with Images, he looked "in the Liver: at his right hand was the Divination for "Jeruſalem." I muſt obſerve, that part of this ſuperſtition is ſtill remaining; for the common people in Cornwall will not be perſuaded even at this day, but that there is ſomething more than ordinary at ſuch places; and their ſtories of apparitions gain greater credit, if the Spirit, Demon, or Hobgoblin, is ſaid to have appeared where four Lanes meet; there they think apparitions are moſt frequent, and at ſuch places it is common for theſe people travelling in the dark to be moſt afraid. Here the Druids had ſtones-erect, or rude idols, which by the Council of Nantz[b] were to be pulled down and thrown into ſome place, where they might never be found by thoſe who were ſuch fools as to worſhip them.

Why many places of worſhip contiguous, or near to one another.

Before we take our leave of their places of worſhip, it may not be amiſs to obſerve, that it will perhaps ſeem ſurprizing to ſome readers, that many places of devotion, and Altars of the ſame kind, ſhould be found ſo near one the other; Karns, for inſtance, on adjoining hills, and ſometimes rocks in different parts of the ſame Karns, or ledges of rocks, marked with the ſame traces of the uſe they were deſigned for: but it muſt be remembered, that the ancients were of opinion, that all places were not at all times equally auſpicious, and that the Gods might permit, encourage, or grant in one place, or circle, or on one rock, or altar, what they denied in another: an opinion, firſt ſuggeſted for the furtherance and promoting of error,

[u] Concil. Nantenenſ. Labbé, tom. ix. p. 474.
[w] Ibidem, Lambard's Laws of Canute.
[x] Labbé, tom. I. p. 956.
[y] Lambard, ibid.
[z] "Veniſti ad aliquem locum, id eſt, ad Fon-"tes, vel ad Lapides, vel ad Arbores, vel ad Bivia, "& ibi aut Candelam, aut Faculam pro venera-"tione Loci, incendiſti." Burchard Coll. Canon. Keyſler 17.
[a] "Velut ibi quoddam Numen ſit, quod bonum "aut malum poſſit inferre." Baluz. Lib. II. p. 210.
[b] Apud Labbeum ut ſupra.

and

and continued for the private gain of theſe ſuperſtitious jugglers; for if the appearances of the victim were not favourable in one place, if their divinations, and inchantments were miſtaken, and their predictions failed, the fault was not laid to the want of art in the Prieſt, or of truth in the ſcience, or of power in the idol, but to the innocent place; and the places were changed, till appearances became more ſupple and applicable to the purpoſes intended. So Balaam viewed the Iſraelites from every ſituation, from the top of rocks, from the hills[c], from the high places of Baal, from the top of Piſgah, and when theſe places did not ſatisfy, "Come I pray thee, "ſays Balaak, I will bring thee unto another place, peradventure "it will pleaſe God that thou mayſt curſe me them from thence."

CHAP. XVIII.

Of the Druid Worſhip.

HAVING taken notice of every thing remarkable in their places of Worſhip we come now to the Worſhip itſelf.

Time of Worſhip.

The principal times of ordinary devotion were either at mid-day, or mid-night.—*Medio cum Phœbus in axe eſt*,—*Aut cælum nox atra tenet* (Luc. Lib. III). But their more than ordinary aſſemblies ſeem to have been held at their new, and full Moons[d]. Not only men, but women were admitted, and it is ſaid that the Britans brought their wives and daughters-in-law into their Temples naked, and painted with the juice of herbs, there to ſupplicate, and appeaſe the Gods with human victims[e]. Tacitus gives us another reaſon; "the women, ſays he[f], were admitted into their aſſemblies and "councils concerning peace and war, as well as perſonal diſputes, "becauſe it was the opinion of the Celts, that there was in that ſex "ſomething more than ordinarily holy, and clear-ſighted in diſ-"covering what was to come[g]." There may be another reaſon aſſigned for the Druids inſiſting upon the preſence of women at their ſacrifices, which was, to harden their minds by ſuch frequent inſtances of barbarity as their moſt ſacred rites conſiſted of, and ſo

Women admitted.

[c] Numb. xxiii. 9.

[d] "Coeunt certis diebus aut cum inchoatur "Luna, aut impletur, nam agendis rebus hoc "auſpicatiſſimum initium credunt." Tac. de M. G. 10.

[e] Alex. ab. Alex. p. 753.

[f] De M. G. 8.

[g] It is ſaid (Rel. de Gaul. Vol. I. chap. xxiv. p. 198.) that the Gauls carried their complaiſance to a great extream, and conferred the ſupreme Judicature upon their Wives, before their firſt Expedition into Italy; that the Women enjoyed this Honour when Annibal paſſed the Alps (Plut. de clar. Mulieribus; Polyæn. Stratag. Lib. VII.) and that the Druids by degrees ſupplanted them, and got the Power into their own Hands; Rel. de Gaul. p. 198. but it is by no Means probable that ſuch unlimited Power would be granted to Wives, as ſhould ſet them above their Princes and their Prieſts.

familiarize them, even to thoſe of the ſofter ſex, that every one of the other ſex, boys as well as men, might be aſhamed to heſitate and refuſe their attendance, when ſuch rites were in hand; but whatever was the reaſon, this cuſtom was very ancient [h]. The vulgar were to keep at a proper diſtance [i]. Whoever among the Germans entered the place of Worſhip, wore (out of reverence to the ſacred grove) a kind of fetter or ſhackle about the leg, to teſtify, ſays Tacitus, their own ſubordination, and the Deity's power; but whether the Druids had this cuſtom, does not appear; however, the Prieſts themſelves did not approach upon ſuch ſolemn occaſions, without a conſcious trembling at the bloody rites which were then to be performed.

All with humility and dread.

——— *Pavet ipſe Sacerdos*
Acceſſus, dominumque timet deperdere Luci. Luc. Lib. III.

The Rites. Before the ſacred rites began, it was a general cuſtom among the ancients to uſe ablutions, ſprinklings, or luſtrations, in order to purify, as they imagined, and prepare the Prieſts, the aſſembly, the victim, and the ſacrifical inſtruments for what was to enſue.

In the Iriſh MSS. according to Mr. Toland [k] (for he produces no proof), "The rites and formalities of the Druids, their Divinity and "Philoſophy are very ſpecially, though ſometimes very figuratively "expreſſed." But none of theſe are particularly named. "I find, "that the Prieſts firſt prayed; then the victim was offered, being "firſt ritually devoted; the mola ſalſa, wine, and frankincenſe at-"tending; then followed the libation [l];" and the victim being dead, prayers ſucceeded, the blood of the victim was poured out, and what was to be burnt was placed on the Fire-altar [m]. Sacrifice was never to be performed without a Druid [n]. The Druid was cloathed in white, of which colour they, with many of the ancients, had a great opinion [o]. On their head they had a Diadem or Tiara, which (if the ſeal found in Angleſea lately, be as ancient as the Druids), may be ſeen, Pl. IV. Fig. II. and III. They wore a badge of honour on their garments, next in dignity to that of ſovereign Princes; "for the Druids had the priviledge of wearing

Druid habit.

[h] Alex. ab Alex. ibid.
[i] Lucan, Lib. III. ver. 402.
[k] Of the Druids, p. 46.
[l] Alex. ab Alex. cap. xvii. 4.
[m] Pliny, Lib. XVI. cap. xliv.
[n] Cæſar.—Strabo. Lib. IV. Sched. 335.
[o] They gathered the Miſletoe, and other ſacred herbs on a white Garment. On the ſame coloured Garment they ſpread their Lots for Divining. Their Horſes for Divining were white. Pythagoras adviſed, that Sacrificers ſhould addreſs the Gods, not in rich and gaudy Habits, but only in white and clean Robes. Fragm. of Diod. Sicul. The Egyptian Prieſts were always cloathed in white Linen. So were the Perſian Magi and Kings. Hyde, p. 20. The Jews had their white Ephod, and the Gauls uſed to carry in Proceſſion round their Lands, their Idols covered with white Linen. Rel. des Gaul. p. 104. Sulp. Sever. cap. ix. vit. S[ti]. M[ti].

"ſix

"six colours in their Breacans (or Robes), the King and Queen "seven, the Nobles five [p]." Their shoes were of a singular shape, made of wood, of a pentagonal form [q]. The Insigne, or general distinction of their Order, was the figure of the Anguinum, or serpent's egg [r]. They wore also on their garments a Crescent, because it was at the Neomenia that they gathered their darling Misletoe. Selden (and from him Sammes, Rowland, and others [s]), gives us the Icon of a statue found in Wichtelbergue in Germany, by some, thought to be a Druid; but Selden himself does not think it to be so *, and indeed, his having a book in his left hand, confirms him not to be a Druid; for the Druids taught all without book. Other images there are [t], said to be Druid; but those which bid fairest for being so, are those placed in the beginning of this Book, p. 53. of which a particular account is given before [u].

The younger Druids are all without beards, the old had very long ones, and sometimes a wreath of oaken leaves round their temples, their garments reached down to their heels, and generally their eyes were fixed upon the ground. The Druidesses are described by Strabo (who calls them Fatidicæ) to have had white hair, white gowns, linen cloaks joined together by clasps; to have been girt with a girdle of brass work, and their feet naked [w].

In their hand they carried the magic rod [x], and the Conjurer's wand is still called in the Irish tongue, Slatnan Druidheacht [y]. The Magician's rod was reckoned Oracular [z], and they could not regularly proceed to predict future events without it; and in the Altar (which I shall take particular notice of hereafter) found at Paris A. D. 1711 I think the Magick-Wand is to be found in the hands of the Druids.

Their victims were of several kinds. Sometimes beasts; as at the gathering of the Misletoe, two white bulls [a]; but especially beasts taken from their enemies in war; however, their more solemn sacrifices consisted of human victims, and it cannot be dissembled, that the Druids were extreamly lavish of human blood. Not only criminals, captives, and strangers, were slain at their sacrifices, but their very Disciples were to be put to death without mercy, if they were willfully tardy in coming to their assemblies. No people, however, could, I think, have wrought themselves up to such a total con-

Victims Animal.

Human.

[p] Tol. Hist. p. 22. Rowl. Mon. p. 107. In the Portal of Montmorillon (Pl. V. p. 53. Fig. 3.) the Stripes of the Purple in their white Robes may be distinguished. See Rel. de Gaul, Vol. I. p. 142.

[q] Aventin. Ann. Boi. Lib. I. but sometimes their Feet are naked.

[r] See of Divination, cap. xxi. Lib. II.

[s] See Nat. Displayed, Engl. Vol. I. p. 211.

* Sammes, p. 101.

[t] Frick. Tab. I.

[u] See of the Druid Learning, ch. xv. p. 104.

[w] Strab. Keysler, p. 375.

[x] Frick. in Bulæo, p. 143.

[y] Toland, ibid. p. 20.

[z] Hosea iv. 12.

[a] Plin. xvi. 44.

tempt of human life, and the body of man, who had not at the ſame time the moſt elevated notions of the ſoul, and the moſt certain perſuaſion of futurity; but this, inſtead of being their excuſe, will only ſhew us how the greateſt Truths may be made the occaſion of the moſt horrid Sins, where proper notions of the Deity do not obtain, and where Truth, and Reaſon, and Philoſophy are permitted to be built upon by the Father of error. The Druids held ſeveral opinions which contributed to confirm them in this dreadful cuſtom. For the redemption of the life of Man, they held, that nothing but the life of Man could be accepted by the Gods[b]; and the conſequence of this was, that thoſe who implored ſafety from the dangers of war, or the moſt deſperate diſtempers, either immediately ſacrificed ſome human creature, or made a vow to do ſo, ſoon after. Their human ſacrifices generally conſiſted of ſuch criminals as were convicted of theft, or any capital crime; and ſome of theſe have been ſacrificed after an impriſonment of five years[c]; but when ſuch malefactors were not at hand, the innocent ſupplied their place. They held, that Man was the moſt precious, and therefore the moſt grateful victim which they could offer to their Gods; and the more dear and beloved was the perſon, the more acceptable they thought the offering of him would be accounted. Hence, not only beautiful captives and ſtrangers[d]; but Princes and the firſt born of their own children, were, upon great and intereſting occaſions, offered upon their Altars. Nature it ſeems was ſilent, and did not ſay with the prophet Micah (vi. 7.) "ſhall I give my firſt-born for my tranſ-"greſſion, the fruit of my body for the ſin of my ſoul?" In order to ſatisfy the ſcrupulous of the innocence of ſuch barbarous ſacrifices, and reconcile the devoted victim to his fate, the Druids held, that the ſouls of thoſe who ſerved as victims to their Gods in this life, were deified, or at leaſt tranſlated into heaven to be happy there; and the remains of thoſe who died in ſacrifice, were accounted moſt holy, and honoured before any other dead bodies[e].

Doctrinal Palliatives for this inhumanity.

How the Victims were killed.

Variety of deaths they had for thoſe miſerable victims, as if they had been afraid that they ſhould fall into a loathing, and diſlike of ſuch ſacrifices, if they confined themſelves to one particular manner of diſpatching them. Some they ſhot to death with arrows; others they crucified in their Temples; ſome were impaled in honour to their Gods, and then with many others, who had ſuffered in a different manner, were offered up as a burnt-ſacrifice. Others were bled to death, and their blood being received in baſons ſerved to ſprinkle their Altars[f]. Some were ſtabbed to the heart, that by the

[b] Cæſ. Lib. VI.
[c] Rel. de Gaules, Vol. ii. p. 226.
[d] Diod. Sic.
[d] Horace, Lib. III. Ode iv.
[f] Strabo, Lib. IV. Diod. Sic. Tacit. Annal. XIV.

direction

direction in which (after the fatal ſtroke) the body fell, either to the right or left, forward, or backward, by the convulſion of the limbs, and by the flow of blood, the Druids (ſuch erudition there is in butchery!) might foretell what was to come g. One Druid ſacrifice was ſtill more monſtrous. They made a huge image of ſtraw, the limbs of it were joined together, and ſhaped by wicker-work: this ſheath, or caſe, they filled with human victims; and Strabo adds, "with wood for fuel and ſeveral kinds of wild beaſts," imagining perhaps, that by a variety of expiring groans and howlings, they might terrify their Gods into a compliance with their ſolicitations; to this image they ſet fire, conſuming that, and the incloſed, at one holocauſt. In what ſhape this image of ſtraw was made, Ceſar does not ſay, but probably it was in that of a bull; for they uſed to ſacrifice bulls [h], and carried to war with them the image of a bull, and the bull is one of the largeſt, and moſt capacious of the brute kind, and therefore the fitteſt for ſuch a dreadful office. Whilſt they were performing theſe horrid rites, the drums and trumpets ſounded without intermiſſion, that the cries of the miſerable victims might not be heard, or diſtinguiſhed by their friends, it being accounted very ominous, if the lamentations of either children or parents were diſtinctly to be heard whilſt the victim was burning [i]. The victim being offered, they prayed moſt ſolemnly to the Gods with uplifted hands, and great zeal; and when the entrails had been properly examined by the Diviners, Pliny thinks that the Druids eat part of the human victim [k]; what remained was conſumed by the laſt fire upon the Altar; intemperance in drinking generally cloſed the ſacrificing; and the Altar was always conſecrated a-freſh, by ſtrewing Oak-leaves on it, before any ſacrifice could be offered upon it again [l].

CHAP. XIX.

Of the ſuperſtitious Rounds and Turnings of the Body, which the Druids and other Gentiles performed during the Time of Worſhip, and of Luſtration.

MANY nations had the cuſtom of going a certain round whilſt they were worſhiping their Gods, and they thought it of great importance to fix the manner in which the perſon ſhould per-

g Diod. Sic. Bibl. Lib. V. Ceſar, Lib. VI. Strab.

h Plin. xvi. 44.

i Cæl. Rhodig. Sched. 401. Plutar. Δεισιδαιμονιας.

k Plin. Lib. XXX. cap. i.

l It is ſaid to have been a part of their worſhip to carry in Proceſſion the images of their Deities, or Demons, from one part of the Country to another, veiled over in a white garment (Sulpit.

form

form this round; ſome contending ſtrenuouſly, that they ought to proceed from left to right, others inſiſting that this ſacred turn was moſt prevalent with the Gods when it proceeded from right to left. This cuſtom, as abſurd as it may ſeem, is extremely ancient in foreign countries, as well as this iſland. It was the cuſtom of the Romans, during the time that they were performing their more publick devotions, to turn the body quite round from left to right[m], deſcribing, now a ſmall, and at other times a larger circle; a cuſtom founded on a precept of Numa[n]. In the rites of purifying among the Greeks, going round the perſons who were to be hallowed, was expreſſly neceſſary; and therefore, as Abp. Potter obſerves[o], moſt of the terms which relate to any ſort of purification, begin with the Prepoſition Περι (ſignifying around), as Περιραινειν, Περιματ]εσθαι, Περιθειειν, Περιαλνιζειν, "to ſprinkle about, to wipe all round, to perfume, or expiate with ſulphur, to luſtrate, or ritually purify, all "around;" the veſſel alſo containing the holy water, was called Περιρανλ]ηριον; to which let me add, that Sorcerers and Exorciſts, are ſtiled in ſcripture Περιερχομενοι (Acts xix. 13.), and the magical Arts are called Περιερſα (Acts xix. 19.), all from their walking round, to perform the rites of Enchantment and Purification; for which purpoſe the Greeks were abſurd enough now and then to draw a ſea onion, and ſometimes a dog's whelp round the perſon to be purified[p]. The Trojans, at the burial of Miſenus, were purified by Coryneus's going three times round them with the holy water:

This Superſtition how practiſed among the Greeks and Romans.

Idem ter ſocios purâ circumtulit undâ
Spargens rore levi. Æn. vi. ver. 229.

And Servius on that place obſerves, that the word *Luſtratio* came to ſignify *purifying*, becauſe the perſon who performed the rite, was to carry round the perſon or company a torch, a victim, or (as was the cuſtom in ſome places) a certain quantity of ſulphur, by which means he could not avoid ſeeing and being ſeen by the whole company. In the Temple of Diana, the perſon who ſacrificed, was to go nine times round the Altar, ſprinkling the blood of a hind, or doe, and wine[q]. When Medea was performing her incantations, in order to renew the life of Æſon, Ovid gives us this picture of her:

Sever. vit. Martini Frick. p. 125.); but their having portable images, was not the pure and ancient, but the mixed Druidiſm of the more modern ages.

[m] Ph. "Quo me vortam neſcio," Pa. "Si "Deos ſalutas dextrovorſum cenſeo." Plaut. Act. i. Sc. i. "Luc. Vitellius primus C. Cæſa-"rem adorari ut Deum inſtituit, cùm reverſus ex "Syria non aliter adire auſus eſſet quam capite velato, *circumvertensque* ſe, deinde procumbens." Sueton. in Vit. cap. ii. p. 696. Edit. Var.

[n] "Circumagas te, dum Deos adoras; ſedeas, "cum adoraveris." Plutar. in Numâ.
"Atque aliquis modò tunc viſâ jam vertitur Arâ."
Ov. Faſt. Lib. III.

[o] Vol. I. p. 221. Greek Antiqu.

[p] Ibid. Potter, p. 223.

[q] Pont. Vir. p. 2.

—— *Paſſis*

——— *Paſſis Medea capillis*
Bacchantum ritu flagrantes circuit aras,
Multifidaſque faces in foſſâ ſanguinis atrâ
Tingit, & infectas geminis accendit in aris;
Terque ſenem flammâ, ter aquâ, ter ſulphure luſtrat.
Ov. Met. Lib. VII. ch. ii. ver. 258, &c.

The Romans turned, as is before obſerved, from the left to the right, Sun-ways; but Pliny ſays[r], that the Gauls thought it more conformable to the Religion of the ancients, to turn round the body in *adorando*, from the right to the left; ſo that it may be juſtly inferred, that it was the cuſtom of the Druids to turn round the body during their prayers, and walk round their aſſemblies, their holy Karns, and their religious fires; and whether they turned to the right or left, or both theſe different ways, at different times, and upon different occaſions, as is moſt likely, we will now examine. The practice of going this myſterious round in worſhip, was very ancient among the Britans, as the multitude of the round monuments, ſtill extant, teſtify; and, according to Toland[s], "was uſed "3000 years ago, and God knows how long before;" but the circumambulation, which at preſent remains in ſome places, and is certainly a relick of the Druid cuſtom, proceeds in a contrary direction to what Pliny records of the Gauliſh Druids. Whether the cuſtom has been inverted by the coming in of Chriſtianity (as many cuſtoms of theſe Gentiles have thereby been altered in ſome particulars, and retained in others), or whether the Britiſh Druids in this point held a different opinion from their brethren of Gaul; certain it is, that the turning round, at preſent in uſe in thoſe places (I mean the iſles of Scotland), where the Druid cuſtoms are not yet wholly extinguiſhed, is Sun-ways, that is, from Eaſt, by South to the Weſt. "In the Scottiſh iſles the vulgar never come to the "ancient ſacrificing, and fire-hallowing Karns, but they walk "three times round them, from Eaſt to Weſt, according to the "courſe of the Sun. This ſanctified tour, or Round by the South, "is called Deiſeal, from Deas, or Deſs[t], the right hand; and Soil, "or Sul, the Sun; the right hand being ever next the Heap, or Cairn. "The contrary turn from right to left by the North, when the "body faces the Eaſt, was (alſo uſed by the Druids, and) called "Tuaphol, i.e. Siniſtrorſum; the Proteſtants, as well as the Papiſts,

How by the Druids.

In the Weſtern Iſlands, i.e. Hebrides.

[r] "In adorando dextram ad oſculum referimus, "totumque corpus circumagimus, quod in lævum "feciſſe Galli religioſius credunt." Plin. Lib. XXVIII. cap. ii.

[s] Hiſtory of the Druids, p. 108.

[t] Deſſil, in Martin of the Iſles, p. 117, 140.

" are addicted to the Deisol[u]." Of the Tuaphol there are little remains, and we shall by and by see the reason; but the Deisol is frequently practised. " When the inhabitants of the Lewis (one " of the largest of the western Scottish isles) go a fowling to the " Flannan Islands, to prevent the transgression of the least nicety, " every novice is always joined with another, who can instruct him " in all the punctilios observed here: when they are got up into " the Island, all of them uncover their heads, and make a turn Sun- " ways round, thanking God for their safety. All the crew pray " three times, in three different places, before they begin fowling, " the reason of their going to these uninhabited Islets, being to " procure a quantity of fowls, eggs, down, feathers, and quills; their " first prayer is made as they approach towards the Chapel of St. " Flannan; the second is going round it; the third at or in the " ruined Chapel. This is their morning service, and the Vespers " are performed with the same number of prayers*." The same author (p. 20. ib.) tells us, that one of the natives of Rona[w], willing to express the high esteem he had for the person of Mr. Morison, to whom that Island then belonged, would needs make a turn round about him Sun-ways, and at the same time bless him, and wish him all happiness; and when Mr. Morison refused that ceremony, the other inhabitants said, it was a thing due to his character, as their Chief and Patron, and they could not, nor would fail to perform it. In these Islands three times they perform these rounds Sun-ways, about their benefactors, then bless them, and wish them good success (ib. p. 118.). In the Isle of Ila the author had this compliment of three turns made round him by an old woman, to whom he had given alms, after which she recommended him to the protection of God, and Mac-Charmig, the tutelary Saint of this Island. This custom makes part also of the festival solemnities; for, in the Island of Sena the Druidesses celebrating (as Strabo says, Lib. IV. p. 303.) the rites of Bacchus, went round their Temple with rejoicings suitable to the solemnities of that God, till their fury abated†. In the Island of Barray, the inhabitants still observe the anniversary of St. Barr on the 27th of September, by a procession on horseback, which is concluded by three turns round St. Barr's Church there[x]; and indeed this custom was so generally mixed with all their rites, that there was scarce any thing, sacred, civil, or domestick, undertaken without the performance of the Dessil.

With Fire. They also performed Lustrations by fire, carrying lighted torches, candles, and fire, in a superstitious manner, at certain times, in order

[u] Tol. p. 108.
* Mart. ibid. 17.
[w] A small western Island.
† See before, ch. ix. Lib. II. p. 84.
[x] Mart. ibid. p. 99.

to

to drive away evil ſpirits[y]. In the before-mentioned Iſland of Lewis, it was an ancient cuſtom to make a fiery circle about the houſes, corn, and cattle, belonging to each particular family; a man carried fire in his right hand, and went round. The ſame Luſtration, by carrying of fire, is performed round about women after child-bearing[z], and round about children before they are Chriſtened; as an effectual means to preſerve both the mother and infant from the power of evil ſpirits.

With Water.

The like cuſtom obtains in water as well as fire, for in the Iſle of Skie, after drinking the water of a famous well there (called Loch-ſiant well, ibid. 140.), they make three Sun-turns round the well, as if ſome Deity reſided in it, to whom they were to pay proper reſpect before they left it. Weak and ſimple as theſe turns may ſeem, they have been uſed by the moſt ancient, and the moſt polite nations, and in the ſame number, as now practiſed by theſe uncultivated Iſlanders. The Iſlanders turn three times round their Karns; round the perſons they intended to bleſs three times; three turns they make round St. Barr's Church, and three turns round the well, ſo that the number *Three* was a neceſſary part of the ceremony.

Three times very ancient

Among the Romans.

It has been before obſerved, that Corineus went three times round the aſſembly at Miſenus's funeral, to purify them; three times was the effigies of the coy lover to be drawn round the Altar to inſpire him with love[a]—*Terque hæc altaria circum—Effigiem duco.*—In the feſtival called the Ambarvalia, the victim was to be led round the fields three times—*Terque novas circum felix eat hoſtia fruges*[b]. In the ſacrifices of Bacchus the Prieſteſſes were to go round the Altar with diſhevelled hair; three times did Medea, in imitation of the Bacchæ, go round the aged Æſon with fire, three times with water, and three times with ſulphur—*Paſſis Medea*, &c*. And when ſhe was about to invoke all the powers of the Night, her Goddeſs Hecate, the Moon, the Stars, and all the inferiour Deities reſident in the elements of nature, three times ſhe turned herſelf about. The deſcription of her, the ſtillneſs of the night, the propriety of the addreſſes, and parts of her prayer, are all extremely poetical:

Among the Greeks.

Ter ſe convertit, ter ſumptis flumine crinem
Irroravit aquis, ternis ululatibus ora
Solvit, & in durâ ſubmiſſo poplite terrâ,
Nox, ait, &c[c]!

[y] See Mart. p. 117. And the Laws of the Councils againſt their lighted Tapers, chap. xx.

[z] Ibid. p. 117.

[a] Virg. Eclog. viii. ver. 74.
" Terna tibi hæc primum triplici diverſa colore
" Licia circumdo. ver. 73. ibid.
" Necte tribus nodis ternos, Amarylli, colores;
" Necte, Amarylli, modò, & Veneris dic vincula
" necto." Virg. Ecl. viii. ver. 77.

[b] Geor. I. ver. 345. ibid.

* See before, p. 129.

[c] Ovid Met. Lib. VII. from ver. 182 to 190.

But

Different turns on the different occaſions of Curſing, and Bleſſing.

But to return. By theſe odd cuſtoms ſtill extant in many parts of Britain (evident remainders as they are of the Druid ſuperſtition, all turning Sun-ways), it looks as if the Druids turned the body Sun-ways in their Worſhip, and not from right to left as Pliny intimates. But indeed, the turning from right to left, contrary to the courſe of the Sun (called Tuaphol), might have been a very ancient cuſtom among the Gauls, and reckoned rather more ominous, although not uſed, as Pliny ſeems to think, in adoring their Gods [d]; and it is very probable that the Druids of Britain uſed the Tuaphol as well as the Deiſol, though upon very different occaſions. I am apt to think that they turned Sun-ways, in order to bleſs one another and worſhip the Gods *, as the Iſlanders do in the North; and that they turned the contrary way when they intended to curſe or deſtroy their enemies. The Druids had a rite of curſing (as well as of bleſſing) as other ancient Idolaters had [e]; and as every thing among them was to be done in a ſolemn ritual manner, they turned this religious myſtick round towards the left, in order to pour out their imprecations the more efficaciouſly. "*Druidæque, circum, preces diras ſublatis ad* "*cælum manibus, fundentes novitate aſpectus perculere milites,*" ſays Tacitus [f], of the battle of Angleſea. Here we have the Druids curſing their enemies not *intercurſantes*, as the women Druids, but *circum*, viz. *euntes*, ſe *vertentes*. The way they turned, indeed, whether to the right or to the left, is not here expreſſed; but as the cuſtom of bleſſing was apparently Sun-ways, and ſtill remains ſo, the rite of curſing muſt in all probability have been contrary to it, and may be decided to have been ſo, I think, by a paſſge in the ſtory of Gretterus [g]: "The Inchantreſs, taking a knife, cut the Runick "characters called the Fatales Runæ, on a ſtick or piece of wood, "and ſmeared it with ſome of her own blood [h]; then ſinging her "Incantations, retrograde [i], ſhe went round the inchanted wand, "contrary to the courſe of the Sun, and uttered all her curſings; "ſhe then threw the ſtick with obſervation, ritually into the ſea, and "prayed—That it might be wafted to the Iſland Drangoa, and "carry every kind of evil to Gretterus [k]." This was the way therefore, they turned, when they curſed; but when they bleſſed, and praiſed their Gods, imploring their aſſiſtance for themſelves, or friends; then they turned a different way, even as the Sun proceeds,

[d] Mr. Toland thinks that the preſent uſage among the Iſlanders does not at all contradict what Pliny ſays; but this is certaing his miſtake, for the uſage is one way, and what Pliny aſſerts is the quite contrary turn.

* See Note [l] p. ſequ.

[e] Numb. xxii. ver. 6.

[f] Annal. Lib. xiv. cap. xxix.

[g] Barthol. Lib. III. cap. ii. p. 661.

[h] "In foſſa ſanguinis atra—Tingit, & "infectas," &c. ſee before, p. 129.

[i] "Contra curſum Solis lignum circuivit, "multaſque Diras protulit."

[k] Keyſler, p. 467.

as

as the Islanders do at present; and as Athenæus observes[1] (the Druids) anciently did, Τὰς θεὰς προσκυνεῦσι επι τα δεξια ςρεφομενοι.

Sufficient has been said concerning the manner of these religious Turns, and strange it may seem to readers unacquainted with the rites of the Ancients (in which every thing was to be mysterious and typical) to what such a groundless unedifying custom as this, could owe its rise. That there was something symbolical in this turning of the body, is very likely; for it is reckoned among the symbols used by the Pythagoreans, προσκυνει περιφερομενῳ, "Turn round whilst "you worship[m]". But what the Ancients intended by this circular turn, is very uncertain. Some think it was in conformity to the round figure of the Earth[n]; others to the circular motion of the heavenly bodies[o]; and perhaps one of their reasons might be (for I take it for granted that they had several mystical meanings, in one and the same rite) that in whatever region of the heavens their Deity was then seated, they might, by turning the body quite round, make proper obeisance to him, and their prayers be favourably heard: it may be conjectured also, that they intended to teach their Disciples, by this ceremony, that their Deity was not confined to any one spot of the heavens, and therefore that they needed not to confine themselves to one posture or place, but that, wherever their face was turned, there they were sure to meet the aspect of their Deity. If they reckoned all the compass of Heaven to be their Jupiter, or chief God, as is not unlikely[p], then certainly these turns were in honour partly to that extensive Divinity.

Whence this Rite was derived to the Druids is equally uncertain; as the Pythagoreans had it, it might be among those which the Gentiles of the East had borrowed from, or rather grounded upon, some extraordinary incidents of the Jewish history, communicated to Pythagoras in his travels, and by him imparted to the Druids. Nothing indeed is more apparent, than that the false Religion mimicked the true. Heatheniſm was as susceptible of innovation, and as willing to mix with the true Religion (as far as the impurity and error of its principles would allow) as the Jews were to run into the idolatrous Rites of the Heathens. When the Gentiles heard of any manner, in which some extraordinary event had been produced, they attributed it to the method in which such things had been performed, and to the external, material instruments; not, as they should have done, to the miraculous interposition of God. Thus

Likely derived from the Jewish History.

[1] Lib. IV. cap. xiv. p. 151.
[m] Pithæus, cap. vii. 1.
[n] Elias Sched. p. 370.
[o] "Cælestis vertiginis quadam imagine." Not. in Plin. p. 568.
[p] See Chapter xxii. of the Persian and Druid Conformity.

they copied from the ſacred Hiſtory, pouring Libations [q], ſacrificing upon the tops of Rocks [r], inveſtigating Truth by lots [s], and gemms [t], bowing before fire [u], and worſhiping it, uſing the magick wand in imitation of Moſes's rod [w]: hearing that God and his Angels appeared in the human form to Adam, Abraham, Manoah, &c. they made human Images of the Deity, and worſhiped them; finding that Abraham proſpered greatly after offering to ſacrifice his Son Iſaac, they proceeded to ſacrifice their own children, or were at leaſt confirmed in the practice, by thinking they might follow the example of ſo good a Man; ſo here in this caſe, which we are now treating of, finding that Moſes conſecrated, bleſſed, and purified the Altar of Burnt-offering, by going round it, as we have it (Levit. viii. 15 [x].); finding that he ſprinkled the blood of the Ram (ver. 19.) upon the Altar *round about*; that he did the ſame with the blood of the Ram of conſecration (ver. 24.); hence they learnt probably the ceremonious part of theſe Rites: neglecting the true God, the Spirit, and the thing typified, they transferred a ſimilar worſhip to their Idols, they ſprinkled the aſſembly, they poured the blood of the victim round the bottom of their Altar, they went round the Altar, and conſecrated it with ſome part of the blood, as Moſes did, in order to perform the emblematical enjoined Purifications of the Levitical law; all theſe Rites are indeed contained (as if copied from the Scriptures) in the paſſage before cited, p. 129*. Again, it is no improbable ſuppoſition that the Heathens, finding the ſacred rounds performed about the city of Jericho, attended with ſucceſs, attributed that ſucceſs to the religious march (not to the Almighty God, who commanded it), imitated it, and introduced it as a moſt effectual Rite of worſhiping, confidently depending upon ſucceſs from the forms and ſhadows of things, the Spiritual meaning, the real intent and divine author of the injunction, being wholly neglected.

CHAP. XX.

Of the Holy Fires of the Druids.

WE muſt not diſmiſs their Rites of Worſhip without taking ſome notice of the Fires, which made a part of the Druid

[q] Judges vi. 20. See the Drink Offerings of the Jews, Exod. xxx. 9.—Ibid. xxix. 12.

[r] Judges vi. 20.—Ibid. xiii. 19.

[s] Joſhua vii. 16, &c.—1 Sam. xiv. 42.—Eſther iii. 7.

[t] From the the Urim and Thummim of the Jews.

[u] As Moſes did before the burning Buſh, Ex. iii. out of which God ſpake to him, and bid him keep an awful diſtance, pronouncing the Ground to be holy.

[w] Exod. iv. 3.

[x] "And Moſes took the Blood (of the Bullock) "and put it upon the Horns of the Altar round "about with his Finger, and purified the Altar, "and poured the Blood at the bottom of the "Altar, and ſanctified it."

* —"Flagrantes circuit aras, &c."

Worſhip

Worſhip. Moſt nations of the world had the cuſtom of burning perfumes and ſpices during the times of worſhip, and the Jewiſh Incenſe was enjoined by God[y]; but the Gentiles carried this Rite to an exceſs as unreaſonable and inhuman as it was impious and idolatrous. "Two Fires were kindled near one another on May-eve in "every village of the Nation; through Gaul, Britain, Ireland, and "the Iſles[z]. One fire was on the Karn," (that is, a Stone-barrow) "the other on the ground adjoining; the men and beaſts to be "ſacrificed, were to paſs through theſe two Fires;" acquiring thereby, I ſuppoſe, a greater degree of Holineſs and Purification. Keyſler adds (p. 356.), that after ſacrifice and banquetting, the Goblets full of wine were to be paſſed through the Fire, as for Purification. The Perſians had their moſt holy Fires perpetually burning in their Temples; but they had alſo occaſional feſtival Fires, on the 9th day of their 9th month[a] (November with the Moderns; March, with the Ancients) and at the winter Solſtice[b], becauſe then the days began to lengthen; and the ſame author there obſerves, that, for the ſame reaſon (at the feaſt of Epiphany) Feſtival Fires are kindled in England (particularly in Shropſhire) upon the hills, for joy that Winter is paſſing away, and the Spring approaching. The Druids had alſo their ſolemn Fires on the Eve of November, to which the people were obliged to reſort, and re-kindle the private fires in their houſes from theſe conſecrated Fires of the Druids, the domeſtick Fire in every houſe having been, for that purpoſe, firſt carefully extinguiſhed[c]: the Ghavri (of the ancient Perſian Religion) have the ſame cuſtom to this day, as will particularly appear in the ſequel[d]. It is very probable that the Tinegin or forced Fire, not long ſince uſed in the Iſles, as an antidote againſt the Plague, or Murrain in Cattle, is the remainder of a Druid cuſtom. "All the fires in the pariſh were extinguiſhed, and then "two great planks of wood, were rubbed one againſt the other, till "fire was produced; then a pot full of water is ſet on, and the water "ſprinkled upon the people, or cattle infected with the Plague, and "this they ſay they find ſucceſsful by experience[e]."

Of the Fires we kindle in many parts of England, at ſome ſtated times of the year, we know not certainly the riſe, reaſon, or occaſion; but they may probably be reckoned among the relicks of the forementioned Druid ſuperſtition. In Cornwall, the Feſtival Fires, called Bonfires, are kindled on the Eves of St. John Baptiſt *, and

[y] Exodus xxxi. 1.
[z] Toland, ibid. ut ſupra.
[a] Hyde de Vet. Perſ. Rel. p. 249.
[b] Ibid. p. 225.
[c] Toland, ibid. ut ſupr. p. 71.
[d] Chapter xxii.
[e] Martin of the Iſles, p. 113.

* "The like cuſtom prevails all over Cum-"berland, but the Inhabitants are ignorant of "the Original of it." Right Rev. Dr. Lyttelton, Biſhop of Carliſle, to the Author, 1765.

St.

St. Peter's day; and Midſummer is thence, in the Corniſh tongue, called Goluan, which ſignifies both Light, and Rejoicing. At theſe Fires the Corniſh attend with lighted torches, tarred and pitched at the end, and make their perambulations round their Fires, going from village to village and carrying their torches before them; this is certainly the remains of Druid ſuperſtition; for, *Faces præferre*, to carry lighted torches, was reckoned a kind of Gentiliſm, and as ſuch particularly prohibited by the Gallick Councils: they were, in the eye of the law, *Accenſores facularum*, and thought to ſacrifice to the devil [f], and to deſerve capital puniſhment.

In Cornwall we have Karn-Gollewag, that is, the Karn of Lights; and Karn Leſkyz [h] (the Karn of burnings), both called ſo probably from the Druid Fires kindled on thoſe Karns. Karn Leſkyz has ſome things which deſerve a particular deſcription.—It is a large ridge of rocks, deſcending from a very high hill in the tenement of Lechau (St. Juſt.) to the ſea, and conſiſting of ſeveral groups, in the higheſt of which there is one ſmall baſon, about 18 inches in diameter, its ſides about ſix inches deep (Plate IV. p. 52. fig. 1. D); about five paces to the left of which, on the ſame Karn, whoſe ſurface is planed or flat, is an oblong cavity five feet long (B), and in the ſhelving ſides of the rocks adjoining on both ſides, are ſeveral little grooves or chanels about two inches wide, and as many deep, cut into the ſurface, and running by the ſide of one another in a vermicular direction (C); they are certainly artificial, but what uſe to aſſign them I know not, unleſs we ſuppoſe them the divinatory chanels, into which, as the blood of the unhappy victim flowed, either to the Weſt or Eaſt, North or South, freely or languidly, into few or many of theſe ducts, ſo the fate of the nation, the army, or the ſacrificing enquirer, was accordingly predicted to be happy or unhappy [i]. There are alſo on the Eaſt ſide of the oblong cavity before-mentioned, and on the ſame Karn, two ſmall, exactly round holes ſunk into the top of the rock; ſome others of like kind may be ſeen intermixed with the little ducts; they are about four inches diameter, and three deep (A A A). I have obſerved cut into the rocks at Scilly, in more places than one, ſome cavities of the ſame ſhape, and very little larger than theſe, on rocks, which, in other parts of them, have either furrows, ducts, or baſons worked into them; but what theſe little cup-like cavities were deſigned for, it is hard to determine; whether for an holy oil, to hallow the Fire, and the ſacred inſtruments; for wine to ſprinkle the ſacrifice; for Oak leaves dipped in their holy water to purify their Altars afreſh, after

[f] Baluz. tom. vi. p. 1234.
[g] In Sennor pariſh.
[h] In St. Juſt. pariſh.

[i] There are ſeveral of theſe chaneled Stones to be ſeen in the Scilly Iſlands, particularly at the Giant's Caſtle on St. Mary's.

every

every act of ſacrificing; or whether they were deſigned, like the *Acerra* and *Thuribulum* of the Ancients, for holding the frankincenſe, perfume, or what anſwered to the *mola ſalſa*; whether for any of theſe uſes, and for which, is uncertain; but as they are found near, or on theſe ſacred rocks, we may ſafely conclude, that they were in ſome ſhape or other ſubſervient to the Druid ſuperſtition. Beſides the ſingle baſon above-mentioned, I could not perceive one in all theſe rocks; but in a Karn below, overlooking, and its ſides almoſt perpendicular to the ſea, I ſaw many furrows and clefts croſſing the ſurface of the upper rocks; this lowermoſt Karn is called in the Corniſh tongue Karn-a-wethen, that is, the Tree-Karn, and an Oak-tree (which is ſingular) growing among the clifts of the rocks is there ſtill to be ſeen. This whole ridge is called Karn-Leſkyz, or, the Rock of burnings, from all which it is natural to conjecture, that theſe Rocks were appropriated to the Holy Fires of the Druids, that the tops of theſe rocks were the places where they killed their victims, then burnt them; and that even theſe Fire-rites, Divination, ſacrifice, and worſhip, could not proceed without ſome holy water, oil, frankincenſe, and oak-leaves, nor the rocks be properly prepared for theſe uſes, without ſeveral little ducts, and receptacles, ſuch as the baſon, the cup-like cavity, and the vermicular chanels.

Sharpy Tor (not far from the church of St. Cleer, Cornwall), is called ſo from its conick figure, which ſhoots up a great height from the moors below. This vaſt Cragg could not but attract and employ the ſuperſtition of the Druids: before we came to the higheſt part of it, on a group of rocks to the right, as we paſſed, the top rock has three rock-baſons in a line communicating with each other, and in the middle of a rock contiguous, but lower, one curious baſon; all probably deſigned for holy water*. But, on the top of all, I found not one rock-baſon, which convinces me that the ſummit of this mountain was dedicated to another Element than what thoſe baſons were deſigned for, I mean that of Fire.

I ſhall only farther obſerve, that theſe Heathen Rites of worſhiping by Fire, were common among the Canaanites, and the perverted Jews. Every one knows how they paſſed their children through the fire to Moloch, and the Prophet Iſaiah thus rebukes them for this part of their idolatry: "Behold, all ye that kindle a "fire, that compaſs yourſelves about with ſparks. Walk in the light "of your fire, and in the ſparks that ye have kindled[k]."

* See Book III. chap. xi.

[k] Chap. l. ver. 11.

CHAP. XXI.

Of their Divination, Charms, and Incantations.

THE Druids were the Magi[l] of the Britans, and had a great number of Rites in common with the Perſians: now, one of the chief functions of the Magi of the Eaſt was to Divine, that is, to explain the Will of the Gods, and foretell future events; the term Magus, ſignifying among the Ancients, not a Magician in the modern ſenſe, but a ſuperintendant of Sacred and Natural knowlege[m]. Pomponius Mela tells us, that the Druids profeſſed the ſame art[n], and were ſo remarkable for this pretended piece of knowledge, that ſome derive their name from דרש to conſult, as if it had been their principal ſtudy to conſult, and declare the will and pleaſure of the higher Powers. The Order or Claſs of the Eubates (otherwiſe called Vates) ſeem to have been thoſe, to whom this ſtudy of future events was chiefly allotted[o]. But not only the men-Druids, but the women alſo were very famous for their predictions, and often applied to by the Roman Emperours. Gauna (or Ganna) a Celtic Virgin, was accounted by the Germans next in honour to Veleda, who was worſhiped as a Goddeſs[p]. When Alexander Severus, the Roman Emperour, was ſetting out on his laſt expedition, a female Druid cried out to him as he went along, "Go thy way, neither "expect victory, nor truſt thy ſoldiers[q]." Aurelian is ſaid to have conſulted the Druids, whether the imperial crown ſhould continue in his family; to which the anſwer was, that no name ſhould be more famous in the Republick, than that of the poſterity of Claudius[r]. The ſame author aſſures us, that the Roman Empire was promiſed to Diocleſian, by a woman-Druid[s]. Their moſt ſolemn Rite of Divining was, by examining accurately the entrails of their victims; an univerſal practice among the Gentiles, but a ſcience peculiar to the Prieſts of each nation, who were the ſole judges, whether the appearances (which they thought were ordained purpoſely by the Gods to communicate their Will to the proper obſervers) were favourable or otherwiſe. Beſides the ominous ap-

Divining by the Entrails.

[l] Pliny, Lib. XXIX. cap. i.

[m] Syntagma de Druid. p. 35.

[n] "Quid Dii velint, ſcire ſe (viz. Druidas) "profiteri." Lib. III. cap. i.

[o] "Batties vero ſcrutantes, ſecreta & Sublimia "Naturæ pandere conabantur." Amm. Marc."— "Vates, qui per auſpicia, & immolationes Futura "prænunciant." Diod. Sic.— "Vates autem "Sacrificiorum, naturaliumque cauſarum curæ "dediti." Lel. de Scr. Brit. p. 5.—Strabo.

[p] Tacit. de M. G. cap. viii. Dio in Fragm. Not. Lipſ. Var. Edit.

[q] Tacit de M. G. Var. Edit. c. viii. p. 592. in Not. from Lamprid. in Alex.

[r] Vopiſc. in Aureliano, ibid.

[s] Vopiſc. in Numeriano, ibid.

pearances

pearances of the entrails, they had ſeveral ways of Divining [t]. They divined alſo by Augury, that is, from the obſervations they made on the voices, flying, eating, mirth, or ſadneſs, health, or ſickneſs, of birds [u]. Thus the Gauls and Britans concerned in the expedition of Brennus, after they had taken and burnt the city of Rome, divided into two parties, one ſettled in Italy, the other forced its way into the ſea-coaſts of Illyricum, led thither by ſome ominous flights of birds. By Augury.

Strabo mentions a ſingular kind of Divination practiſed by the Druids; by the number of criminal cauſes they formed a judgment of the fertility or ſcarceneſs of the year, which was to come. They had alſo another way of foretelling plenty, and want; if the ſacred number of the Druids was found to increaſe, a plentiful year was to be expected; if to decreaſe, want was to follow [w]. From any remarkable incident, any publick affliction, or misfortune (which the ſuperſtitious of all ages have been too apt to call a judgment from heaven), they would infer the anger of the Gods; and then conſidering the ſignificancy of names, the relation of perſons and places, and comparing them with the nature of the accident, the Druids would divine what was to enſue [x]. Thus the Roman Capitol being burnt down, in the civil wars between Otho and Vitellius, the Druids preſumed to foretell that the ruin of the Roman Empire was at hand; that the city of Rome had been taken formerly by the Gauls, but the Capitol, the Temple of Jupiter, remained inviolate; but that this remarkable evidence of the indignation of the Gods could portend no leſs than the utter ſubverſion of the Roman State, and tranſlation of the imperial Power, to the Tranſalpine Gauls. By the Number of Criminal Cauſes, and of the Druids. From remarkable Incidents.

The Germans are recorded to have divined by Lots, and the Druids fond of Magick, and abandoned to this fooliſh ſtudy of Divination, as well as originally of the ſame Celtick Religion with the Germans, may with great probability be inferred to have had the ſame cuſtom. Tacitus's deſcription of this method of Divining is this [y]. "They cut "a rod, or twig (taken from a fruit-bearing tree), into little ſhort "ſticks, or tallies, and having diſtinguiſhed them one from the other "by certain marks, lay them without any Order, as they chance to "fall, on a white garment [z]. Then comes the Prieſt of the State, if By Lots and Tallies.

[t] "The brain of Animals, according to its "different appearances, was ſuppoſed to prog-"noſticate future Events." Henry's Hiſt. Eccleſ. tom. ix. p. 274.

[u] "Augurandi ſtudio Galli præter cæteros va-"lent," Juſtin, Lib. XXIV. Λεγουσι δε (viz. Celtæ) και ειναι Θεους, και προνοειν ἡμων, και προσημαινειν τα μελλοντα, και δια Ορνιθων, και δια Συμβολων, και δια Σπλαγχνων, και δι αλλων τινων μαθημαλων και διδαγμαλων, Æl. Var. Hiſt. Lib. II. cap. xxxi.

[w] Strab. Lib. IV.

[x] "Partim auguriis, partim conjectura." Cicero de Divin. Lib. I. cap. xli.

[y] Tacit. de M. G. cap. x.

[z] The Druids were very fond of white Garments (as ſee before on the Miſletoe, Selago, and their Habit during the time they officiated): this is the more likely to have been a Druid manner of Divining; and it may be the more probable, becauſe in the Corniſh, Pren ſignifies a Stick, and alſo a Lot.

"the

" the conſultation be at the requeſt of the publick (but if it be a " matter of private curioſity, the maſter of the family may ſerve " well enough), and having prayed to the Gods, looking up to " heaven, he takes up each billet, or ſtick, three times, and draws " his interpretation from the marks before imprinted on them: if " theſe marks intimate a prohibition to proceed, there is no farther " enquiry made that day, concerning that particular affair; but if " they have full authority to go on, they then proceed to the " Auſpicia, or Divining from Birds."

White Horſes.

There is another cuſtom of the Germans, which may with equal juſtice be inferred, to have been practiſed by the Druids. Certain white horſes were carefully fed in their ſacred Groves, and never to be profaned by common labour; theſe were harneſſed to a conſecrated chariot, and their Prieſt attending by their ſide, together with the King, or chief Magiſtrate of the State, accompanied their proceſſion, and obſerved their neighing, every ſound they uttered, and which foot they put foremoſt, with other equally important circumſtances. Not only the common people, but the Nobles and the Prieſts, placed great dependance on this way of Divining.

By Hydromancy.

From the ſeveral waves and eddies, which the ſea, river, or other water exhibited, when put into agitation, after a ritual manner, they pretended to foretell with great certainty the event of battles; a way of Divining, recorded by Plutarch, in his life of Ceſar [a], and ſtill uſual among the vulgar in Cornwall, who go to ſome noted Well, on particular times of the year, and there obſerve the bubbles that riſe, and the aptneſs of the water to be troubled, or to remain pure, on their throwing in Pins or Pebbles, and thence conjecture what ſhall, or ſhall not befall them. The Druids alſo (as we have great reaſon to think) pretended to predict future events, not only from holy wells, and running ſtreams, but from the rain, and ſnow-water, which when ſettled, and afterwards ſtirred, either by Oak-leaf or branch, or magic wand, might exhibit appearances of great information to the quick-ſighted Druid, or ſeem ſo to do to the credulous Enquirer, when the Prieſt was at full liberty to repreſent the appearances as he thought moſt for his purpoſe. The rock-baſons of which we ſhall diſcourſe in the next book, will make it evident that the Druids uſed this ſort of Hydromancy.

Convulſions of the Victim.

The Druids Divined alſo, from the fall and convulſion of the limbs, and from the flow of the blood, immediately after the miſerable victim had received the fatal ſtroke [b].

[a] Ἔτι δε μαλλον αυλυς (viz. Γερμανυς) ημβλυνε τα μαντευμαλα των ἱερων γυναικων, αἱ πολαμων δινais προσβλεπυσαι και ῥευμαλων ελιγμοις και ψοφοις τεκμαιρομεναι προεθεσπιζον. Hoffman in verb. p. 111.

[b] See Chap. XVIII. and XX. Diod. Sic. Lib. V. Strabo, Lib. IV.

A re-

A remarkable way of Divining is related of Boadicea Queen of the Britans (in the reign of Nero), and therefore, doubtleſs, uſed by the Druids, who then preſided in all ſuch matters. When ſhe had harangued her ſoldiers, in order to ſpirit them up againſt the Romans, ſhe opened her boſom, and let go a hare which ſhe had there concealed, that the Augurs might thence proceed to Divine, concerning the iſſue of the intended enterprize. The frighted animal made ſuch turnings and windings in her courſe, as, according to the rules of judging eſtabliſhed in thoſe times, prognoſticated happy ſucceſs: the joyful multitude made loud huzza's, Boadicea ſeized the opportunity, approved their ardour, and led them ſtraight to their enemies [c]. By the Running of a Hare.

Another method of Divining uſed by the Germans, was ſingle Duel, which may with great probability alſo be attributed to the Druids, as not only having been very ancient in this Iſland, but as it continued in Britain many ages after Druidiſm was extinct, and Chriſtianity planted in the room of it. Curious to know the iſſue of any important war, a ſingle Combat was appointed, and proclaimed, betwixt one of their Captives, and a choſen Champion of their own people, each accoutered in his own country arms, and as the victory here fell out, ſo they judged of the approaching iſſue of the war [d]. Duels.

Beſides the ſecret virtues attributed by the Druids to their Miſletoe, Selago, and Samolus, which were looked upon, when ritually gathered and preſerved, as ſo many powerful charms, to keep off ſickneſs and misfortunes; their opinion concerning the *Anguinum* was altogether extravagant. The *Anguinum*, or Serpent's Egg, was a congeries of ſmall Snakes rolled together, and incruſted with a ſhell, formed by the ſaliva, and viſcous gum, froth, or ſweat of the Mother Serpent. The Druids ſay, that this Egg is toſſed into the air by the hiſſings of its Dam, and that before it falls again to the earth it ſhould be received in the Sagus [e], leſt it be defiled. "The perſon who was to "carry off the Egg muſt make the beſt of his way on horſe-back, "for the Serpent purſues this Raviſher of its young ones, even to "the brink of the next river: they alſo pretend, that this Egg is to "be taken off from its dam, only at one particular time of the "Moon. The trial whether this Egg was good in its kind, and of "ſufficient efficacy, was made, by ſeeing whether it would ſwim "againſt the ſtream, even though it were ſet in gold [f]." Such abſurdities did they propagate, in order to ſet a price and value upon By the Anguinum.

[c] Dion in Nerone, Rel. de Gaul. vol. ii. p. 13.
[d] Tacitus, ibid.
[e] A ſacred white Veſtment, in which the Miſletoe, Selago, and Samolus, were ſolemnly and ritually received from the Prieſt that gathered it.
[f] Pliny, Lib. XXIX. cap. iii.

trifles, and no doubt to make the credulous multitude purchaſe them from their own Order only, as by them only regularly and ritually procured, and of full virtue at no other time, or from the hands of any other perſon than thoſe of a Druid. "I have ſeen, ſays "Pliny[g], that Egg; it is about the bigneſs of a moderate Apple, "its ſhell a cartilaginous incruſtation, full of little cavities, ſuch as "are on the legs of the Polypus; it is the *Inſigne*, or badge of "diſtinction, which all the Druids wear. For getting the better "of their adverſaries in any kind of diſpute, and introducing them "to the friendſhip of great men, they think nothing equal to the "*Anguinum*; and of my own knowledge, I can ſay, that Claudius "Ceſar ordered a Roman Knight, of the Vecontian Family, to be "put to death, for no other reaſon, but that, when he had a trial at "law before a Judge, he brought into the court in his boſom the "*Anguinum*." This *Anguinum*, is in Britiſh, called Glain-neidr, i. e. the Serpent of Glaſs; and ſome remains of that ſuperſtitious reverence, formerly paid it by the Britans, is ſtill to be diſcovered in Cornwall. Mr. Edward Lhwyd[h] ſays, "that he had no oppor-"tunity of obſerving any remains of Druidiſm among the Armori-"can Britans; but the Corniſh retain variety of Charms and have "ſtill towards the Land's-end, the Amulets of *Maen Magal* and "*Glain-neider*, which latter they call a *Melprev*" (or *Milprev*, i. e. a thouſand worms), "and have a charm for the Snake to make it, "when they have found one aſleep, and ſtuck a hazel wand in the "center of her *Spiræ*.

"In moſt parts of Wales, and throughout all Scotland, and in "Cornwall, we find it a common opinion of the vulgar, that about "Midſummer-Eve (though in the time they do not all agree) it is "uſual for Snakes to meet in companies; and that, by joining heads "together, and hiſſing, a kind of bubble is formed, which the reſt, "by continual hiſſing, blow on till it paſſes quite through the body, "and then it immediately hardens, and reſembles a glaſs-ring, which "whoever finds (as ſome old women and children are perſuaded) "ſhall proſper in all his undertakings. The Rings thus generated, "are called *Gleineu Nadroeth*; in Engliſh, Snake-ſtones*. They are "ſmall glaſs Amulets, commonly about half as wide as our finger-"Rings, but much thicker, of a green colour uſually, though ſome-"times blue, and waved with red and white." Camden, p. 815.

The opinion of the Corniſh is ſomewhat differently given us by Mr. Carew, "The Country people (in Cornwall) have a perſuaſion, "that the Snakes here breathing upon a hazel wand, produce a "ſtone-

[g] Lib. XXIX. cap. iii.

[h] In his Letter, March 10, 1701, to Rowland, p. 342.

* Inſtead of the Natural one (which ſurely muſt have been very rare), artificial Rings of Stone, Glaſs, and ſometimes baked Clay, were ſubſtituted in its room, as of equal validity.

" ſtone-ring of blue colour, in which there appears the yellow figure " of a Snake, and that beaſts bit and envenomed, being given ſome " water to drink, wherein this ſtone has been infuſed, will perfectly " recover of the poiſon [i]."

The Druids were alſo wont to conſecrate ſome particular rocks and ſtones, and then perſuade their Devotees, that great virtues were to be attributed to them. Of this kind was the *Fatal-Stone*, called ſo, as ſuppoſed to contain the fate of the Iriſh Royal Family. On this the ſupreme Kings of Ireland uſed to be inaugurated on the hill of Tarah; and the ancient Iriſh had a perſuaſion, that in what country ſoever this Stone remained, there one of their blood was to reign [k]. By Fatal Stones.

The Rocking-ſtones, called in Cornwall, *Logan-Stones*, are alſo thought by ſome [l] to be engines of the ſame fraud, and the Druids might probably have recourſe to them, and pretend that nothing, but the holy hands of a Druid, could move them, when they wanted to confirm their authority, and judicial deciſions by any ſuch ſpecious miracle. By Logan and other conſecrated Stones.

Waſhing the *Blue-Stones* in order to prccure a favourable wind, applying it to the part affected to cure ſtitches and pains, and ſwearing ſolemnly upon it [m], as alſo the virtues of Molingus's ſtone-globe [n], ſeem remainders of theſe Druid ſuperſtitions.

Another Relick of ſuch Druid fancies and incantations, is doubtleſs the cuſtom of ſleeping on ſtones, on a particular night, in order to be cured of lameneſs; drawing children through a round hole made in flat rocks, to cure the Rickets, with ſome other obſolete uſages of the ſame ſtamp, which will occur in the explication of particular monuments.

By the prohibitions of Councils [o], we find the weſtern Heathens, not only divined by Augury, but deſcended to ſtill more trifling, and abſurd examinations [p]. In ſhort, nothing is ſo groundleſs or extravagant, but that ſuperſtition lays hold of it, and grafts it into the body of its airy ſcience; as if what the ſupreme Power had concealed induſtriouſly from the ſubtil Spirit of Man, he had wantonly diſperſed the criterions of, in the whole conduct of Birds, in Stones and Gems, Lots and Waters, and in all the ſeveral parts of the Victim, the Horſe, the Ox, and what not? And the moſt abſurd Speculatjons

[i] Carew, p. 22, who had one given him of this kind; and the Giver avowed to have ſeen a part of the Stick ſticking in it; but, *penes Authorem ſit fides*, ſays he.

[k] " This Stone was ſent into Scotland, where " it continued as the Coronation Seat of the " Scotiſh Kings till, in the Year 1300, Edward " the Firſt of England brought it from Scone, " placing it under the Coronation Chair at " Weſtminſter. The Iriſh pretend to have " Memoirs concerning it for above 2000 Years." Tol. p. 103.

[l] Toland, ibid.

[m] Martin, p. 167.

[n] Ibid. p. 225.

[o] Concil. Liptinenſ. &c.

[p] " Du fiente et l'eternuement des chevaux, " ou des boeufs."

CHAP.

CHAP. XXII.

Of the great Reſemblance betwixt the Druid and Perſian Superſtition, and the Cauſe of it enquired into.

AMONG all the Eaſtern Nations no ſuperſtition was ſo extenſive, and famous, as that of the Perſians; and it is very well worth our notice, that there was a remarkable conformity betwixt them and the Druids, as to Temples, Prieſts, Worſhip, and Doctrines.

By all the Monuments which we have left of the Druids, we cannot find that they ever admitted of covered Temples for worſhiping their Gods *; and we find that the ancient Perſians held the ſame opinion [q], and performed all the offices of their Religion in the open air [r]; and Cicero tells us, that "in the expedition of Xerxes into "Greece, all the Grecian Temples were burnt at the inſtigation of "the Magi, becauſe the Grecians were ſo impious as to incloſe thoſe "Gods within walls, who ought to have all things round them open, "and free, their Temple being the univerſal world [s]." This was perhaps one and the principal reaſon of theſe Temples being demoliſhed; but the Perſians had another objection to the Grecian Temples, equally conformable to the Druid principles (viz. their containing ſo many ſtatues) which will be taken further notice of in the two following pages.

A great conformity there was betwixt the Druids and the Perſian Prieſts, called the Magi, which is the reaſon that Pliny calls the Druids, the Magi of the Gauls and Britans. As the Druids were divided into three claſſes, viz. Druids, Bards, and Euvates, ſo were the Perſians into Prieſts, Preſuls, and Superintendants, that is, Archpreſuls, or High Prieſts [t]. The Druids alſo had their Arch-druid, or ſovereign of their Order, as the Perſians had their Archimagus.

The Druid Prieſt was cloathed in white, the holy veſture (called the Sagus) was white; the bull for ſacrificing, white, their oracular horſes white; and the Perſians were altogether as fond of the white colour; the Perſian *Magus* was cloathed in white [u]; the horſes of

* The Temple in the Iſland of Sena, mentioned p. 87, may ſeem to be an exception to this general rule; but was probably a ſlight and and ſmall Covering only of a corner of the Temple, for an Idol, for Fire, or the Prieſteſs to ſhelter herſelf in; for this Covering was to be taken off annually, and renewed the ſame day before Sun-ſet.

[q] Prideaux, Conn. part i. book i. Hyde de V. R. P. chap. viii. 29.

[r] "Zoroaſtres was the firſt who introduced "into the Perſian Religion covered Temples, in "the Time of Darius Hyſtaſpis, Father of "Xerxes, in order the better to preſerve the "ſacred Fire from being extinguiſhed, and that "the ſacred Offices might proceed with leſs "Interruption from the Weather; but in theſe "covered Temples introduced by Zoroaſtres, "they had no Deities or Images; and before him "they had no covered Temples at all." See Prid. vol. i. p. 216.

[s] Cic. de Leg. Lib. II. cap. ii.

[t] Sacerdotes, Præſules, Archipræſules. Hyde, chap. xxviii. and xxx. p. 380.

[u] "Veſte alba induti ſuper albis equis equi-"tantes." Hyde, p. 253.

the

the *Magi* were white; the King's robes[w], and his horſe-trappings of the ſame colour. The Druids wore Sandals, the Perſians did the ſame[x]. Zoroaſtres, chief *Magus* of the Perſians, lived and taught in a Cave; in the ſame place did the Druids chuſe principally to inſtruct their Diſciples[y]. In Habit.

Both the Druids and Perſian *Magi* were of the nobleſt Order in the State, and the Kings were ranked both with the Druids and the *Magi:* Divitiacus, a King of the Gauls, and alſo of part of Britain, was of the Druid Order; and the Kings of Perſia were always ranked in the Sacerdotal Tribe[z]. In Dignity.

No Sacrifice of the Gauls or Britans was to be performed without a Druid[a]; and among the Perſians it was reckoned a high crime to approach the Altar, or touch the Victim, before the *Magus* had made the uſual prayers, and gone through the preparatory atonements[b].

The Druids excluded from their Sacrifices (as one of the moſt grievous puniſhments they could inflict) all thoſe who were contumacious; the Perſians had the ſame cuſtom, and excommunicated the impenitent and abandoned in like manner[c].

Not leſs ſurprizing is the conformity betwixt the Druid and the Perſian Worſhip. Some think the Perſians worſhiped the Serpent; this creature being the ſymbol of their God Mithras, or the Sun; and we have as much reaſon to believe the ſame of the Druids; for it muſt be confeſſed, that the veneration which they had for the *Anguinum*, or Snake-Egg; the portrait of the two Serpents found in the Baſs-relieve at the Temple of Montmorillon (not to inſiſt upon the ſuppoſition, that ſome of their Temples are founded on a ſerpentine plan), give us great reaſon to think, that the Druids paid a veneration to the Serpent, very little ſhort of divine Worſhip. In Worſhip.

The Perſians held that their chief God Mithras was born from a Rock, that he was married to a Rock, and of that Rock begot a Son, called Diorphus[d]; and the Druids imagined that ſome divine intelligences dwelt in Rocks; hence their oracular, or ſpeaking-Rocks; their Logan-Stones, their Rock-Idols, Baſons, and Rock-Worſhip.

Whatever innovations the more modern Druids adopted from the Greeks and Romans; we muſt conclude, that the ancient ſyſtem of this Order admitted of no Statue-Worſhip, it being one of the fun-

[w] "Rex albis veſtibus indutus ſuper albo "ſtragulo ſedebat." Ibid. p. 254.

[x] Hyde, p. 20, 356. "Pedibus gerunt San- "dalos, nam nudis pedibus terram contingere "nefas." Hyde, p. 370.

[y] Cæſ. Lib. VI.

[z] Prid. vol. i. p. 222.

[a] Diod. Sic. v.—Cæſar, Lib. VI.

[b] "Erat piaculum Aras adire, vel hoſtiam "contrectare, antequam Magus conceptis preca- "tionibus litamenta diffunderet præcurſoria." Hyde, p. 356.

[c] Hyde, p. 406.

[d] See Montfauc. tom. i. p. 368.

damental principles of the Celtick Religion[e] (and all theſe principles the Druids certainly held), that the Gods were not to be repreſented by any human figure[f]; and we know, that though the ſect of the Sabians would have introduced Image-worſhip into Perſia; yet, that the Magians (before, and after Zoroaſtres), never admitted any Statues into their Temples (which was indeed the moſt ancient and juſtifiable principle), and the Grecian Temples being ſo full of Statues, was one reaſon, likely, that the Magi inſiſted upon their utter deſtruction, when they attended Xerxes in his weſtern expedition.

The Druids worſhiped the whole expanſe of heaven, and therefore had open Temples, and turned round the body during the performance of their Religious Offices[g], and took the circle for one of the Enſigns of their Order[h], as well as for the plan of their Temples[i]; and Dr. Hyde informs us, that the Perſians held, that the whole circuit of Heaven was their Jupiter[k].

It is plain from Chapter XVIII. that the Druids performed the ſeveral acts of their Religion on the tops of hills; the Perſians alſo did the ſame, worſhiping their God on the higheſt parts of mountains, according to the manner of the Ancients[l].

In Ritual Purifications.

The Perſians uſed Ritual Waſhings and Purifications[m], and with the pureſt water, being obliged to uſe all the Elements in their utmoſt purity[n]; they waſhed their heads and their body, and then held themſelves pure, and fit to approach the Altar, and the ſacred Fire in their Temples[o]; they had alſo a particular prayer in their Formulary to be ſaid in the morning, at the waſhing of their hands[p]. In like manner, the Druids had alſo their pure Holy-water, and, by the multitude of Rock-baſons[q], muſt have had many Rites of Waſhings and Purifications.

In Sorcery.

The Perſians were remarkable for Magick and Witchcraft[r], and the Britiſh Druids went ſuch lengths in that diabolical art (as has been already obſerved), that Pliny ſays, they ſeemed to him to have exceeded the very Perſians themſelves, and the latter to have been only ſcholars of the former.

[e] Lucan, Lib. III.—"Simulachraque mœſta "Deorum—Arte carent, cæſiſque extant im-"mania truncis."—

[f] See Chap. XVI. Lib. ii.

[g] Chap. XIX. book ii.

[h] Altar in Tiberius's time, at the end of this Book.

[i] See of the Circles, Lib. III. cap. vii.

[k] "Totum cæli gyrum, Jovem exiſtimantes." Hyde, cap. vi. p. 137. Τον κυκλον παντα τον ουρανον Δια καλεουσες. Herod. in Clio.

[l] "In ſummis montium jugis, antiquiſſimo "more, Deum colebant." Hyde, p. 17.

[m] "Aqua munda vos lavate, et Deo gratias "agite." Hyde, p. 236.

[n] "Elementa enim omnia tenentur ſervare "pura." Ibid. 406.

[o] Ibid. p. 357.

[p] Ibid. p. 371.

[q] See Chapter of the Rock-baſons, cap. xi. Lib. III.

[r] "Sine dubio illic orta (viz. Ars Magica) "in Perſide a Zoroaſtre, ut inter autores conve-"nit." Plin. Lib. XXX. cap. i.

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The Druids ſacrificed human Victims, and ſo did the Perſians [s]. In Holy Fires.
The Perſians had their Holy Fires, before which they always worſhiped; the Druids alſo had their Holy Fires [t], to which the people were obliged to come and carry off ſome portion (for which they doubtleſs payed according to their abilities) to kindle the fire in their own houſes; and, at preſent, the Perſians have the ſame cuſtom, for the day after their feaſt, which is kept on the 24th of April, they extinguiſh all their domeſtick fires, and, to rekindle them, go to the Prieſt's houſe, and there light a candle, paying the Prieſt his fee of ſix ſhillings and three-pence, Engliſh money [u].

The Perſians thought that this Holy Fire was the cauſe of domeſtic plenty, and placed the ſick before it, thinking it of great and healing virtue [w]; and the Druids had probably the ſame opinion of it, for they uſed a Holy Fire, as an antidote againſt the Plague, or the Murrain in Cattle [x].

The Druids had their Feſtival Fires, of which we have inſtances ſtill remaining in Cornwall; ſo had the Perſians at the Winter Solſtice [y], and on the 9th of March [z].

The ſcrupulous, awful regard which the Druids payed to a few plants (as the Miſletoe, Samolus, and Selago) which they accounted ſacred, and the extravagant opinion they had of their virtues, may be reckoned among the greateſt abſurdities of their ſyſtem; yet in this they have the Perſians to keep them in countenance, for the Perſians and Maſſagetes thought the Miſletoe ſomething Divine as well as the Druids [a]. In venerating Plants.

The Druids thought it unlawful to cut the Miſletoe, with any other than a golden hook; and the Perſians were altogether as ſuperſtitious: they were to cut the ſacred twigs of *Ghez* or *Haulm*, called *Berſam*, with one peculiar ſort of knife only, which had an iron handle, was firſt carefully to be waſhed, then bleſſed by a few words muttered over it, in praiſe of God and Fire [b]. The Druids thought their Miſletoe a general antidote againſt all poiſons whatſoever; their Selago was preſerved as a charm againſt all misfortunes; and the preſent Perſians on the 24th of December, or (according to their more ancient way of reckoning) April, eat fleſh, boiled with Garlick, and ſome other herbs, as a ſure preſervative againſt all the ill influences of Demons; they have alſo a notion, that whoever on this ſame day eats Annice, or (as ſome think it ſhould be read) Apples, and ſmells to a Narciſſus-flower, ſhall for the whole enſuing year be eaſy in his mind, and healthy as to his body. Another

[s] Alex. ab Al. vol. II. p. 750.
[t] See Chap. xx. p. 135.
[u] Hyde, ibid. p. 351
[w] Hyde, p. 546.
[x] Martin of the Iſles, p. 113.
[y] See Chap. xx. p. 135.
[z] Hyde, p. 255, 249.
[a] Alex. ab Al. Vol. II. p. 744.
[b] Hyde, p. 345.

fancy

fancy the Perſians ſtill have of like kind, which is, that by ſmoking, or burning the Iris or its root, they are to be preſerved from hunger and poverty all the year after [c].

Tranſmigration.

In the xviiith Chapter, Book II, the Druids are ſhewn to have held the Trnſmigration of the Soul; and the Perſians held the ſame doctrine, as the myſteries of Mithras ſufficiently intimate [d].

Divination.

The Druids were very much given to Divination [e], and no people more notoriouſly addicted that way than the Perſians [f]. The Druids divined from incidents, perſonal diſappointments, and remarkable afflictions; and the Perſians had the ſame way of Divining, for when Haman was diſappointed in his deſigns againſt Mordecai, and inſtead of hanging him on the gallows which he had prepared, was conſtrained, contrary to all expectation, to attend upon him in proceſſion, as an inferiour, after cloathing and crowning him as King of Perſia; his *Magi* preſently concluded that this extraordinary incident, ſo much the reverſe of Haman's ſcheme, portended no leſs than that Haman, inſtead of prevailing againſt Mordecai, was but haſtening on his own fall [g].

It is intimated, that the Druids had their white oracular horſes, by obſerving the neighing of which, and ſome other circumſtances in their going, feeding, and the like, they prognoſticated what was to come. Cyrus, King of Perſia, had alſo his white and ſacred horſes [h]; and not long after him the neighing of horſes was pitched upon for determining, who ſhould have the vacant imperial throne, and it was accordingly given to Darius Hyſtaſpis, becauſe his horſe neighed firſt.

One of the virtues of the fatal Stone [i] was to diſtinguiſh the rightful owner of the throne from an Uſurper; and the Perſians too had their fatal Stone; the Artizoe with them was to point out the moſt deſerving candidate for the crown of Perſia [k].

Whence this Reſemblance proceeded.

In theſe, as well as other particulars, common to theſe two nations with the other Gentiles (which I here induſtriouſly omit), did the Druids reſemble the ancient Perſians; but whence this ſurprizing conformity in Temples, Prieſts, Worſhip, Doctrines, and Divination, betwixt two ſuch diſtant nations did proceed, it is very difficult to ſay: there never appears to have been the leaſt migration, any accidental or meditated intercourſe betwixt them, after the one people was ſettled in Perſia, and the other in Gaul and Britain; and whether the Celts (much leſs the Gauls and Britans) can ever be proved

[c] Hyde, ibid. p. 254.

[d] "Decretum enim apud primos habetur de "Animarum in diverſa corpora Tranſmigratione, "id quod etiam in Mithræ myſteriis videtur "ſignificari." Ibid.

[e] See foregoing Chapter of Divination.

[f] Pliny, Lib. XXX. cap. i.

[g] Eſther, vi. 13.

[h] Xenophon Cyropæd.

[i] See Chap. v. book III.

[k] Ibid.

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to have been one and the ſame people with the Perſians, ſince the general diſperſion (which is a time too early to produce ſuch a minute conformity) is much to be queſtioned.

Celts and Perſians, not one People ſince the Diſperſion.

This ſtrict agreement betwixt the Perſians and the weſtern nations of Europe was too obvious to eſcape the notice of the judicious and learned Pelloutier in his hiſtory of the Celts; therefore he takes it for granted, that the Celts and Perſians were one and the ſame people[l], and ſeems to ground his opinion upon the little difference there is betwixt the Language, Cuſtoms, and Religion of the two nations[m]: but this Union, I am afraid, muſt have been ſo early (for we have no tracks of it in hiſtory) that it can only account for an agreement in the eſſentials of Religion, which in the firſt ages of the world were few, ſimple and unadorned, and ſpread into all parts, and there continued in great meaſure the ſame as at firſt. Such were the eſſentials of both the true and falſe Religion in the beginning of the world after the Flood, and the principles of the true Religion continued ſtill to be few, and always the ſame; but falſe Religion grows, contracts a multiplicity of Doctrines, adopts new Deities and Rites, according as the invention of its own country, or the contagious commerce which it carries on with foreign countries prevails.

Idolatry and Superſtition, infectious and ſpreading.

I am ſenſible that Dion. Halicarn. VII. 474. denies, that either the Egyptians, Africans, Celts, Indians, or indeed any other of the Barbarians, in the courſe of ſo many ages down to his time, ever deſerted their country Rites of Worſhip, or changed any thing even ſo much as in the ceremonies of their Religion, unleſs compelled thereto by their Conquerours; but, whoever conſiders the variable tempers of mankind, their thirſt of novelty, the luxuriancy of human invention, and the infectious nature of Superſtition equally calculated to proſelyte the Jew and Gentile, cannot but differ from this learned Hiſtorian in this point: we may indeed allow, that the leſs intercourſe theſe nations had with the other parts of the world, the more tenacious they were of their old ways of worſhip; the leſs learning and commerce, the more ſimple their Rites, and more the ſame (as before) they continued; but that ſuch large portions of mankind, who had ſuch a multitude of Gods and ceremonies, could have them all from the very beginning of their nation, and retain them all without adding to, or retrenching any thing from what they had at firſt, is inconceivable, contrary to the temper of mankind, and repugnant to the very nature and deſign of their Religion.

Idolatry and Gentiliſm offering us, every now and then, new Gods, tempt us at the ſame time with new enſnaring Rites of worſhiping

[l] "A l'egard de Perſes, Je ne doute point du "tout qu'ils ne fuſſent le meme peuple que les "Celtes. Ni la langue des Perſes, ni leurs cou-"tumes ni leur Religion ne differoient pas "anciennement de celle des Celtes." Ib. p. 19.

[m] Vol. I. p. 18.

them, and run us deeper ſtill into the abyſs of vice and errour. Whence had the Gentiles the Rite of Circumciſion, did they not borrow it from the true believers? did not the Egyptians borrow this Rite from the Jews [n], as the Jews contracted from their intercourſe with them a propenſity to make to themſelves a golden Calf? Can it be denied, that Zoroaſtres copied a great deal from the Moſaick Inſtitutions? Dr. Prideaux, in his Connexion (part I. book IV.), hath placed this beyond all doubt [o]. Let theſe two inſtances (to which many more ſpread through theſe papers might here be added) ſuffice to ſhew, how bold, and untenable the aſſertion of Dion. Halicarn. is, and that the Religion of the Heathens has always been in a fluctuating condition, ſometimes loſing in one part, but generally increaſing, and altering in more [p].

The great queſtion is, whether the Perſians and Celts could be one nation, late enough in time to have had ſuch a variety of Cuſtoms, Rites, and Doctrines of the ſame caſt and turn among them, when one People; ſo as that when they ſeparated and ſettled, ſome in Perſia, and the others in Europe, they carried theſe Rites, Cuſtoms, and Doctrines with them into their ſeveral departments, whence a conſtant viſible conformity enſued. This is a difficulty not eaſily ſolved. I ſhall therefore examine this matter a little more narrowly, and, by diſtinguiſhing between the ſeveral parts of Gentiliſm, endeavour to ſhew whence they did ſeverally proceed.

Whence the Principles, Doctrines, Rites.

Some Principles and Rites they had in common with the true believers, Principles which began with mankind, and ſtill continued with them, though obſcured, and almoſt defaced by fable. Others ſprung from the ſeeds of the firſt Idolatry, and were the ſame in all the Gentile world; but a third ſort of Religious Cuſtoms and Opinions, were the peculiar growth of particular climates, inventions of later ages, or the product of imitation. Their having open Temples, for inſtance, worſhiping in high places, not worſhiping Statues, holding the immortality of the Soul, and the neceſſity of Sacrifices; theſe are what they may well be ſuppoſed to have had in common with the reſt of mankind, when united in one nation, and as yet incorrupted; other Rites and Superſtitions they had in common with all other Heathens, derived from the fundamental errours of Idolatry [q], which proceeding from one author, and one general deſign, was

[n] Herodotus thinks the Jews had this Rite from the Egyptians; but the Scripture Original of this Rite will prevail with all impartial Readers.

[o] See Prid. Connex. p. 216, and 219, firſt Edit.

[p] The Perſian Religion was firſt Magian entirely; then came in Sabianiſm with all the Additions of Image-worſhip, and at one time, had got a greater multitude of followers than the Magians; then came Zoroaſtres, and his Reformations of Magianiſm, and ſet aſide the Sabians; and laſtly, Mahometaniſm joſtled them out both. The Phenicians anciently worſhiped only the Sun and Moon, under the Names of Baal, or Belus, and Aſtarte, "prorepente autem Idolatria Hercules Phœnix, aliique Deorum numerum auxerunt." Wiſe, Bodlei. Med. p. 218.

[q] See Lib. II. cap. i.

originally

originally tainted ſo ſtrongly, as to ſome particulars, that it never loſt the venom. Of this kind was Polytheiſm, human Sacrifices, Witchcraft, Necromancy, Proſtitution, and Debauch after Sacrifice, theſe, being corruptions at the fountain head, ſpread wherever the waters flowed, and as they are common to all Idolaters, need no migration, nor union of nations,to account for their being alike in all countries. But the remaining part of this likeneſs remains ſtill to be accounted for. The Tranſmigration of the Soul was a fancy added to the old Doctrine of the immortality, of Eaſtern growth, where it ſtill continues, the Bannians and Chineſe making it at this time a fundamental principle of their perſuaſion, received, as they ſay, from the ancient Brachmans. Magick, with all its horrid erudition, aſtrology, commerce with Demons, examining the entrails of human victims, and ſuch a multitude of ceremonies wherewith the Britans, to the aſtoniſhment of all beholders, exerciſed the arts of Divination, could never have exiſted early enough to have been uſed by the Celts and Perſians, when one people; the ſame may be ſaid of worſhiping the Serpent, and always before Fire, which were both borrowed by the Perſians from the Jewiſh Hiſtory, after the migration of the Jews from Egypt. The Druids were a Sect which had its riſe among the Britans, after the Celts were broke into Germans, Gauls, and Britans, &c. ſince which time it is impoſſible that the Perſians and Celts ſhould have been one people without our knowing it; and the great reſemblance betwixt the Druids and the Magi, as to their eminent Power and Dignity in their own nations, their ſkill in Magick, the colour of their habit, the ſame degrees in the Prieſthood, their like ways of Divining; all theſe, as much too modern for the time when the two nations of Celts and Perſians were united in one community, muſt be fetched from another chanel.

Partly from Pythagoras.

It has been hinted before, that the Druids were probably obliged to Pythagoras for the Doctrine of the Tranſmigration, and ſome other particulars; and as that great Philoſopher had been a Diſciple, either of Zoroaſtres, or ſome of that Perſian's immediate ſucceſſors, there can be no doubt but he was learned in all the Magian Religion, which Zoroaſtres preſided over, regulated and eſtabliſhed in Perſia: it was with this Magian Religion that the Druids maintained ſo great an uniformity; and as Pythagoras is juſtly thought to have converſed with the Druids, after he had returned full fraught with, and eager to impart, his oriental Learning, it is not improbable, but the Druids might have drawn by his hands out of the Perſian fountains.

Partly from the Phenicians and Greeks.

It may be obſerved in the next place, that the Phenicians were very converſant with the Perſians for the ſake of the Eaſtern Trade, of which Tyre and Sidon were the principal Marts for many years, and nothing is more likely than that the Phenicians, and after them the

the Greeks, finding the Druids devoted beyond all others to ſuperſtition [r], ſhould make their court to that powerful Order, by bringing them continual notices of the oriental Superſtitions, in order to promote and engroſs the lucrative trade, which they carried on in Britain for ſo many ages. What makes this the more likely, is, the general character of the Druids, who were glad to catch at every thing they could lay hold of to enrich their ſuperſtition. It may not be amiſs here to obſerve, that the ſame chanel which imported the Perſian, might alſo introduce ſome of the Jewiſh and Egyptian Rites: the Phenicians traded much with Egypt, and had Judea at their own doors, and from the Phenicians the Druids might learn ſome few Egyptian and Jewiſh Rites, and interweave them among their own; this is much more probable, than that the Druids ſhould have had their whole Religion from Egypt, as ſome think, or from the Jews, as others with as little reaſon contend.

CHAP. XXIII.

The Declenſion and Expiration of Druidiſm.

A Great deal may be ſaid in favour of the ſtrictneſs of the Druid Diſcipline, and the extenſiveneſs of their learning; and the veneration paid to their Morality and Juſtice in civil matters muſt be acknowledged their due; but it muſt be ſurprizing to all the world, that a ſyſtem of ſo much barbarity in the chief part of worſhip (I mean their Sacrifices) ſuch fanciful Rites in ſome particulars, and ſuch groundleſs ſpeculations relating to others, a ſect which contributed ſo little to the exigencies of the community, and yet appropriated to its ſelf the moſt invidious ſuperiority over its fellow ſubjects, ſhould maintain its elevation from the moſt remote antiquity down through ſo many ages. The great reaſon was, the Judicial and abſolutely deciſive power in all cauſes, civil, military, and religious, which they had the artifice to procure for, and appropriate to their own Order: this preſerved the Druids as long as the Gauls and Britans preſerved their independency; but as ſoon as theſe nations were forced to ſtoop to foreign Maſters, and became no more than ſo many Provinces of the Roman Empire, all the authority of the Druids was ſubject to the controll of a higher juriſdiction, and the Romans were ſo far from ſhewing them the reſpect and veneration which they had held among their own people for ſo many generations, that they utterly deteſted their moſt ſolemn Rites as ſhocking to human nature. This was the firſt blow to Druidiſm, and particular laws were ſoon after made againſt their human Sacrifices. Auguſtus forbad the Roman

Druidiſm in Gaul condemned and prohibited by the firſt Roman Emperours.

r "Natio eſt omnis Gallorum admodùm dedita Religionibus," Cæſ. Lib. VI. p. 16.

citizens

citizens from practiſing any part of the Religion of the Druids [s]; but Tiberius Ceſar carried this matter farther, and ſtrictly forbad the celebration of the Druid Rites in the city of Rome, and the adjoining Provinces, if he did not utterly aboliſh the whole Druid Order in the Gauliſh Nation, as Pliny ſeems to intimate [t].

There was an Altar found in the Cathedral of Paris, in the year 1711, which was dedicated to Jupiter, in the time of Tiberius, and very probably on account of that Emperor's proceeding to aboliſh Druidiſm. The Inſcription takes up one front of the Altar (A) Pl. VIII. p. 157. the other three fronts have ſtill remaining in them plain ſigns of the Druids giving way to the imperial Edict. Whether in that part of front the ſecond (B), which is defaced (for the two armed youths (a, b,) here take up but half the baſs relief) there might not have been ſome ſymbol of the Emperor's Proſcription (as a whip, or laſh), is what cannot now be determined, but from the contents of the other baſs relieves, is very likely. The figures are haſtening forwards; if they are Soldiers putting in execution Tiberius's law, what the ſecond (b) holds in his hand may be a drawn ſword, a pike, or *flagellum*. In the third front (C) there are two perſons bearded and old, and one in the middle not bearded. The right hand old man (a) has the Virga divinatoria, perhaps, in his hand, the ſecond and middle figure (b) ſeems to be young and beardleſs, perhaps ſhe is a Druideſs, and the torch in her right hand, a ſymbol of their holy fires. The third (c) is old, bearded, and in his right hand carries the Magick circle (d) of which figure the Druids were extreamly fond: they have all three in their left hand an octangular kind of plate [u] (e), but by no means like the ſhields of the front before this, as Mr. Martin thinks [w]; neither are theſe figures helmeted, but have looſe caps, or turbants on their heads. By their tunick, cap, and circle, I take it for granted, that they are Druids; what they carry in their left hand therefore, cannnot be ſhields, the Druids being privileged againſt carrying arms; beſides that the left hand ſeems not to be on the inſide as in carrying ſhields it ought always to be; theſe things therefore are not born as arms of defence, but may rather be ſome muſical inſtrument of the Bards, or perhaps ſome tablet on which they were uſed to caſt their *Sortes*, or lots of Divination: the figures are all upon the march, and ſeem to repreſent the Exit of the Druid Rites, Holy Fires, and Magical Incantations. The fourth front of this Altar (D) as Martin juſtly obſerves (p. 64.) ſhews us the departing Druids, and, I doubt not, had different Symbols to expreſs the other Druid Superſtitions; but this front of the ſtone is unhappily defaced, and one head only has the appearance of a Diadem.

[s] Suetonius in Claudio.

[t] "Tiberii Cæſaris principatus ſuſtulit Druidas "eorum." viz. Gallorum. Lib. XXX. cap. i.

[u] Montfaucon, tom. II. p. 423. is miſtaken in calling them Hexagonal. See the Icon.

[w] Rel. de Gaul. vol. II. p. 60.

Montfaucon[x] thinks, "that theſe Baſs-relieves do repreſent the "conſecration of this Altar, that it is hard to gueſs for what reaſon "the Circle is here inſerted; but concludes, that it muſt have born "its ſhare in the ceremony of this Proceſſion." In what ceremony then more likely, than in one relating to the Gauliſh Superſtition?

Notwithſtanding what Tiberius did, it was thought neceſſary to proceed againſt the Druids with more ſeverity in the reign of Claudius Ceſar, and therefore Suetonius attributes the honour of ſuppreſſing the Gauliſh Druids to Claudius[y], and his zeal againſt them is apparent enough from his putting to death a Roman of the Equeſtrian Order, for carrying the *Anguinum* (that Druid charm) in his boſom[z]. But notwithſtanding theſe imperial Edicts it is not to be imagined that the whole Druid Order and Diſcipline in Gaul immediately and abſolutely ceaſed; their cruel Sacrifices of human Victims were doubtleſs expreſſly forbidden, as well as the more fraudulent parts of their Magick and Incantations, under the moſt ſevere penalties; however, it is by no means to be queſtioned, but that they retained and publickly exerciſed, their other more innocent Rites of worſhip; nay, in private, it is very much to be ſuſpected, that they continued alſo their ancient bloody cuſtoms[a] even till Chriſtianity itſelf appeared, and corrected the heart, their hands only having been reſtrained by the laws of the Empire. And yet indeed, after Chriſtianity (which is moſt to be wondered at), their fondneſs for human Victims continued, though perhaps in few places; for Procopius, who lived about the middle of the ſixth century, ſays[b], "*Francos etſi Chriſtum jam colerent, humanis tamen ad ſuum ævum* "*hoſtiis uſos.*" Some other of their Rites ſeem alſo to have reached down far below the date of their converſion to Chriſtianity.

Though Druidiſm in Gaul was ſtrictly prohibited as early as Tiberius and Claudius; yet in Britain it was practiſed a long while after with impunity, and all its moſt dreadful Rites, ſo religiouſly, and with that diligence, pomp, and exactneſs perſiſted in, as made Pliny ſay, that the Britans out did the very Perſians.

Druidiſm in Britain yields to Chriſtianity

The Druids continued authorized in Britain, as Arch-biſhop Uſher[c], and Leland[d] think, with all their Rites in as full force, as the Roman powers here would permit, till the reign of King Lucius (A. D. 177.) when Chriſtianity being embraced by the King[e] and Princes of the Iſland, Biſhops were ordained, and ſupported by the Civil Power, in preaching to, and converting the people. This change

x Tom. II. p. 423.

y "Druidarum Religionem apud Gallos diræ "immanitatis & tantum civibus ſub Auguſto in- "terdictam penitus abolevit, viz. Claudius." Sueton. in Claud. chap. xxv.

z See Chapter xxi. p. 142.

a Gronovius in Tac. Ann. Var. p. 592.

b Lib. II. de Bello Gothico. Lipſii not. in Tac. de M. G. cap. ix.

c Prim. pages 57, 58, 59.

d De Scr. Brit. p. 4.

e See of Lucius, in the Catalogue of the Kings of Britain, at the end of this work.

took

took away from the Druids the eſtabliſhment, and countenance of the Civil Government; but notwithſtanding this (as Superſtition takes deep root, and in more places than can preſently be attended, adminiſtered unto, and effectually cured by the moſt diligent Paſtors) it doubtleſs required time to introduce a thorough change in the people: however, from the time of the Goſpel's taking place, Druidiſm certainly began to dwindle, as having loſt that Power which was the principal ſupport of their whole ſyſtem[f]; Druidiſm continued in Mona, till Crathlintus, King of Scotland[g], expelled the Druids, and ſettled a Biſhop there[h].

In Ireland exiſted till the year 432.

But the laſt place we read of them in the Britiſh dominions, is Ireland, where they continued in full poſſeſſion of all their ancient power till the year 432 after Chriſt, when St. Patrick undertook the converſion of that Iſland. The Druids, or Iriſh Magi, are ſaid to have foretold the coming of St. Patrick, and that it was to happen in the year abovementioned; they are alſo ſaid to have diſputed with him in preſence of Leogarius, King of Ireland, this ſame year[i]; and from the great progreſs which St. Patrick and his Diſciples made in converting the Druids, and the people of that Iſland to Chriſtianity, he has ever ſince been accounted the Apoſtle and Tutelary Saint of the Iriſh Nation[k]. After the Druids were entirely aboliſhed, and no Prieſt of that Order ſuffered to officiate, many of the Druid ſuperſtitious Cuſtoms, of the leſs enormous kind, remained, and may be manifeſtly traced, even to this day, in Ireland, in the Scotiſh Iſles, and in Cornwall.

Some Remains ſtill to be traced of the Monuments they left behind them.

A Prieſthood of ſuch antiquity and eminence, could not but leave many Monuments behind them.

As Prieſts, dedicated to the ſacred offices of their Religion, the Druids muſt have had in all their places of worſhip, Idols, Temples, Groves, Altars, Lavacra (or holy Baths): as Men they muſt have had houſes, and doubtleſs, habitations of the better ſort; as they were abſolute Judges in every caſe of importance, they had their Forums, or appropriated courts of judicature; as the firſt claſs of the Nobility, they were certainly buried (eſpecially the chief Flamens) with ſome diſtinction, and conſequently muſt have had ſepulchres, the moſt remarkable which the times they lived in afforded: now, as all theſe things were intended for the uſe of poſterity, as well as of the age that erected them, it is no wonder that many of them ſhould ſurvive the fate of their Superſtition. But as the country became more cul-

[f] It is recorded of Elvanus, immediate Succeſſor to Theanus (the firſt Arch-biſhop of London, appointed by King Lucius), that he converted many Druids to the Chriſtian Faith. Uſher, Prim. p. 67.

[g] Ibid.

[h] This Mona was at that Time under the Dominion of the King of Scotland, and therefore, as Uſher obſerves (ibid. ut ſupra), more likely to be the Iſle of Man, than that of Angleſea: to which I cannot but add, that Ceſar calls the Iſle of Man, Mona, and ſays it was in the Middle of the Sea, betwixt Britain and Ireland. The Britiſh Hiſtorians, however, endeavour to appropriate this Name to the Iſle of Angleſea.

[i] "Apud Probum, & Jocelinum," c. liii. Uſher, ibid. p. 852. Ind. Chron. ibid. p. 430.

[k] Flaherty and Matt. Kennedy, p. 19 Rowland, p. 107.

tivated,

tivated, people and trade increaſed, towns built, and cities, churches, monaſteries, and palaces erected, many of theſe ancient monuments were, doubtleſs, applied to the uſes of building, for which reaſon very few or none of them are to be found near great cities and towns. However, in more retired ſituations, particularly on rocky hills, and mountains of difficult acceſs, as well as on deſert plains, there are ſome of every ſort abovementioned, ſtill remaining.

Groves. Of their Groves it cannot be expected that many ſhould remain, tillage and cultivation having made more than bare amends for their ſhade and beauty; but Tradition unqueſtionably aſſures us, that there were formerly many woods and groves, where now there is not a tree to be ſeen; and though we find the Druid monuments at this time naked and uncovered, yet there is great reaſon to believe, that anciently they all ſtood under their proper coverture of ſacred trees.

Caves. Their Caves were all as rude as nature formed them, or ſo little altered from nature, that nothing of art might appear, the Druids imagining (as it appears from moſt of their monuments) that it was beneath the antiquity of their Order, as well as the majeſty of the Gods, to make uſe of the modern delicacies of art, or carving. Their Houſes alſo (or at leaſt thoſe what Tradition call ſo) many of which are ſtill to be ſeen in the Scotch Iſles (called *Tig-the-nan-Druidh*) have little art, being capable only of holding one perſon (as fitter for contemplation), without lime or mortar, and of as few and unwrought Stones as poſſible. But it muſt be obſerved, that theſe little houſes were their Sacella (ſacred Cells), to which the people were to have recourſe for Divining, or deciding controverſies, or for prayers; but not their family-ſeats, or uſual habitations, which were neceſſarily to be of a different ſize and ſhape, and were ſurely as convenient and noble as were cuſtomary in that age.

There is no room to doubt, but as judicial Arbitrators of all diſputes, Civil and Religious, the Druids had their Forums, or proper places allotted them, ſuch as might beſt anſwer the exigencies of their function, and of theſe ſome muſt remain.

Gorſedaus. Gorſedaus, we have many in Cornwall; whether they were ſome conſecrated Rocks, elevated above the the reſt, or whether they were ſtone-heaps, ſerving to pronounce their judicial decrees from, as being the encloſures of their anceſtors aſhes, which they would not by any means violate by unjuſt deciſions. Of which ſoever kind the Gorſedaus were, there are a great number in the weſtern parts of Cornwall.

Stone-heaps Stone-heaps, with a rough Pillar erected in the middle of them, are, doubtleſs, Druid monuments, traces of ſuch being found in the hiſtory of the moſt ancient Eaſtern nations, applied to like Superſtition.

Sepulchres. What kind of Sepulchres the Druids made uſe of may be perhaps diſputed, but as they unqueſtionably burnt their dead, it is very reaſonable

ſonable to ſuppoſe, that their principal Prieſts, and great Men, had their aſhes collected into an Urn, and ſometimes had the Urn placed in a grave, ſtone-vault (or *Kiſt-vaen*[l]), near ſome place of worſhip, where they officiated; or near their dwelling; without any other note, or mark of dignity, inſcriptions being a tranſgreſſion againſt the general prohibition of committing any thing to writing. At other times, when leiſure permitted, and the deſires or dignity of the departed Druid were properly conſidered; they erected Barrows over the Urn, there being no country of any eſpecial note in hiſtory, in which this general kind of Sepulchre (I mean the Barrow) is not to be found; and there is the more reaſon to think the Barrow-burial uſed by the Druids, becauſe ſometimes, upon theſe Barrows, and ſometimes at the bottom, and near them, the Druids burnt ſome of their holy and feſtival Fires[m]; all nations paying great honours to the tombs of their anceſtors, and annually ſacrificing, feaſting, and appointing games at thoſe very places, as doing honour to the dead, and giving pleaſure, and entertainment at the ſame time to the living.

We have great plenty of theſe Barrows every where; and indeed, by their plain and ſimple figure, they are to laſt as long as they continue free from the hands of violence.

All the remains of the Druids, beſides what has been hinted at above, are few and inconſiderable. In ſome places they left their names to towns and houſes, hills and brooks, which ſtill continue; and all names that have Drudau, Dru, Druwydd, Drudion, Derwyddon, Derw, and Dâr, may be reckoned of Druid original[n].

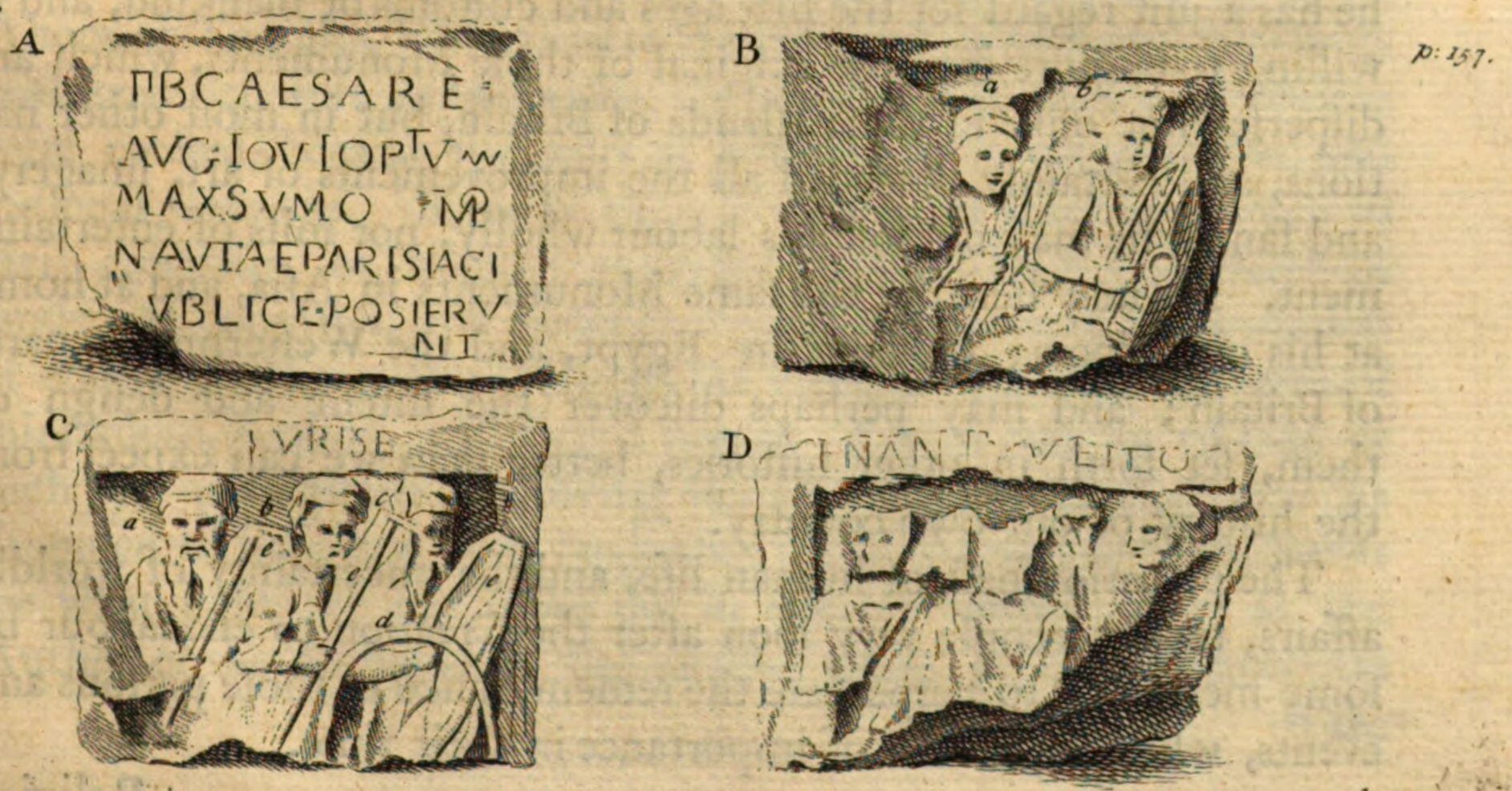
[l] i. e. Stone Cheſt.

[m] Chap. xx.

[n] Bod-Drudau, viz. Druids Houſe in Angleſea, Rowland, p. 245. — Boddryddau in Diſert Pariſh, Flintſhire, Druids Houſe. — Bod-druden (vulgo Bod-drugan in Cornwall) of the ſame Derivation. Boddrugy in Philak. — Rhied-Druith (vulg. Red-Druth), i. e. Nobilium Druidarum vadum, vel Statio. Goon-Derw (vulg. Conderow) the Druids Downs. Tin-Derw (vulg. Tinderow), in St. Anthony Meneague, Druids Hill.

END OF THE SECOND BOOK.

PL. VIII.

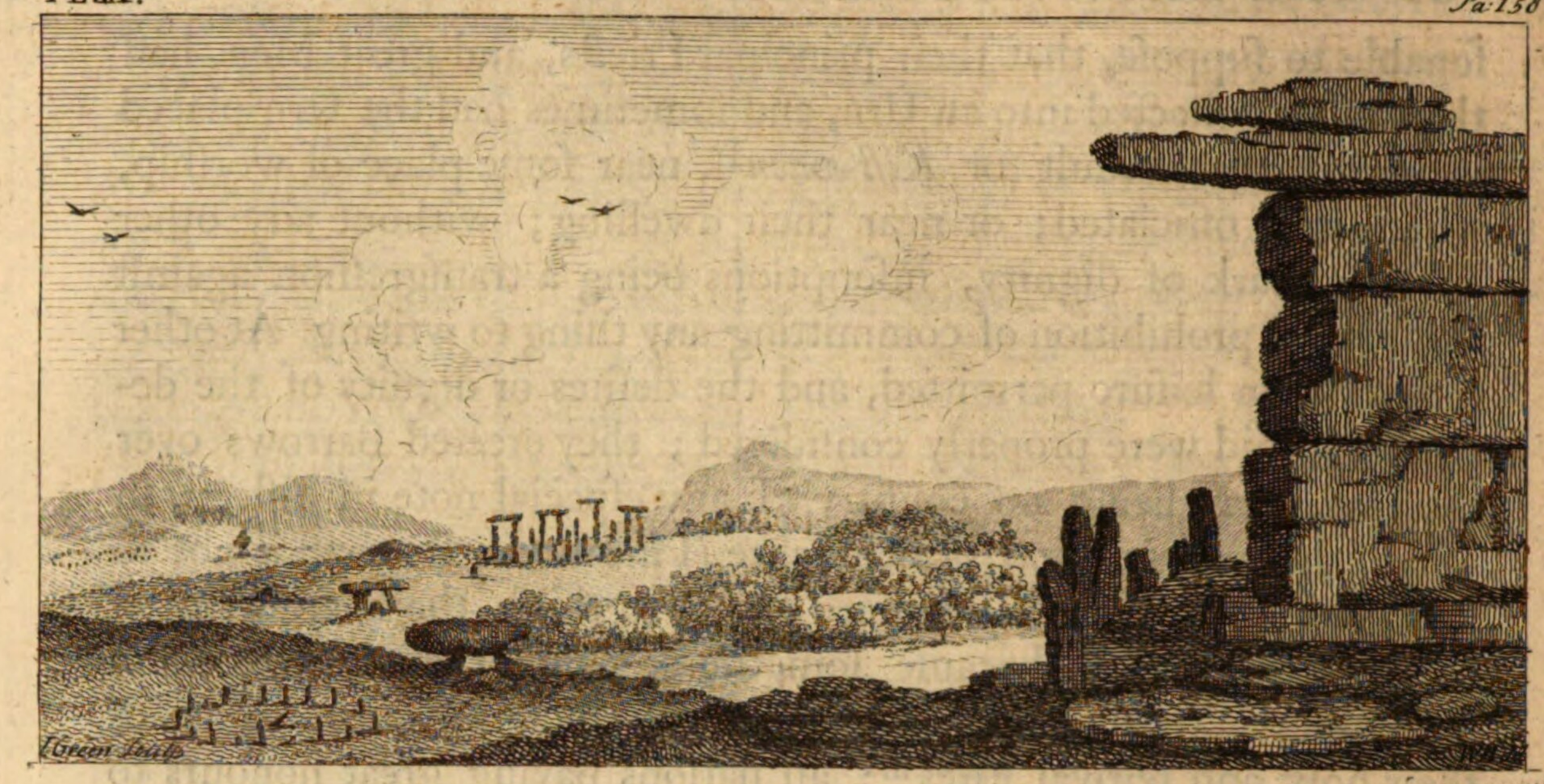


p. 157.

see p. 153.

PL. IX.

Pa. 158



RUDE STONE-MONUMENTS.

BOOK III.

CHAP. I.

Of Rude Stone-Monuments in general.

SOME things are remarkable and curious for their elegance, richneſs, ſhape, and magnificence, and ſome others for their ſimplicity, and remote Antiquity. If the Reader is of that turn, as to be delighted only with the former kind of Monuments, I can promiſe him but little pleaſure in the enſuing Treatiſe; but if he has a juſt regard for the firſt ages and cuſtoms of mankind, and is willing to enquire into the original of thoſe Monuments, which are diſperſed not only in thoſe Iſlands of Britain, but in moſt other nations, and certainly preceded all the improvements of art, imagery, and fancy, he may not loſe his labour wholly, nor miſs of entertainment. He may here ſee the ſame Monuments in Aſia, and at home at his own doors; the ſame in Egypt, and the Weſternmoſt parts of Britain; and may perhaps diſcover the intent and deſign of them, ſet forth in other hiſtories, better than we can expect from the hiſtory of our own country.

The precarioufneſs of human life, and the uncertainty of worldly affairs, taught people very ſoon after the Creation to endeavour by ſome memorials to perpetuate the remembrance of thoſe perſons and events, which had been of importance in their time.

Religion

Religion did alſo prompt them very early to mark out particular places for worſhip; and there is no room to doubt, but that theſe Monuments were at firſt of the moſt ſimple kind, rude, without Art, or Inſcription, the Authors of them regarding more the thing to be remembered, than the materials or faſhion of the Memorial, and conſulting their preſent exigencies, without any view of ſatisfying the curioſity of after-ages, by affixing dates and names upon their works: they therefore choſe ſuch kind of Monuments as offered moſt readily, and required only the good-will, labour, and aſſiſtance of that multitude, from whom they could expect no elegance, invention, or beauty: of this moſt ancient ſort of Monuments muſt thoſe be reckoned, which conſiſt of rude unhewn Stones, as offering themſelves in moſt, or all countries, on the higheſt hills (ſuch as the Ancients generally choſe, for their eminency, to erect their memorials upon), and promiſing a longer duration, than Monuments of a more compounded nature.

Theſe ſtones were erected in different number, and figure, and upon different occaſions.

In Cornwall, they are ſometimes found ſingle, as Obeliſks, ſometimes two, three, or more, compoſing one Monument, ſometimes diſpoſed in a lineal, ſtraight direction, ſometimes in a circle; often in heaps, or Barrows, and now and then, three or four large flags, or thin ſtones, capped with a much larger one, which go by the Britiſh name of Cromlêhs.

It appears from hiſtory, that ſome of theſe Monuments were of a truly Religious Inſtitution, erected by particular perſons, either as Monuments of their gratitude for ſome extraordinary bleſſing, or to be a ſymbol to poſterity of a Religious Covenant, either with God, or with one another: others were ſepulchral, and both theſe ſorts of Monuments became afterwards, with the true believers, places of publick national Worſhip; but with the Heathens they became Idols, Altars, or Temples, ſubſervient to the purpoſes of Idolatry; and with both true Believers and Gentiles, the places where theſe Rude Stones were erected, became the ſeats of Judicature, of Inauguration, and national Councils. Some of theſe Rude Stones were memorials of civil contracts, or military exploits. Others were boundaries of lands and countries, and ſometimes goals of *ſtadia*, the termination of courſes; others, according to the voice of Superſtition, were of miraculous, healing, and ſacred virtue. Let us paſs on to treat of each ſort particularly, following the Order in which they may be ſuppoſed to have had their beginning; and from theſe Monuments ſee what lights we can ſtrike out in ancient hiſtory; for as the Author of the Religion of the ancient Gauls ſays, "Monuments

"are

" are oftentimes more ſure guides to truth, than Hiſtorians themſelves [o].

CHAP. II.

Of ſingle Stones-Erect, or rude Pillars.

THE moſt ancient Monument of this kind, which hiſtory affords us (if Joſephus is to be credited), is that which Seth erected: this Patriarch, fearing (as the Jewiſh Hiſtorian ſays) the deſtruction of mankind, becauſe of their abominable wickedneſs, but not foreſeeing whether this deſolation was to be executed by Fire or Water, ſet up two Pillars, the one of Stone, the other of Brick; that by their different conſtructions, one of them might be proof againſt that Element (which ſoever it was) which ſhould accompliſh the divine judgement [p]. There is alſo a Stone mentioned (1 Sam. vi. 18.), which bore the name of Abel, but whether a ſepulchral Monument, or any memorial of Seth's elder brother, hiſtory is ſilent [q]. But let us paſs on to what is more authentick.

SECT. I. Single Stones Religious.

Jacob erected ſeveral of theſe Monuments, and upon different occaſions: the firſt we read of, is that which he erected at Luz, afterwards by him named Bethel. It was a Religious Monument, which Jacob (at once full of holy dread, at the viſion of God and his Angels, and inſpired with the moſt grateful ſenſe of the Divine Goodneſs, ſo plainly declared to him in this gracious Viſion) thought he could not do leſs than mark the place withall, where he had been ſo favoured by Heaven. [r] " And Jacob roſe up early in the morning, and took " the Stone which he had put for his pillow, and ſet it up for a " Pillar (Matzebah) and poured oil upon the top of it [s], and called " the name of that place Beth-el," vowed to worſhip the true God only, and that the place where he had ſet up this Stone ſhould be the

[o] " Les Monuments ſont ſouvent des guides " plus ſûrs que les Hiſtoriens. De quelque ex- " actitude qu'ils ſe ſoient piquez, non ſeulement " il leur a echappé une infinité des choſes impor- " tantes, mais même ils ſont tombez dans erreurs " groſſiers, qui paſſeroient pour des veritez con- " ſtantes ſans le ſecours de Monuments." Monſ. Martin, Rel. de Gaules, vol. ii. p. 332.

[p] Joſephus (Jewiſh Antiq.) ſays, that one, or both of theſe Pillars, were to be ſeen in his time. viz. in the Reign of Veſpaſian; but it is indeed very unlikely, that any ſuch Pillars ſhould have been erected. See Stillingfl. Orig. Sacr. Lib. I. cap. ii.

[q] It is very likely, that what is in our Hebrew Text here, Abel, is a falſe Reading, and ought to be Aben, a Stone, as it is in our marginal Reference in the Engliſh Bible.

[r] Gen. xxviii. 18.

[s] From this ancient Rite of pouring Oil on Stones (not begun by Jacob, but received from his Predeceſſors) came among the Heathens the Cuſtoms, of conſecrating Stones into Idols in this ſame Manner, and making frequent Libations of Oil upon the top of them; which Stones whenever they ſaw marked with theſe Inſtances of Devotion, they worſhiped as the Caſe, and Shrine of ſome Divinity: Clem. Alex. Strom. vii. 1.--Apuleius—Arnob. Lib. I. " Si quando conſpexeram " lubricatum lapidem, et ex Olivi unguine ordi- " natum, tanquam ineſſet Vis præſens, adulabar." At Delphi there was a Stone on which they daily poured a certain Quantity of Oil. Pauſan. Phocic. de Delphis. Many have a cavity on the top capable of a Pint, with a Groove, about an inch deep reaching to the Ground. Camd.—Toland, p. 101.

houſe

houſe of God. As Jacob was at this time young in years, and had never yet lived from his parents, it may be reaſonably inferred, that in this ceremony of marking out, conſecrating, and new-naming this place, he inſtituted nothing new (as being alone, and intent upon other things, viz. the length, danger, and iſſue of his journey) but followed the cuſtoms of his Anceſtors, ſo that Antiquities of the kind we are now diſcourſing, may be juſtly concluded older than the times of this Patriarch [t].

As Jacob erected this Religious Memorial at Beth-el, Joſhua ſet up another of the ſame kind, and upon a Religious occaſion. He had called all the tribes to Shechem, and after reciting the meſſage to them, which he had in charge from God, he exhorted them to ſerve God only, and they covenanted ſo to do. "And Joſhua took "a great Stone, and ſet it up there under an Oak, that was by the "ſanctuary of the Lord; and Joſhua ſaid unto all the people, "Behold this Stone ſhall be a witneſs unto us, for it hath heard all "the words of the Lord which he ſpake unto us, it ſhall be there-"fore a witneſs unto you leſt ye deny your God [u]."

SECT. II. Single Stones Idolatrous.

Theſe are the firſt ſimple Memorials erected by true Believers, on a Religious Account. As for the Gentiles, they ſet up Pillars of the ſame kind in every country, but with very different ends from thoſe of Jacob and Joſhua; for, as, afterwards, when Arts were invented, and became applied to the purpoſes of Superſtition, in making images, adorning Altars, and conſtructing Temples, they worſhiped Statues, and Images; ſo before Arts they worſhiped thoſe Rude Stones [w]. Some think that God's appearing in a pillar of fire by night, and of a cloud by day, ſuggeſted to the Gentiles the contrivance of ſetting up Stone Pillars, and worſhiping them, as the reſemblance of that form in which the Deity had choſen to appear [x]. But it is evident, that the Heathens had this cuſtom of worſhiping Stone Pillars, before the migration of Iſrael out of Egypt; for the children of Iſrael, before they came into Canaan, are expreſsly prohibited from worſhiping theſe Idols, common at that time in Canaan, and therefore not borrowed from any appearances in the Peregrination. That the Canaanites worſhiped them as Gods, we learn from the expreſs prohibitions given to the Iſraelites. "Ye ſhall "make you no Idols, nor graven Image, neither rear you up a "ſtanding Image (מצבה a Pillar [y]), neither ſhall ye ſet up any Image

[t] It is ſuppoſed by ſome, that from this important Incident in the Hiſtory of Jacob, communicated by Tradition to the Gentile World, the Gentiles called their Stone-Deities Βαιτυλια. Seld. de Diis Syris. Phil. Bybli.

[u] Joſhua xxiv. 14, 26, 27.

[w] "Antequam accuratè tenerentur Imaginum "habitus, Veteres, columnas, erigentes, eas cole-"bant tanquam Statuas." Clem. Alex. Strom. Lib. I. Rowland, p.224. "Nec pietas ulla eſt, ve-"latum ſæpe videri—Vertier ad Lapidem."—Lucret. Lib. V.

[x] Rowland, p. 229.

[y] Gen. xxviii. 18.

"of Stone in your land to bow down unto it[z]." And what we read in ſacred Writ we find confirmed alſo by other hiſtories.

Semiramis is ſaid to have erected an Obeliſk 125 feet high, and five foot wide[a]. All the world knows, and ſtill admires, the workmanſhip of the Egyptian Obeliſks; they were generally dedicated to the Sun, and worſhiped[b]. The Paphians worſhiped their Venus, under the form, nearly, of a white Pyramid[c]; and the Brachmans worſhiped the great God, under the figure of a little column of Stone[d]. The Symbol of Jupiter Ammon, was a conick Stone[e] in his Egyptian Temple; and in Africa Apollo's Image was a kind of Erect-ſtone, like a Pyramid[f]. A ſquare Stone was the Image of Mercury, as a pillar was that of Bacchus[g]. The Jews alſo were carried away by this ſtrong current of Idolatry, and they ſet up pillars in every high hill, and under every green tree[h]; ſo that this Idolatry of worſhiping Rude Stones-Erect may be reckoned to have infected much the greateſt part of the world, eſpecially thoſe parts which had any communication with Syria, Egypt, or Greece, and may with equal reaſon be ſuppoſed to have occaſioned the erecting many of thoſe large Stones which are to be found in Britain, where the ancient Phenicians and Grecians had frequent reſorts.

In Cornwall there is a great number of high Stones (probably ſome of the ancient Idols) ſtill ſtanding[i] in many places. Many have been carried off for building, as has been mentioned in the deſcription of Karn-brê, and many ſtill remain where they fell from their erect poſition. In a village called Mên-Perhen in Conſtantine Pariſh, there ſtood about five years ſince a large Pyramidal Stone, twenty foot above the ground, and four foot in the ground; it made above twenty Stone Poſts for gates, when it was clove up by the Farmer, who gave me this account. In the ſides of Sharpy-tor (mentioned chap. xx. Lib. II.) and Wringcheeſe in the pariſh of St. Cleer, I obſerved many large Stones of a rude Columnar ſhape, now lying proſtrate; but formerly, without doubt, Erect, conſecrated to Superſtition, and by their tallneſs ſerving, to make theſe Craggs (ſo rough by nature) ſtill more forked and briſtly.

After Chriſtianity took place, many continued to worſhip theſe Stones, to pay their vows, and devote their offerings, at the places where theſe Stones were erected, coming thither with lighted torches, and praying for ſafety and ſucceſs; and this cuſtom we can trace

[z] Lev. xxvi. 1.

[a] Diod. Sic. Lib. II. cap. i.

[b] On the Pedeſtal of the famous Obeliſk, erected by Theodoſius the Emperor, in the Hippodrome at Conſtantinople, the People are juſtly repreſented in Baſs-relieve proſtrate, and adoring theſe Obeliſks, Spon. vol. i. p. 139.

[c] Max. Tyr. Serm. 38.

[d] Plott's Oxford (from De la Valle) p. 352.

[e] Qu. Curtius Var. p. 185.

[f] Pauſan. Lib. I.

[g] Toland 101.

[h] 2 Kings xvii. 10.

[i] See Plate X. Figures I. II.

through

through the fifth and ſixth centuries, even into the ſeventh, as will appear from the prohibitions of ſeveral Councils.

In Ireland ſome of theſe Stones-erect have croſſes cut on them, which are ſuppoſed to have been done by Chriſtians, out of compliance with the Druid prejudices; that when Druidiſm fell before the Goſpel, the common people, who were not eaſily to be got off from their ſuperſtitious Reverence for theſe Stones, might pay a kind of juſtifiable adoration to them when thus appropriated to the uſes of Chriſtian Memorials, by the ſign of the Croſs. There are ſtill ſome remains of Adoration paid to ſuch Stones in the Scottiſh Weſtern Iſles even by the Chriſtians. They call them Bowing-ſtones from the reverence ſhewn them, as it ſeems to me; for the *Even Maſchith*, which the Jews were forbad to worſhip [k], ſignifies really a Bowing-ſtone [l], and was doubtleſs ſo called, becauſe worſhiped by the Canaanites [m]. In the Iſle of Barray there is one Stone, about ſeven foot high, and when the inhabitants come near it, they take a religious turn round, according to the ancient Druid cuſtom [n].

SECT. III. Memorials of Civil Contracts.

The abovementioned Patriarch, Jacob, ſeems to have been deſirous above any of his Anceſtors, of leaving ſome traces of his adventures to poſterity, by ſomething more than bare Tradition; accordingly, when Laban had overtaken him in his return to his native country, and deſired to enter into a ſolemn contract of amity with him, Jacob took a Stone, and ſet it up for a Pillar [o]; and his kinſmen who attended upon Laban took Stones, and made an heap, to intimate, that they did thereby become parties in, or guardians of the treaty, as well as witneſſes to the execution of it by the principal perſons concerned, Laban, and Jacob. There is one other circumſtance here obſervable, which is, that when any thing, or place, was by conſent appropriated to a particular uſe, it was the cuſtom to give it a new, and expreſſive name; thus Luz was called Beth-el, or the houſe of God, and this ſecond monument was called Galeed, or heap of witneſs. It was alſo called Mizpah, or Mitzpah, i. e. a high place of Obſervation. Where, therefore, we find a ſmall heap of Stones, and a Pillar erected among them, there are ſome grounds to think, that it is a monument of the ſame deſign as that of Jacob at Galeed, for as much as it is of the ſame ſtructure. The Stone (Plate X. fig. III.) and little Barrow at the bottom was either a Monument of ſuch a civil contract as Galeed, or a Sepulchre; for that the Ancients buried thus we ſhall ſee ſoon.

[k] Lev. chap. xxvi. 1.

[l] See State of Downe, p. 209.

[m] Mr. Martin of the Iſles, p. 88, and 229. thinks them called Bowing-ſtones, becauſe the Chriſtians had there the firſt View of their Church, at which place, therefore, they firſt bowed themſelves; but this Cuſtom is much more ancient than Chriſtianity.

[n] Martin, ibid.

[o] Gen. xxxi. 45.

The

SECT. IV. Marks of Places of Worſhip.

The Monument of Galeed was firſt erected upon account of a civil compact, or treaty of friendſhip, confirmed by ſolemn Oaths and Imprecations, and to be tranſmitted to Poſterity by the proper Memorials of a Pillar, and a heap. This ſame Monument in after-ages drew the attention of the People to it ſo much, as to make the place become the great place of worſhip for the twelve tribes [q]; ſo that this ſort of Stone-monuments, originally only intended as Memorials of private family-leagues (though theſe leagues were attended by ſome religious Oaths and Rites), becoming famous on account of the Authors of them, and places of great reſort, were ſoon afterwards appointed to be places of worſhip for the whole nation; and hence proceeded the cuſtom (which afterwards obtained much among the Ancients) of marking out places of worſhip, by theſe Stones-erect.

Firſt then, where theſe Stones were erected, places of worſhip were eſtabliſhed out of reſpect to the moral and religious Character of their Author. Bethel [r] became a place of worſhip, becauſe of Jacob's Pillar; Gilgal alſo [s], for like reaſon, becauſe of the Pillars erected by Joſhua, at the paſſing of Jordan; Gilead, Galeed, or Mizpah, became alſo in after-ages a place of worſhip [t], and of idolatry [u], as the reſt.

SECT. V. Places of Election and Council.

Theſe places having been conſecrated to the purpoſes of Religion were ſoon after juſtly thought worthy of being the ſcenes of all the moſt important affairs of the nation, ſo that no ties, or covenants, were thought ſo obligatory, as thoſe which were contracted in theſe ſacred places. Samuel made Bethel and Gilgal the annual ſeats of Judgment [w]. At Gilgal, Saul was confirmed King, and the allegiance of his people renewed, with Sacrifices, and great Feſtival Joy [x]. At Mizpah, Jephtha was ſolemnly inveſted with the Government of Gilead [y], and the general council againſt eBnjamin ſeems to have been held here [z]. At the Stone of Shechem, erected by Joſhua [a], Abimelech was made King [b]. Adonijah by the Stone of Zoheleth [c]. Jehoaſh was "crowned King ſtanding by a Pillar, as the manner was [d];" and Joſiah "ſtood by a Pillar" when he was making a ſolemn covenant with God [e]. There was ſomething emblematical in their chuſing

[q] Judges xxi. 1. 1 Sam. vii. 5, 6, &c.
[r] Amos vii. 13.—Gen. xxxv. 1.—1 Sam. x. 3. 1 Kings xii. 33.
[s] Hoſ. ix. 15. xii. 11.—Amos iv. 4.—1 Sam. xi. 15.
[t] Judges xi. 11.
[u] Hoſea v. 1.
[w] 1 Sam. vii. 16.
[x] 1 Sam. xi. 14.
[y] Judges xi. 11.
[z] Judges xx. 1, 3.
[a] Joſh. xxiv. 26.
[b] In the Engliſh Tranſlation it is ſaid, that Abimelech was made King, "by the Plain of "the Pillar that was in Shechem;" but it ſhould be "by the Oak of the Pillar," for under an Oak this Pillar was erected. Joſh. xxiv. 26.
[c] 1 Kings i. 9.
[d] 2 Kings xi. 14.
[e] 2 Kings xxiii. 3.

thus

PL. X
p. 164.

Fig. VI p. 187.

Monumental Stones at Drift in Sancred

Fig. V
p: 187.

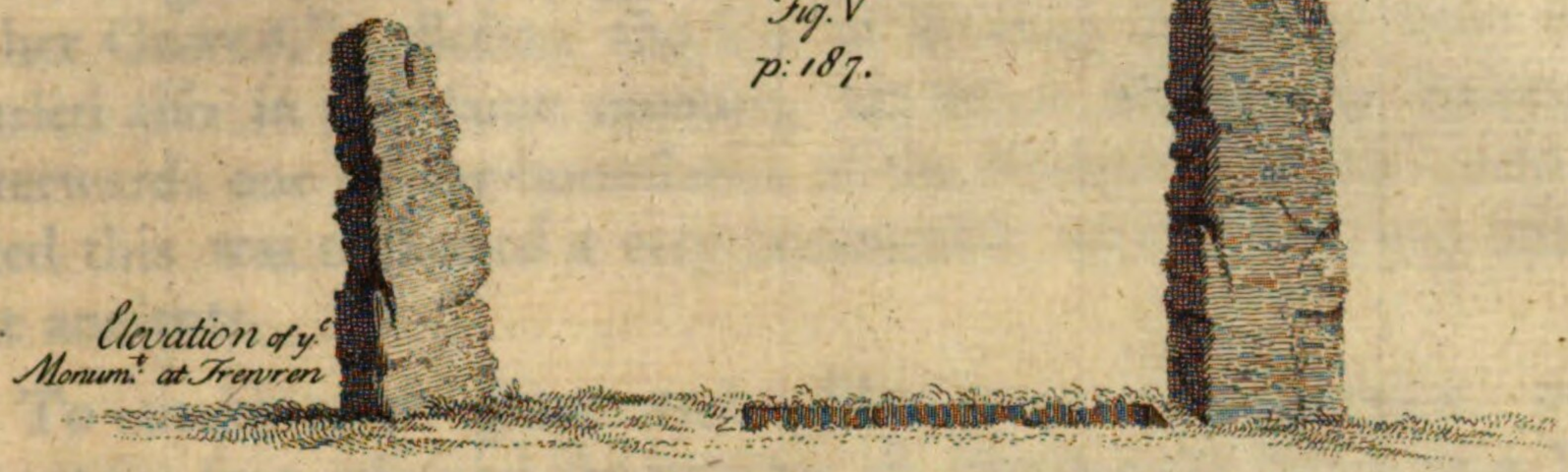
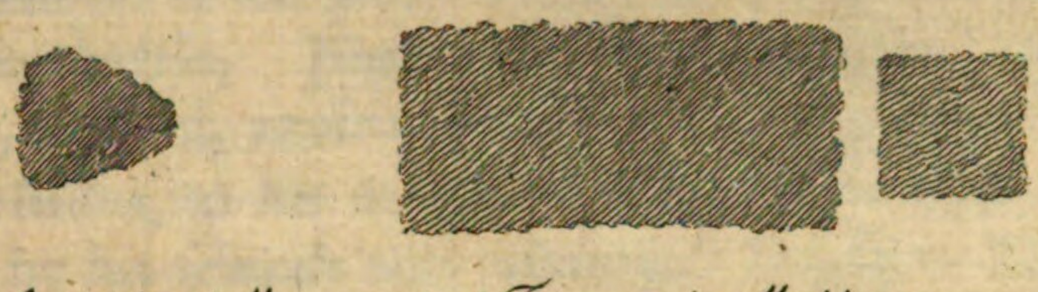
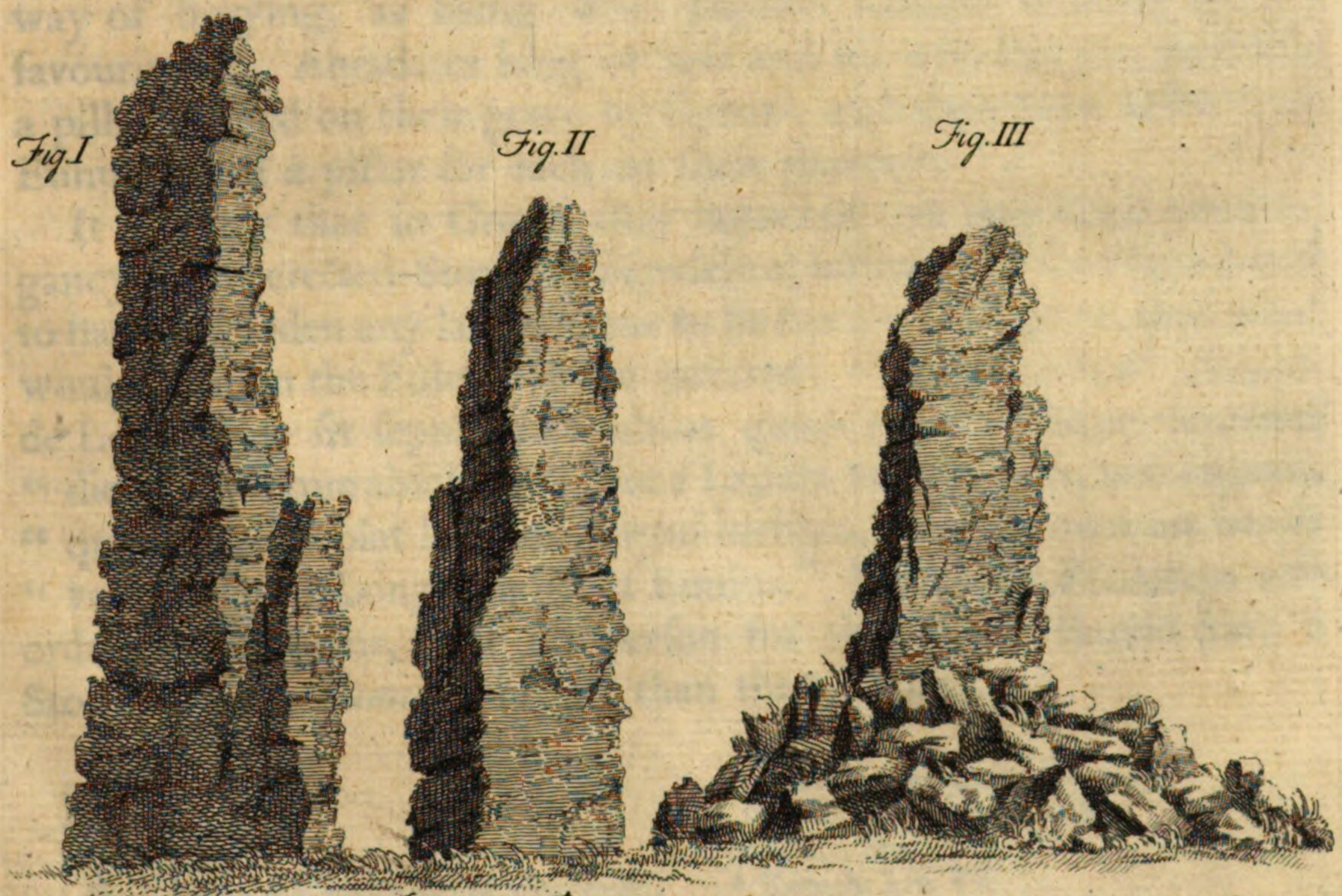


Fig IV



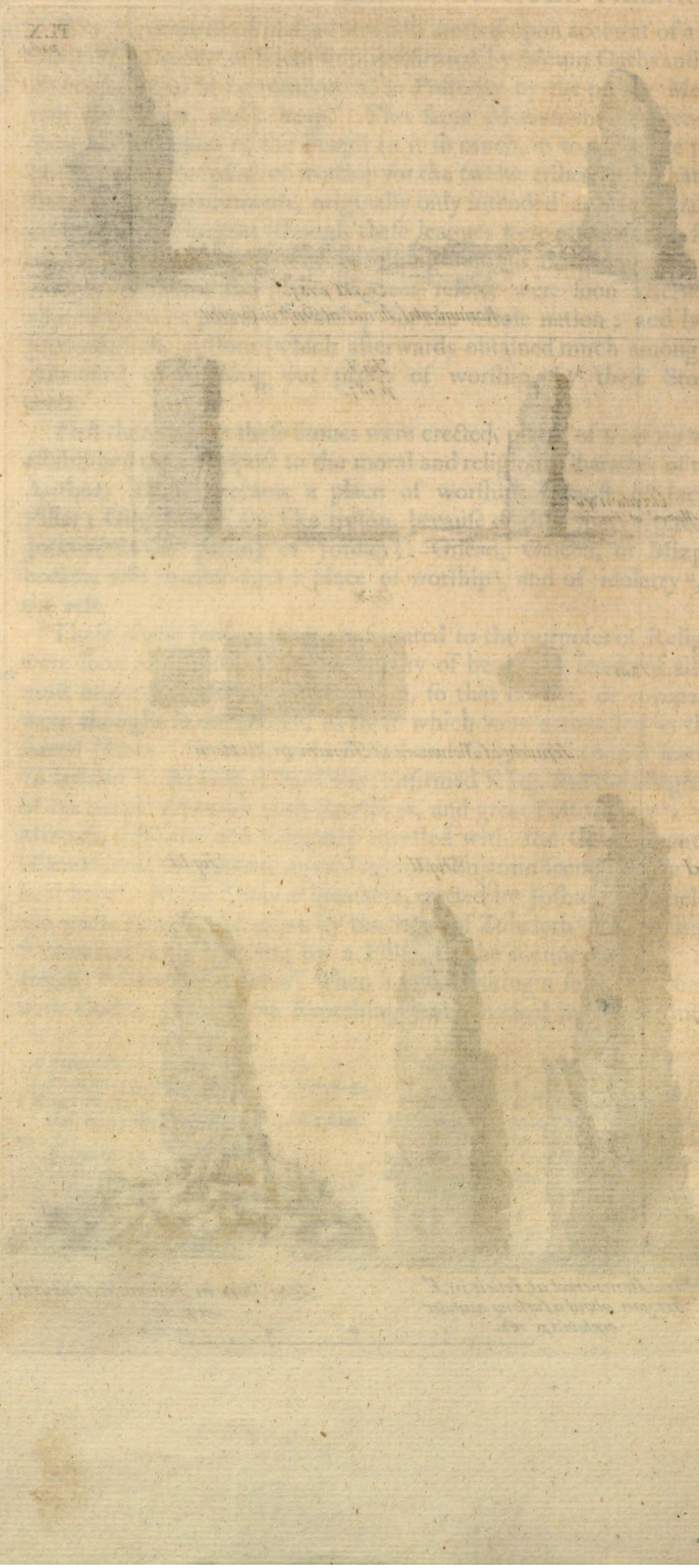
Sepulchral Monument at Trenvren in Maddern



Two Stones-erect at Bolleit in S.t Beryan. about a furlong asunder explaind p: 162.

Long Stone in Bosvens Croft Sancred see p: 163.

3 6 9 12 Feet



thus to ſtand by erected Stones or Pillars, when they were employed in affairs of ſuch ſolemnity; and doubtleſs, it was their intent to intimate, that their engagements entered into in ſuch places ought to be as firm and laſting, and their deciſions as impartial and upright, as the ſymbolical Pillar that ſtood before their eyes.

SECT. VI. Sepulchral.

But of theſe rude Stone Monuments, ſome were originally Sepulchral, and did neither owe their beginning to the true, or falſe Religion, however afterwards applied.

We are obliged to Jacob for the firſt recorded Monument of this kind; for when his beloved Rachel died, he did not bury her under an Oak, as Deborah the nurſe of Rebeccah was buried [f], leſt her grave might not be enough diſtinguiſhed, but "ſet a Pillar upon "her Grave [g]." Bohan the ſon of Reuben ſeems to have been buried alſo in the ſame manner, his Stone Monument becoming afterwards one of the boundaries of the Realm of Judah [h], and indeed this was reckoned a very honourable way of burying among the ancients.

To make the grave and pillar more conſpicuous, moſt countries ſoon adopted the manner of placing the latter on a heap of ſtones or earth. Ilus the ſon of Dardanus King of Troy, was buried in this manner in the plain before that city [i]. When Sarpedon was killed in battle, Jupiter deſired Apollo, to ſend his wounded body, waſhed, anointed with ambroſia, and cloathed with never-fading veſtures, to his native country, there with due honours to be depoſited by his friends and relations [k] Τυμβῳ τε Σηλῃ τε, το γαρ γερας εστι θανοντων; an evident ſign that this was the moſt honourable way of burying, as being what Jupiter himſelf ordered for his favourite ſon. Abradates king of Suſa and his wife Panthea had alſo a pillar erected on their grave by Cyrus [l], and their State Officers or Eunuchs had a pillar for each on their graves [m].

It is likely that in Greece they launched out into ſome extravagancy in the erected-Stones of Sepulchral inſtitution; for Plato is ſaid to have forbidden any larger Stone to be fixed on the grave, than what would contain the Eulogy of the interred: "Plato vetabat" (Cic. ii. de Leg.) "ne ſit ſepulchrum altius quàm quod quinque homines "diebus quinque abſolverent, nec e Lapide excitari plus, nec imponi, "quàm quod capiat laudem mortui inciſam, nec plus quatuor herois "verſibus quos Longos appellat Ennius." Demetrius Phalereus alſo ordered at Athens, that no perſon for the future ſhould have a Stone on their *Tumulus* higher than three Cubits.

[f] Gen. xxxv. 8.
[g] Ibid. xxxv. 20.
[h] Joſh. xv. 6.
[i] Paris taking the advantage of this Pillar, wounded Diomed. Il. xi. 317.

Στηλῃ κεκλιμενῳ ανδροκμητῳ επι τυμβῳ
Ιλω Δαρδανιδαο παλαιω δημογεροντι.

[k] Il. xvi. 667.
[l] Xenoph. Lib. VII.
[m] See Of Barrows, chap. viii.

There are many of theſe rude Obeliſks in Denmark and Sweden, which are generally ſuppoſed by the natives of theſe countries to be ſepulchral[n]; and Olaus Magnus tells us[o], that it was one of Woden's laws to erect high Stones on the graves of famous men. In Scotland there are many, and King Reutha is ſaid by Boethius to have invented this way of honouring the memory of valiant men[p]. In Ireland there are many of the ſame kind ſtill to be ſeen, near which aſhes and bones being found, make it juſtly believed that they are Sepulchral Monuments[q].

The Pillar ſaid to be erected to the memory of Pompey, the Trajan and Antonine Columns (all Sepulchral Memorials), are but imitations of this ancient cuſtom, the magnificence of after ages getting the better of ancient ſimplicity, and altering the conſtruction of theſe Monuments, without rejecting or totally obſcuring the cuſtom of their predeceſſors.

Theſe Sepulchral Monuments became afterwards famous for the Annual Sacrifices, Feaſts and Games celebrated in honour of the departed Heroes, there interred.

SECT. VII. Military Memorials.

Some of theſe rude ſingle Stones were alſo of Military Extraction, and were erected as Memorials of ſingle Combats, Battles, and conſiderable Victories. The moſt ancient Trophy we read of is that erected by the Prophet Samuel, betwixt Mizpeh and Shen, in commemoration of a ſignal and miraculous overthrow of the Philiſtines: it was called Ebenezer, or the Stone of Help, that holy leader aſcribing all (without allowing any ſhare to his own conduct, or to the valour of the Iſraelites) to the divine aſſiſtance[r]. The Swedes[s] and Danes have many of theſe ſingle Stones, as has been before obſerved, and, among other uſes aſſigned them, tradition has there preſerved the names of the heroes, and the warlike occaſion upon the account of which they were erected[t]; and in Scotland, in the ſhire of Murray, there is a ſingle Stone ſet up as a Monument of the fight betwixt King Malcolm ſon of Keneth[u] and Sueno the Dane.

Trophies.

In other parts of Scotland more Monuments of the ſame kind, are attributed to the ſame uſe[w]. In proceſs of time, as mankind became more fond of ornament, the Spoils and Armour of the conquer'd were employ'd to dreſs up the naked Stone; afterwards the Stock of a Tree was found to be better adapted to exhibit the ſignals of Victory in a proper figure, than the rude Stone: Art and Ingenuity afterwards carved all the proper emblems out of the Marble,

[n] Wormius, p. 64, 65. Ol. Mag. Lib. I. p. 8.
[o] Lib. I. cap. vii.
[p] Camden, p. 1480.
[q] Toland, p. 84. Other inſtances may be ſeen in Camden, p. 1256; Martin of the Iſles, p. 59, and 388.
[r] 1 Sam. vii. 12.
[s] Ola. Mag. Lib. I. p. 8.
[t] See Wormius, Mon. Danica, p. 62. and ibid. p. 118.
[u] Camden, p. 1268.
[w] Wallace, of the Orkn. p. 54.

the

the Porphyry, or the Granite, erected them with grandeur, and disposed the arms with more elegance and unity in sculpture, than the realities would admit of.

SECT. VIII. Boundaries

Some of these Stones were also erected by the Ancients as Boundaries either national, or patrimonial. Laban and Jacob's Monument beforementioned, was partly of the patrimonial kind. "This "Heap be witness, and this Pillar be witness, that I will not pass "over this Heap to thee, and that thou shalt not pass over this "Heap and this Pillar unto me for harm[x]." So was the Stone which Minerva wounded Mars withal[y]. As to national Boundaries, the Israelites, where no city, sea, lake, or hill, offered itself, made a Stone their boundary, as in the limits of the kingdom of Judah[z].

Scopelismus

But these Monuments were not always the works of War, or Compact, or of Law, Religion, or Sepulture, but sometimes of Execration, and Witchcraft.

The Arabians are said to have had a custom of placing Stones upon the field, or farm, of the man they hated, as a denunciation of utter destruction to any one who should afterwards attempt to occupy or cultivate the ground on which they were erected, and such terrour attended this malevolent interdiction, called Scopelismus[a], that no one ventured to come near such ground.

In the rage of War and Victory, when the Enemy and every thing he had was devoted to utter destruction, it was usual to mar and desolate his best lands of corn and pasture by strewing them with stones, thereby rendering them sterile and useless to the unhappy vanquished. 2 Kings iii. 19. 25. Some have thought this act to have been a kind of Scopelismus, but the Arabian custom was differently grounded, and with more extensive malice and cruelty. The former was the violence of open war, which laid no penalty on those who came afterwards and endeavoured to cultivate the spoiled lands; the latter was an interdiction of every kind of cultivation, in times of peace as well as war, an interdiction ratified probably, and made irreversible, by ritual Magical execrations, subjecting the lawful possessor to the most treacherous murder, only for undertaking to improve his barren and rocky grounds.

The account given of this Arabian custom by Ulpian is as follows[b], "Sunt quædam quæ more Provinciarum coercitionem

[x] Gen. xxxi. 52.

[y] ——— Λιθον ειλεῖο χειρι παχειη,
Κειμενον εν πεδιῳ, μελαινα, τρηχυν τε μεγαυλε,
Τον ῥ' ανδρες προτεροι θεσαν εμμεναι ηρον αρουρης.
Il. xxi. ver. 403.

[z] Joshua xv. 6. xviii. 17. The Northern Nations had also the same way of marking out the Boundaries of Districts. Ol. Mag. p. 11.

[a] Scopelismus, à σκοπελιζειν, to threaten or endeavour the death of any one; from a custom among the Arabians of erecting Stones upon the land of the person with whom they were angry. Wood's Civil Law, p. 322. D. 47, 11, 9, and 39, 2, 11.

[b] Ulpian, de officio Proconsulis, p. 1673. Lugduni, 1585, 4to. 4 vol. For the first notice of this passage in Ulpian, I was indebted to the Right Rev. Dr. Lyttelton, Bishop of Carlisle, in the year 1762.

"solent

" ſolent admittere: ut putà in Provincia Arabiæ Σκοπελισμον, Lapi-
" dum poſitionem, crimen appellant; cujus rei admiſſum tale eſt.
" Plerique inimicorum ſolent prædium inimici σκοπελιζειν, i.e. Lapi-
" des ponere, indicio futuros, quod ſi quis eum agrum coluiſſet malo
" letho periturus eſſet inſidiis eorum qui ſcopulos poſuiſſent: quæ
" res tantum timorem habet, ut nemo ad eum agrum accedere audeat,
" crudelitatem timens eorum qui Scopeliſmon fecerunt. Hanc rem
" Præſides exequi ſolent graviter uſque ad pœnam capitis, quia et
" ipſa res mortem comminatur." Zieritzius [c] (in his comment on this paſſage) obſerves, that as the province of Arabia and the neighbouring countries have been from all Antiquity remarkable for incantatorial herbs and animals, and alſo for Superſtition and Witchcraft (as appears from the Holy Scriptures, Joſephus, Pliny, Mela, and others), it is moſt likely that the Arabs either placed ſome magical inſtruments of their diabolical commerce under theſe Stones, or perpetrated at or near them ſome infernal rites of Execration and Darkneſs [d].

To this may be added, that theſe Stones muſt have been of ſuch a ſize, and placed in ſuch a particular order, as might exhibit in ſome degree the intention of thoſe that placed them *, (for if there was no indication, there could be no tranſgreſſion) yet left in ſuch a myſtical arrangement as might ſubject the innocent to miſtake, and incite the raſh and cruel to renew hoſtilities, and to ſhed blood on the ſlighteſt pretences. The Roman Governours therefore, juſtly made it a capital crime to devote Lands in ſuch a deteſtable manner to deſolation, preventing at once the deſirable cultivation of lands in ſo deſart and rocky a Province as Arabia, and equally expoſing the lives of the Romans, and their induſtrious provincial ſubjects, to the revenge of the inſidious and aſſaſſin.

CHAP. III.

Of Rock-Idols, their ſeveral Shapes, and the high Opinion which the Ancients entertained of them.

Phenicians. BESIDES tall Stones-erect, the Ancients had Stone-Deities of various ſhapes. The Phenicians made the Image of the Sun of one black Stone, round at the bottom, its top ending, either in the
Syrians. ſhape of a cone, or a wedge [e]. Their neighbours the Syrians had the

[c] In the Bodleian Library, Oxford.
[d] Nox, & Diana quæ Silentium regis,
Arcana cum fiant Sacra,
Nunc, nunc adeſte, nunc in hoſtiles domos
Iram atque Numen vertite.
Hor. Canidia, Epod. V.
* " Indicio futuros," Up. ibid.
[e] Herodian, Lib. V.—Alex. ab Alex. Lib. IV. p. 1026.

ſame

ſame cuſtom, and worſhiped a Rude Image of the Sun[f]. "The
"Arabians, ſays Maximus Tyrius[g], worſhip ſuch a God as I have not Arabians.
"before met with; the form of the Idol is a Quadrangular Stone,"
likely dedicated to Mercury. Arnobius[h] calls the Arabian Deity
(Informem Lapidem) a ſhapeleſs Stone[i]. Among the ſeveral Demi-
gods that went by the name of Hercules, I find one called Hercules
Saxanus, who was worſhiped, more eſpecially in Rocks, or in rocky Grecians.
Places[k]. The Statue of the Theſpian Cupid, was a rough Stone un-
touched by a Tool[l]; and the Grecians in general, in their more
ancient times, worſhiped Rude Stones inſtead of Images[m]. The
Canaanites, whoſe chief God was Saturn[n], had this cuſtom of wor- Canaanites.
ſhiping Rocks very anciently; for Moſes (in his Song, Deut. xxxii.)
cautioning the Jews againſt Apoſtacy, alludes ſeveral times to the
corruptions of Rock-Worſhip, to which he foreſaw they would be
drawn aſide by their neighbours. "How ſhould one chaſe a thou-
"ſand, and two put ten thouſand to flight, except their Rock
(meaning their true God) "had ſold them, and the Lord had ſhut
"them up: for their *Rock* (meaning their falſe God of Stone) is not
"as our Rock, even our enemies themſelves being Judges" (ver. 30.)
And again, ver. 37. "Where are theſe Gods, their *Rock*, in whom
"they truſted, which did eat the fat of their Sacrifices, and drink
"the wine of their Drink-offerings? Let them riſe up, and help
"you, and be your protection[o]." The Italians had anciently this Italians.
cuſtom, and their Rocks and high hills were generally dedicated to,
and called after, the name of Saturn[p]. By this it appears, that ſuch
conſecrated Rocks were called anciently by the name of ſome God,
that is, named, ritually dedicated, and advanced into Divinities.
After theſe Rocks had been conſecrated, the Ancients paid them all
manner of reverence, imagined, that thenceforth ſome ſpiritual in-
telligences reſided within them, and that whatever touched them
was ſacred, and derived great virtue and power from them. Hence
aroſe a Cuſtom, which continues to this day, of lying down, and
ſleeping upon Rocks, in order to be cured of lameneſs; and the
very rain that fell from their ſides, or was contained in their hollows,
was accounted holy, of great uſe to purification, to cure diſtem-
pers, and foretell future events[q]. Nay, they went ſo far in the
madneſs of this kind of Idolatry, as to imagine, that they heard

[f] Ανεϱγαστον Ηλιου εικονα. Herod. in Heliogab.—Sched. 342.
[g] Sermo 38.
[h] Contra Gent.
[i] "The oldeſt Idol of the Arabs was called "Manah, a Goddeſs like Venus, and Fate, wor-"ſhiped under the form of a great unhewn Stone." Letters of Mythology, p. 374. See Sale's Alcoran.
[k] Keyſler, p. 195.
[l] Pauſan. in Ach.
[m] Pauſan. ibid. p. 579.
[n] See p. 64. Note [l].
[o] See Iſaiah lvii. 5, 6.
[p] "Multa etiam Loca (viz. in Italia) hujus "Dei (viz. Saturni) nomen habent, et præcipuè "Scopuli et colles excelſi." Dion. Halic. Lib. I. cap. iv. p. 27.
[q] See Chapter xi. Book. III.

 ſignificant

ſignificant noiſes, and even diſtinct oracular Predictions, proceed out
Egyptians. of theſe Rocks. The Statue of Memnon, in Upper Egypt was likely the Deity of that country; it conſiſted of one immenſe ſtone, and at Sun-riſing was imagined to utter Sounds, and as Pliloſtratus ſays, to ſpeak; and the probable Remains of this Statue are ſtill full of Inſcriptions, placed there by Greek and Latin travellers, credulous enough to leave their names and teſtimonies (ſuch as they are) of their having heard the miraculous effuſions of this Vocal Statue[r]. There is a remarkable Story in Giraldus Cam-
Welch. brenſis[s], which ſhews, that the common people in his days attributed the power both of ſpeaking and protecting to theſe ſacred Rocks. There was a large flat Stone, ten feet long, ſix wide, and one foot thick, which in his time ſerved as a bridge over the river Alun, at St. David's, in Pembrokeſhire. It was called in Britiſh *Léch Lavar*, that is, the Speaking-ſtone, and the vulgar Tradition was, that when a dead body was, on a time, carrying over, this Stone ſpoke, and with the ſtruggle of the voice cracked in the middle, and the chink, from which the voice iſſued, was then to be ſeen. In this ſimple ſtory the remains of that part of the Druid ſuperſtition, of which we are treating, are clearly to be perceived. There is no doubt but this *Léch Lavar* was the top Stone of a Cromlêch (the Dimenſions ſhew it), which being at firſt no more than a Tomb-ſtone for the dead, became afterwards an Altar, and by degrees had a kind of worſhip paid to it, and was reckoned to give forth oracular ſounds, whence it had the name of *Léch Lavar*, and being of ſo holy a nature, it was thought to be profaned and incenſed by the touch of a dead body[t]; and therefore, even to the middle of the 12th century, the people could never be perſuaded to carry dead bodies over it; and that they attributed more than ordinary power and virtue to this Stone is plain from what the ſame Author ſays in the ſame place, that a woman having made ſome complaints to Henry II. (then juſt arrived at St. David's from Ireland) and not immediately receiving a favourable anſwer, cried out with a loud voice to *Léch Lavar* for redreſs: being checked by the ſtanders-by for her unſeemly behaviour, ſhe cried out ſo much the more violently,
Iriſh. "*O Léch Lavar*, revenge our Injuries!" The Iriſh had the ſame Superſtition; "in an adjacent brook to the Weſt of Bally-caroge, the "country people ſhew a large Rock, as big as an ordinary houſe, "which they call *Cloughlowriſh*, i. e. the Speaking Stone, and relate "a Fabulous account of its ſpeaking at a certain time in contradic-"tion to a perſon who ſwore by it in a lye. The Stone is remakably

[r] See Pocock's Travels, Vol. I. p. 103.
[s] Itinerar. Cambr. Lib. II. cap. i.
[t] See 2 Kings xxiii. 14.

"ſplit

"ſplit from top to bottom, which they tell you was done at the "time of taking the above-mentioned Oath[u]." We have a Karn in the pariſh of St. Juſt, Cornwall, named Karn-idzek, or the Hooting-Karn, called ſo probably from the prophetick ſounds, which conſecrated Rocks were ſuppoſed occaſionally to ſend forth.

The learned Keyſler (p. 22.) ſetting before us the ſuperſtition and credulity of people in this point gives us an inſtance of what the Northern Nations thought on this head. "They believed that "a kind of Fairies or Demons reſided within their Stone-Deities. "For which reaſon it was not very difficult or unnatural for them "to proceed to that degree of infatuation as to perſuade themſelves "that they really heard diſtinct and prophetick voices proceeding out "of ſuch Stones," of which he then produces the following inſtance from the Holmveria ſaga of Norway. Indridus, going out of his houſe, lay in wait for his enemy Thorſtenus, who was wont to go to the Temple of his God at ſuch a particular time. Thorſtenus came, and entering the Temple, before Sun-riſe, proſtrated himſelf before his Stone-Deity, and offered his Devotions. Indridus ſtanding without, heard (or fancied) the Stone to ſpeak, and pronounce Thorſtenus's doom in the following words: Northern Nations.

"*Tu huc*, Heedleſs of thy approaching fate
"*Ultima vice*, Thou tread'ſt this holy ground:
"*Morti vicinis pedibus* Laſt ſtep of life! thy guilty breaſt,
"*Terram calcaſti*: Ere Phœbus gilds the ruddy Eaſt,
"*Certè enim antequam* Muſt expiate
"*Sol ſplendeat*, Thy murderous hate,
"*Animoſus Indridus* Deep pierc'd with crimſon wound.
"*Odium tibi rependet.*

This is a ſufficient proof, as Keyſler well obſerves[w], that the ancients believed not only that Rocks and Stones contained ſomething divine within them, but had a power alſo of diſcloſing the ſecrets of futurity.

The Druids held theſe conſecrated Rocks in ſuch eſtimation, that, if we may credit the account we have from Ireland[x], they covered the famous Stone of Clogher (which was a kind of Pedeſtal to Kermand Kelſtack, the Mercurius Celticus) all over with gold[y].

We have in Cornwall Rocks of that grandeur, remarkable ſhape, and ſurprizing poſition, as can leave us in no doubt but that they muſt have been the Deities of people addicted ſo much to the ſuperſtition of worſhiping Rocks. Corniſh.

[u] Hiſt. of Waterford, p. 93.
[w] Keyſler, p. 23.
[x] Toland, p. 100.
[y] See Crum Cruach. chap. ix.

Rocks

Why Rocks worſhiped.

Rocks were firſt choſen, as it ſeems to me, to repreſent the Gods from the firmneſs of their ſubſtance, continuing ſtill the ſame, neither diſappearing ſoon, as Fire; nor ruffled, and by drought diſſipated, like Water; nor waſting away like Earth; and therefore proper emblems of Strength, Shelter, Shade, and Defence[z]. After Rocks became Symbols, they were occaſionally varied and ſhaped for ſeveral ſuperſtitious reaſons; to avoid which, God ordered that the Stones uſed in his Worſhip ſhould continue as nature left them. But Gentiles, in this, as well as all other inſtances of Simplicity, could not but depart from the true Religion. Accordingly our Rocks in

Of different ſhape.

Cornwall have in ſome inſtances been cleared of their wildeſt excreſcences, by art, in others evidently ſhaped and fitted by tools, and this could not be done without ſome aim or deſign; and no deſign ſo likely, as that ſome, by ſhewing themſelves to greater advantage (being ſeparated from the adjoining rocks), might by their vaſtneſs more eaſily procure the adoration of the beholder; that others, by being ſhaped in a particular manner might be more ſignificant ſymbols of that Deity, or Attribute, which they were deſigned to repreſent; and that a third ſort might be ſo carved as to become moveable to a certain point, or furniſhed with Rock-Baſons (both which are often met with in one Monument) to promote the deluſion of the people, and gain of the Prieſts. Theſe Rocks have loſt the names

And Moſtly dedicated to Saturn.

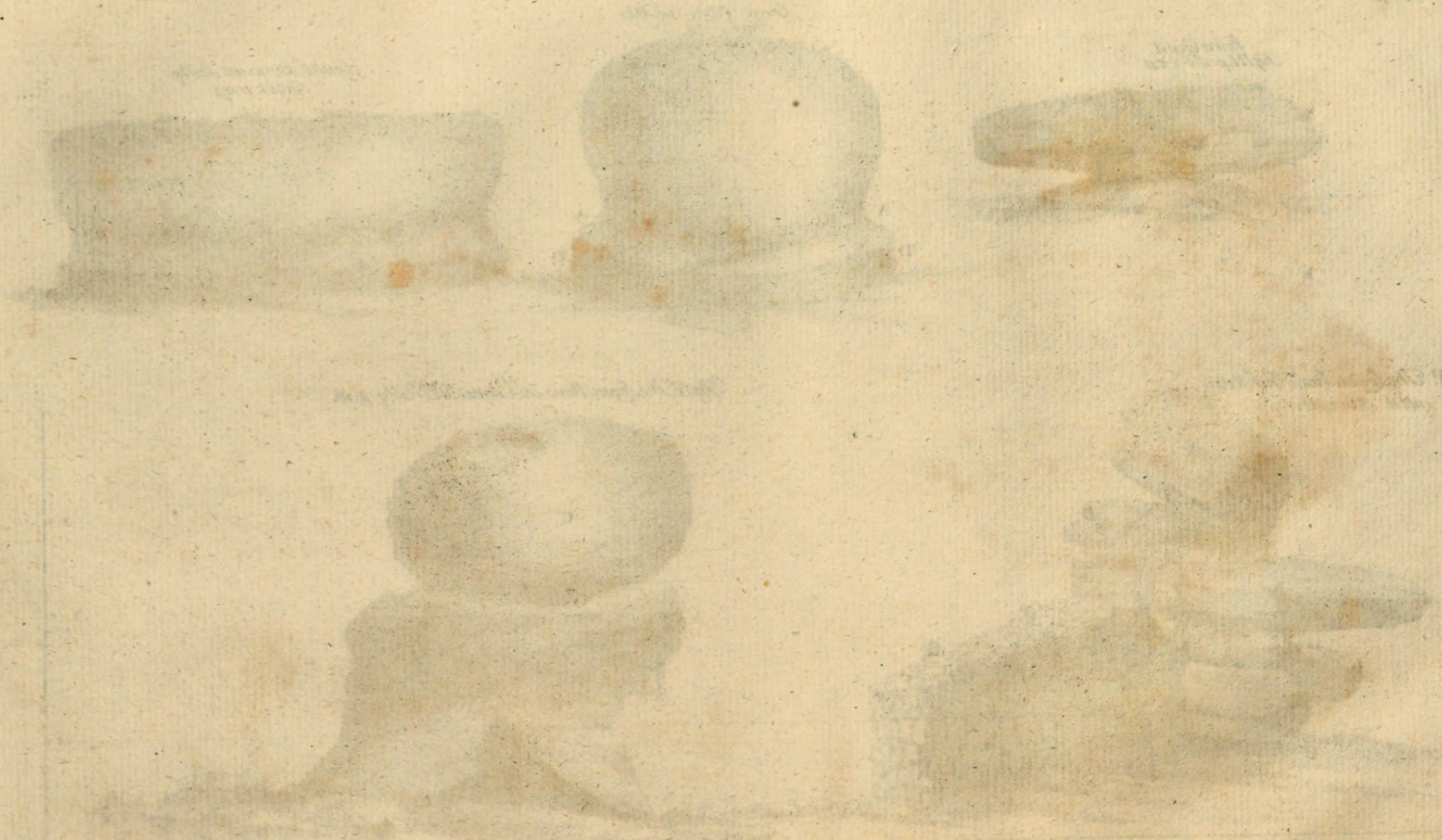
of the Deities to which they were dedicated; and therefore I ſhall content myſelf with calling them by their common names, though no ways expreſſive of that Divinity formerly aſcribed to them. We have, however, ſome reaſon to think them dedicated to Saturn, Mars, or Mercury; for we have many places in Cornwall called Treſadarn[a], that is, the town or houſe of Saturn; and we have Nanſadarn, or the Valley of Saturn: and as Saturn was the God that chiefly delighted in Human Sacrifices[b], as the Druid age conſiſted of thirty years, and was probably taken from one Revolution of the Planet Saturn; as Saturn was worſhiped in Italy, in Rocks and in ſuch rocky Places where we find theſe Stones ſet up, the Druids may well be ſuppoſed to have worſhiped Saturn principally in and among theſe Rocks. The Fable of Saturn adds confirmation to the forementioned opinions. His delight in Human Sacrifices, and even offering his own ſons, is well expreſſed in his cuſtom of devouring his own children; his lying hid in Latium [derived *a Latendo*] expreſſes his fondneſs for deſart rocky places; and his receiving a Stone to devour, inſtead of Jupiter, repreſents his having Stones offered and dedicated to him. We have alſo places called after the

[z] "The Lord is my Stony Rock," Pſalm xviii. 1. alibique paſſim. "As the Shadow of a "great Rock," Iſaiah xxxii. 2.

[a] In the pariſhes of St. Columb, Ruan-Major, Red-druth Guenap, &c.

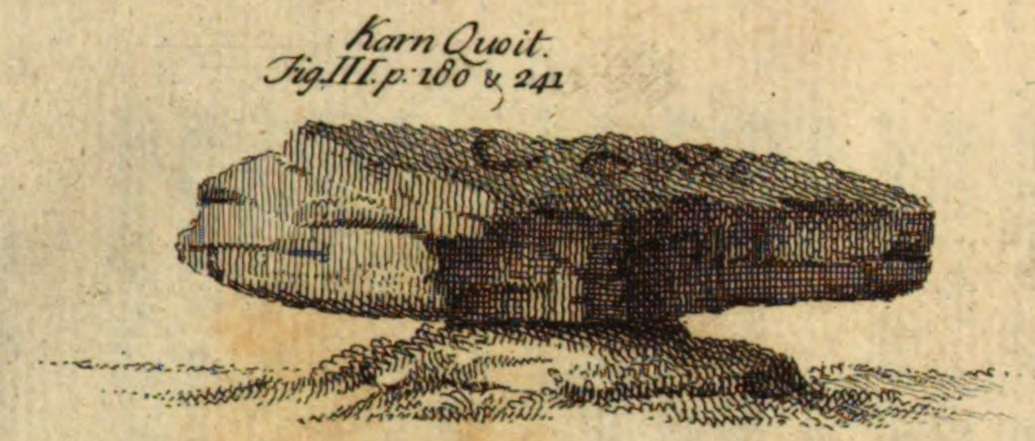
[b] See p. 64.

name

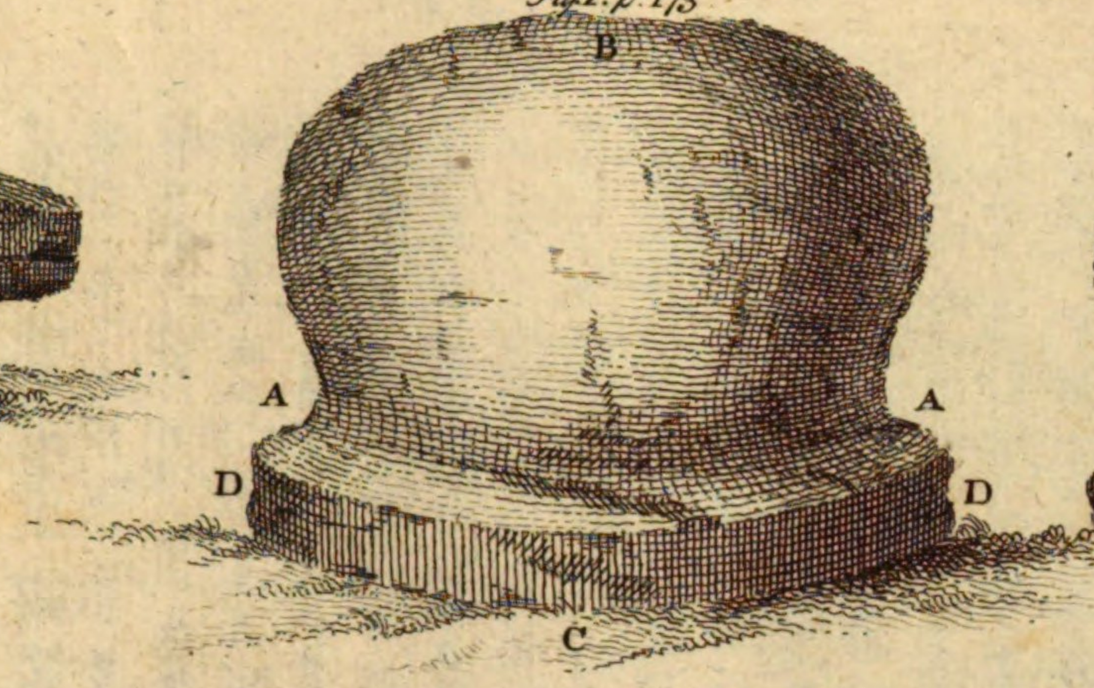


PL.XI. p: 173.

Karn Quoit.
Fig.III. p: 180 & 241



Great Stone in Mein
Fig.I. p: 173



Great Stone in Scilly
Fig.II. p: 173

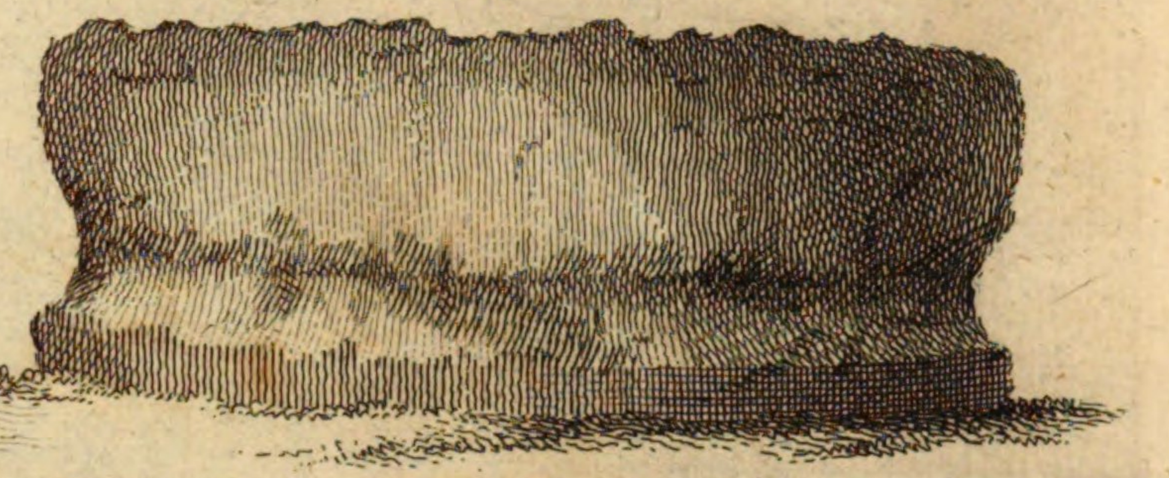


Fig.V. The Logan Stone in Sithney
call'd Menamber p: 181

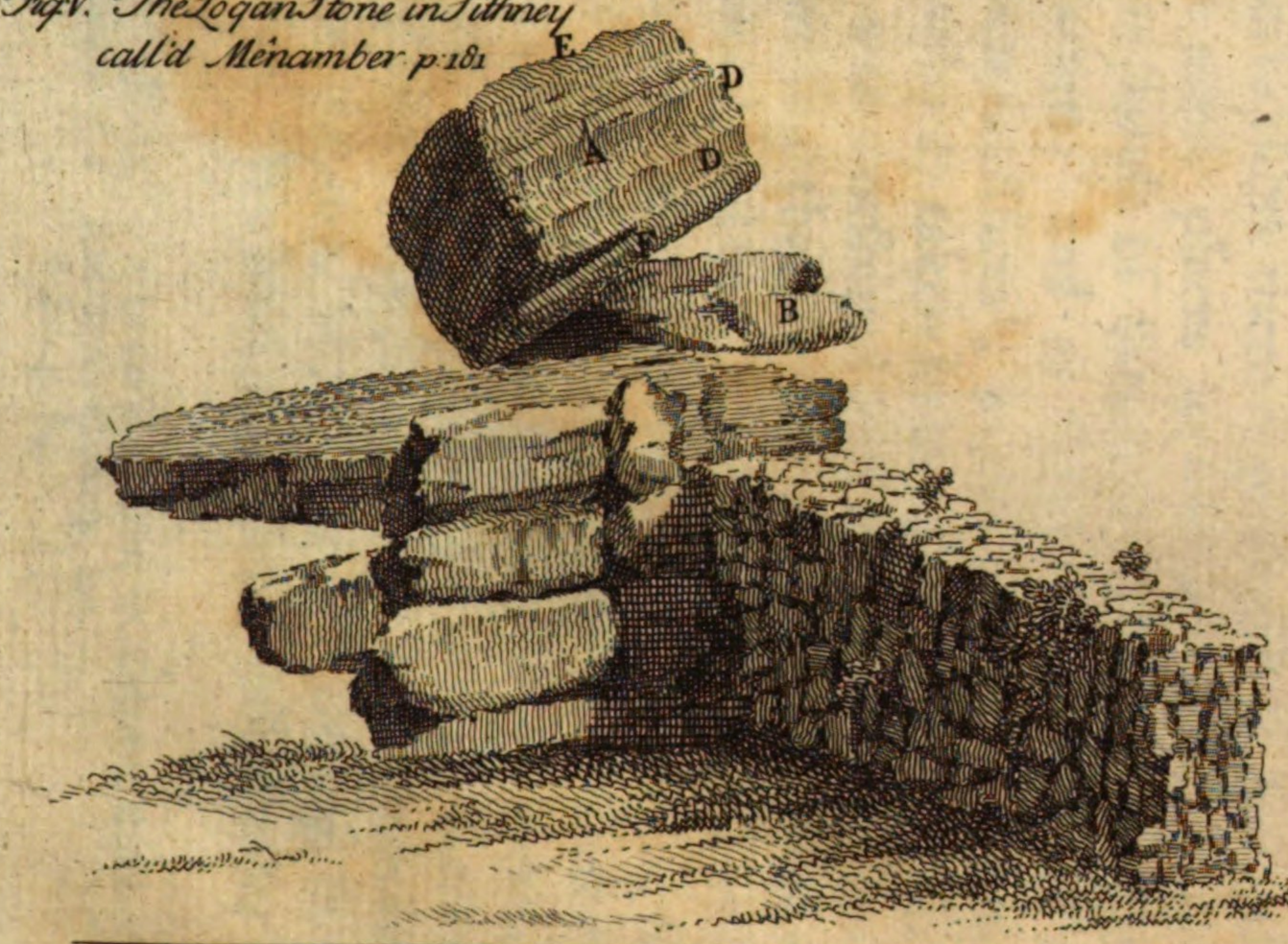
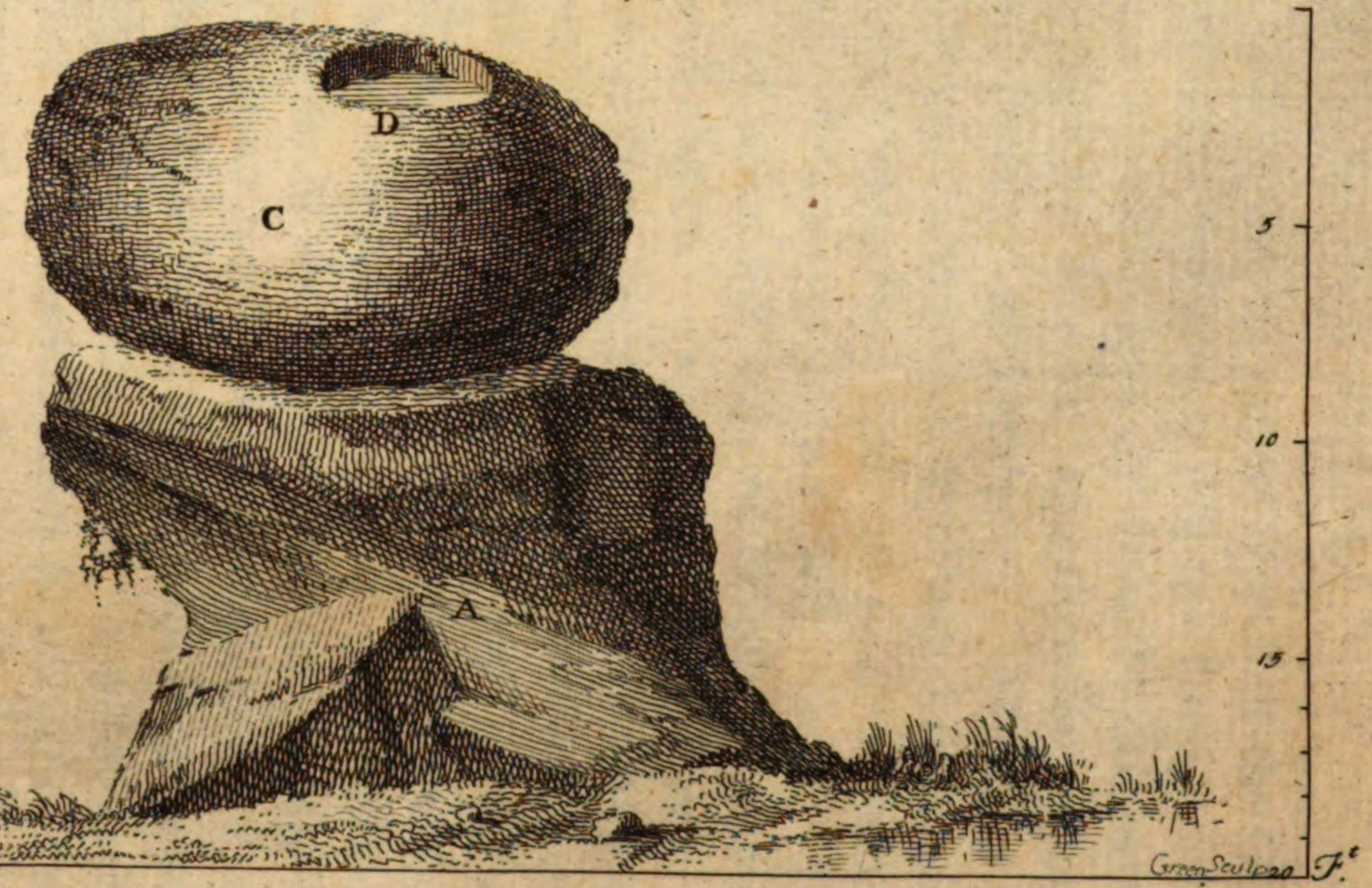
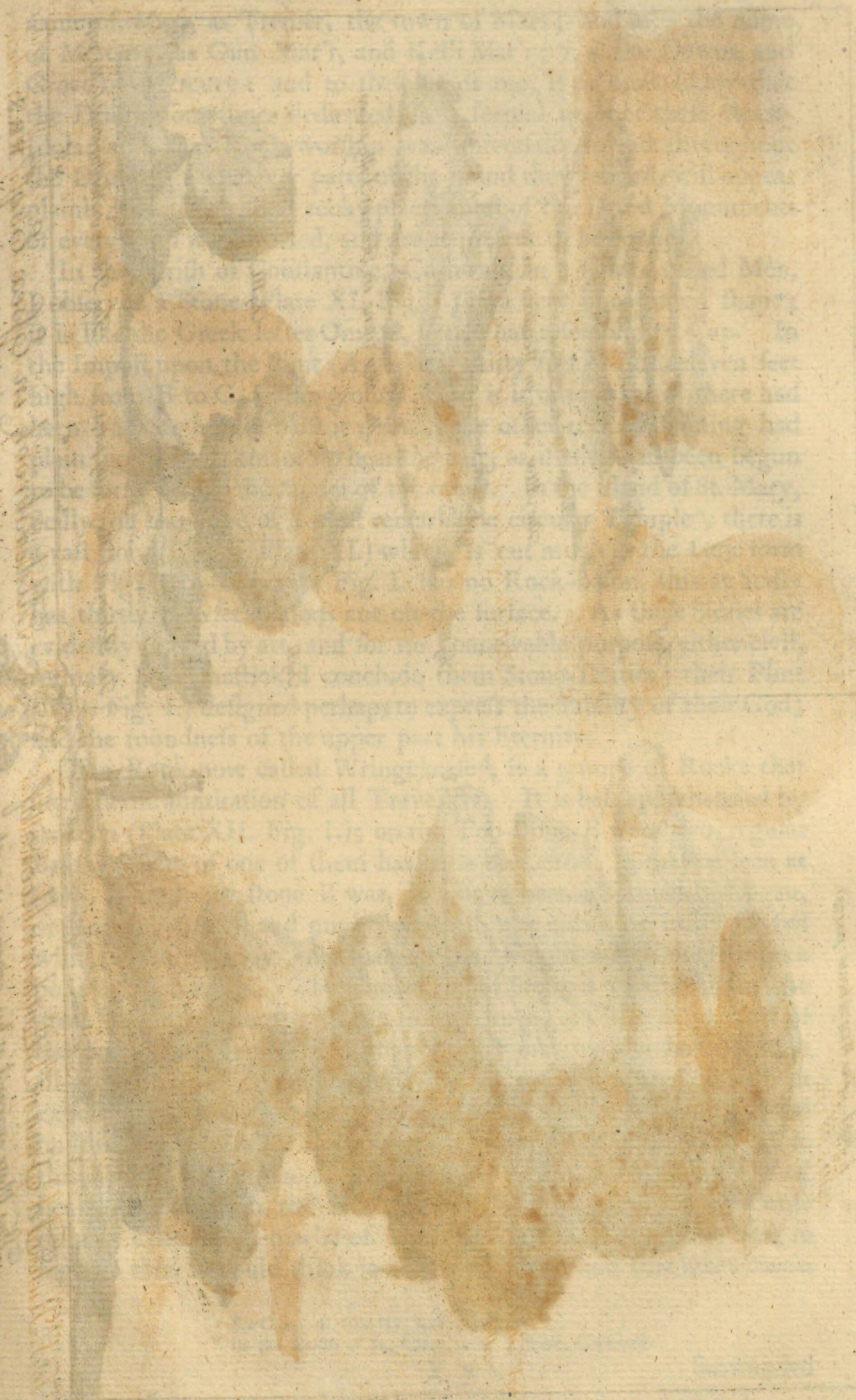


Fig.IV. The Logan Stone in S.t Agnes Isl.d Scilly p: 181



To S.r Richard Vyvyan of Trelowarren in Cornwall Bar.t

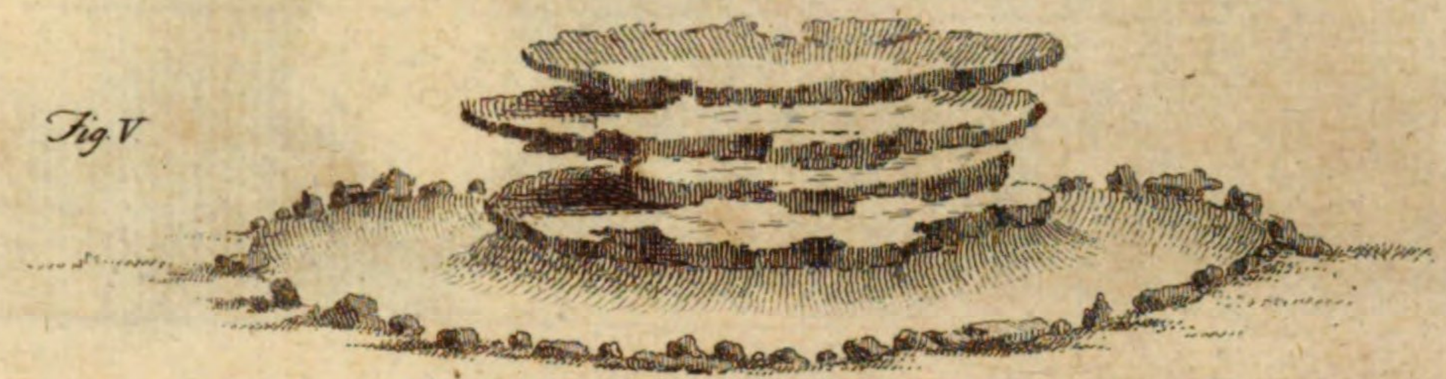
This Plate is with great respect inscrib'd by Wm. Borlase.



PL. XII. *pa. 173.*

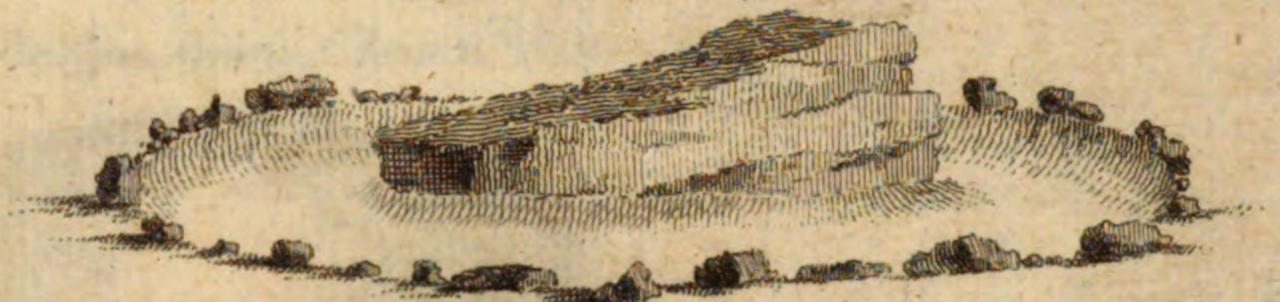
Fig I. The Wringcheese pa 173.

Fig V



The Altar stone in Wendron pa. 290.

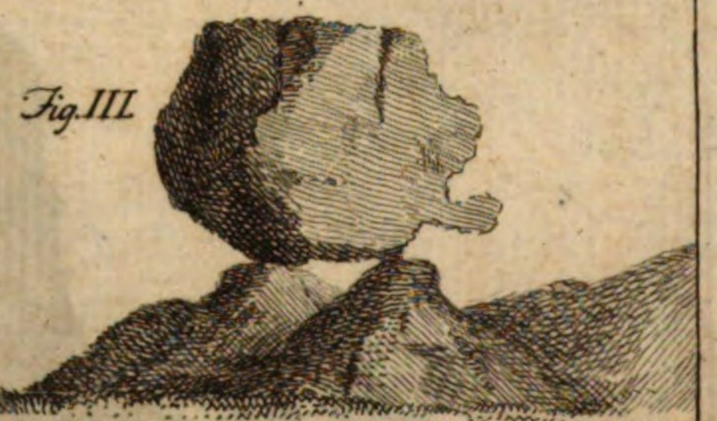
Fig IV.



The Altar stone in Trescan Scilly pa 300.

Fig II

Fig III.



The Tolmen in S.t Mary's Scilly p. 174.

The Tolmen in Northwethel Scilly p174

To Smart Lethieullier of Aldersbrook in Essex Esq.r F.R.S.
This plate engrav'd at his expence is with great respect inscrib'd by Wm. Borlase.

name of Mars, as Tremêr, the town of Mars; and after the name of Mercury, as Gun Mar'r, and Kelli Mar'r; *i. e.* the Downs, and Grove of Mercury: and to theſe Gods too, it is moſt likely that the Druids ſometimes dedicated in a formal manner theſe Rock-Idols; and, that Rock-worſhip was univerſally ſpread throughout the Druids, in whatever parts of the iſland they reſided, will appear plainly, becauſe in ſuch rocky places moſt of the Druid Monuments of every kind were erected, and are at preſent to be found.

In the pariſh of Conſtantine, Cornwall, in a village called Mên, I obſerved a Stone (Plate XI. Fig. I.) in a very uncommon ſhape; it is like the Greek letter Omega, ſomewhat reſembling a Cap. In the Impoſt upon the Plint (A. A.) it is thirty feet in girt, eleven feet high from B to C. The ground about it is uneven, as if there had been walls or houſes near it; and ſome other rocks adjoining had plain ſigns of workmanſhip near the baſe, as if they had been begun to be formed after the model of the other. In the iſland of St. Mary, Scilly, on the edge of a moſt remarkable circular Temple[c], there is a vaſt ſtone (Fig. II. Plate XI.) which is cut much in the ſame form with Fig. I. but whereas Fig. I. has no Rock-baſon, this at Scilly has thirteen perfect Baſons cut on the ſurface. As theſe Stones are evidently ſhaped by art, and for no conceivable purpoſe, either civil, military or domeſtick, I conclude them Stone-Deities; their Plint (D D, Fig. I.) deſigned perhaps to expreſs the ſtability of their God; and the roundneſs of the upper part his Eternity.

The Rock now called Wringcheeſe[d], is a groupe of Rocks that attracts the admiration of all Travellers. It is beſt apprehended by its Icon (Plate XII. Fig. I.); on the Top-ſtone B were two regular Baſons; part of one of them has been broken off, as may be ſeen at (A). The upper ſtone B was, as I have been informed, a Logan, or Rocking-ſtone, and might when it was entire be eaſily moved with a pole, but now great part of that weight which kept it on a poiſe is taken away. The whole heap of Stone is 32 feet high; the great weight of the upper part from A to B, and the ſlenderneſs of the under part from B to C, makes every one wonder how ſuch an ill-grounded Pile could reſiſt for ſo many ages the ſtorms of ſuch an expoſed ſituation. It may ſeem to ſome that this is an artificial building of flat Stones layed carefully on one another, and raiſed to this height by human ſkill and labour; but as there are ſeveral heaps of Stones on the ſame hill, and alſo on a hill about a mile diſtant, called Kell-mar'r, of like fabrick too, though not near ſo high as this, I ſhould think it a natural Cragg, and that what Stones

[c] See Chap. vii. Lib. III. Sect. iii.
[d] In the Pariſh of St. Clare, near Liſkerd, Cornwall.

 ſurrounded

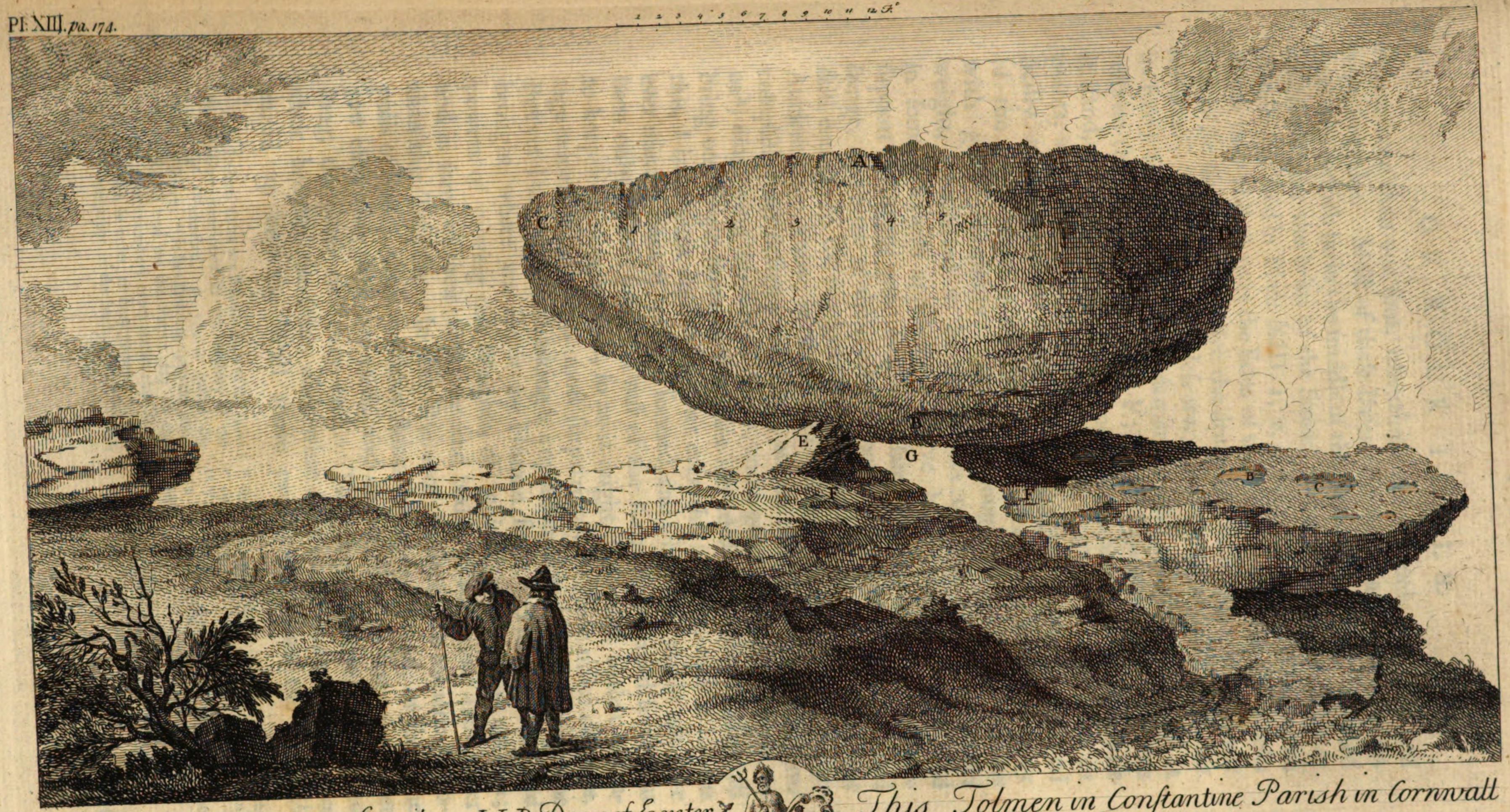
ſurrounded it, and hid its grandeur, were removed by the Druids. From its having Rock-baſons, from the uppermoſt Stone's being a Rocking-ſtone, from the well-poiſed ſtructure and the great elevation of this groupe, I think we may truely reckon it among the Rock-Deities, and that its tallneſs and juſt balance might probably be intended to expreſs the ſtatelineſs and juſtice of the Supreme Being. Secondly, as the Rock-baſons ſhew that it was uſual to get upon the top of this Karn, it might probably ſerve for the Druid to harangue the Audience, pronounce deciſions, and foretell future Events.

Of the Tolmên.

There is another kind of Stone-Deity, which has never been taken notice of by any Author that I have heard of. Its common name in Cornwall and Scilly, is Tolmên; that is, the Hole of Stone. It conſiſts of a large Orbicular Stone, ſupported by two Stones, betwixt which there is a paſſage. There are two of theſe in the Scilly Iſlands, one on St. Mary's Iſland, at the bottom of Salakee Downs; the top Stone 45 foot in girt, horizontally meaſured (Plate XII. Fig. II.); the other in the little Iſland of Northwethel (Plate XII. Fig. III.) 33 feet in girt horizontal, by 24 perpendicular meaſurement. They are both in the decline of hills, beneath a large Karn of Rocks, ſtanding on two natural ſupporters; the firſt has one exactly round Baſon on it; the ſecond has none, neither are there any Baſons on the Rocks below or near it; but elſewhere on the Iſland there are ſeveral. Both theſe are probably erected by Art; and the Top-ſtones, large as they are, brought from the Karns above, and placed by human ſtrength where we ſee them. But the moſt aſtoniſhing Monument of this kind, is in the Tenement of Mên, in the Pariſh of Conſtantine, Cornwall (Plate XIII.). It is one vaſt egg-like ſtone, placed on the points of two natural Rocks, ſo that a man may creep under the great one, and between its ſupporters, through a paſſage about three feet wide, and as much high. The longeſt diameter of this Stone is 33 foot from C to D, pointing due North and South; from A to B, is 14 feet 6 deep; and the breadth in the middle of the ſurface, where wideſt, was 18 feet 6 wide from Eaſt to Weſt. I meaſured one half of the circumference, and found it, according to my computation, 48 feet and half, ſo that this Stone is 97 feet in circumference, about 60 feet croſs the middle, and, by the beſt informations I can get, contains at leaſt 750 ton of Stone. Getting up by a ladder to view the top of it, we found the whole ſurface worked, like an imperfect, or mutilated Honey-comb, into Baſons*; one, much larger than the reſt (b b), was at the South-end, about ſeven foot long; another at the North (c c), about five; the reſt ſmaller,

* See the Plan of it, Plate XX. Fig. IX.

ſeldom



To the Rev.d Charles Lyttelton L.L.D. Dean of Exeter is most gratefully

This Tolmen in Constantine Parish in Cornwall inscrib'd by Wm: Borlase.

J. Green Sculp Oxon

WB

ſeldom more than one foot, oftentimes not ſo much, the ſides and ſhape irregular. Moſt of theſe Baſons diſcharge into the two principal ones (which lie in the middle of the ſurface), thoſe only excepted which are near the brim of the Stone, and they have little lips or chanels (marked in Plate XIII. 1, 2, 3, 4, 5.), which diſcharge the Water they collect over the ſides of the Tolmên, and the flat Rocks which lie underneath receive the droppings in Baſons cut into their ſurfaces. This Stone is no leſs wonderful for its poſition, than for its ſize; for although the underpart is nearly ſemi-circular, yet it reſts on the two large Rocks E, F; and ſo light, and detached, does it ſtand, that it touches the two under ſtones but as it were on their points, and all the Sky appears at G[f]. The two Tolmêns at Scilly are Monuments evidently of the ſame kind with this, and of the ſame name, and theſe, with all of like ſtructure, may with great probability, I think, though of ſuch ſtupendous weight, be aſſerted to be the works of Art, the under-ſtones in ſome inſtances appearing to have been fitted to receive and ſupport the upper one. It is alſo plain, from their works at Stonehenge, and ſome of their other Monuments[g], that the Druids had ſkill enough in the mechanical Powers to lift vaſt weights; and the Ancients, we know, in theſe rude works, ſpared no labour to accompliſh their deſign; Haraldus, at one time (as Wormius informs us[h]) employing his whole Army, and a great number of Cattle, to bring one ſingle Stone to the place intended. Notwithſtanding all this, I have ſome doubts whether ever this Stone (ſo vaſt it is) was ever moved, ſince it was firſt formed, and whether it might not have been only cleared from the reſt of the Karn, and ſhaped ſomewhat to keep it in proper poiſe, ſo as it might ſhew itſelf to that advantage which it now does moſt ſurprizingly at ſome miles diſtance. But yet I am far from thinking it impoſſible that this Rock might be brought where we ſee it by Human force. The Ancients had powers of moving vaſt Weights, of which we have now no idea; and in ſome of their works we find bodies even heavier and larger than this Tolmên. In the Ruins of Balbeck (the ancient Heliopolis of Syria), there are three ſtones lying end to end, in the ſame row extending ſixty one yards, and one of them is ſixty three feet long, the other two ſixty each. Their depth is twelve feet, and their breadth the ſame, and, what adds to the wonder, they are raiſed up into the Wall above twenty feet from the ground[i].

[f] In Ireland there are Monuments of the ſame kind. One mentioned in the Hiſtory of the county of Waterford, p. 70, is called St. Declan's Stone: "It lies ſhelving upon the point "of a Rock, and on the Patron-day of this "Saint, great numbers creep under this Stone "three times, in order, as they pretend, to cure "and prevent pains in the back. This Stone, "they tell you, ſwam miraculouſly from Rome "conveying upon it St. Declan's Bell and "Veſtments."

[g] See the following Chapter, of the Logan-Stones.

[h] Mont. Dan. p. 39.

[i] Maundrell's Travels.

And,

And near the city of Alexandria ſtands what is vulgarly called Pompey's Pillar (but erected by one of the Ptolemies), the ſhaft of which conſiſts of one ſolid granate ſtone, 90 feet high and 38 in compaſs. Le Bruyn's Voyage, p. 171. Both theſe Weights are greatly ſuperiour to that of this Tolmên.

In the Area below this Stone there are many great Rocks, which have certainly been divided and ſplit, but whether thrown down from the ſides of the Tolmen, for the purpoſes abovementioned, I will not pretend to determine. One thing is remarkable, which is, that theſe Tolmens reſt on ſupporters, and do not touch the Earth, agreeably to an eſtabliſhed principle of the Druids, who thought every thing that was ſacred, would be profaned by touching the ground[i]; and therefore, as I imagine, ordered it ſo, as that theſe Deities ſhould reſt upon the pure Rock, and not be defiled by touching the common Earth. Another thing is worthy our notice in this kind of Monuments, which is, that, underneath theſe vaſt ſtones, there is a hole, or paſſage, between the Rocks[k]. What uſe the Ancients made of theſe paſſages, we can only gueſs; but we have reaſon to think, that when Stones were once ritually conſecrated, they attributed great and miraculous Virtues to every part of them, and imagined, that whatever touched, lay down upon, was ſurrounded by, or paſſed through, or under theſe Stones, acquired thereby a kind of Holineſs, and became more acceptable to the Gods. This paſſage might alſo be a ſanctuary for the offender to fly to, and ſhelter himſelf from the purſuer; but I imagine it chiefly to have been intended, and uſed for introducing Proſelytes, or Novices, people under Vows, or about to ſacrifice, into their more ſublime Myſteries: for the ſame reaſon, I am apt to think, the vaſt Architraves, or Croſs-ſtones, reſting upon the uprights at Stonehenge, were erected; namely, with an intent to conſecrate and prepare the worſhipers, by paſſing through thoſe holy Rocks, for the better entering upon the offices which were to be performed in their *Penetralia*, the moſt ſacred part of the Temple. The Druid Throne at Boſcawen Rôs[l] might alſo ſerve at particular times for the like preparatory Rites, and might be thought to inſtill a greater degree of ſanctity into the preſiding Judge, the ſeat being ſurrounded ſo on every ſide by Rocks. Nor had Rocks only the privilege of conferring this imaginary exaltation and purity; whatever had the ſtamp of ſacred and divine imprinted on it, was thought to be endowed with the ſame power upon the

[i] This was the reaſon that they gathered the Miſletoe, Selago, and Samolus, and took ſuch care to catch the Anguinum, before it touched the Ground. See Cap. xii. Lib. II. and Cap. xxi. Ibid.

[k] From this Hole they have the Name of Tolmen.

[l] See Plate XIV. fig. III. and chap. vi. ſect. iii.

people's

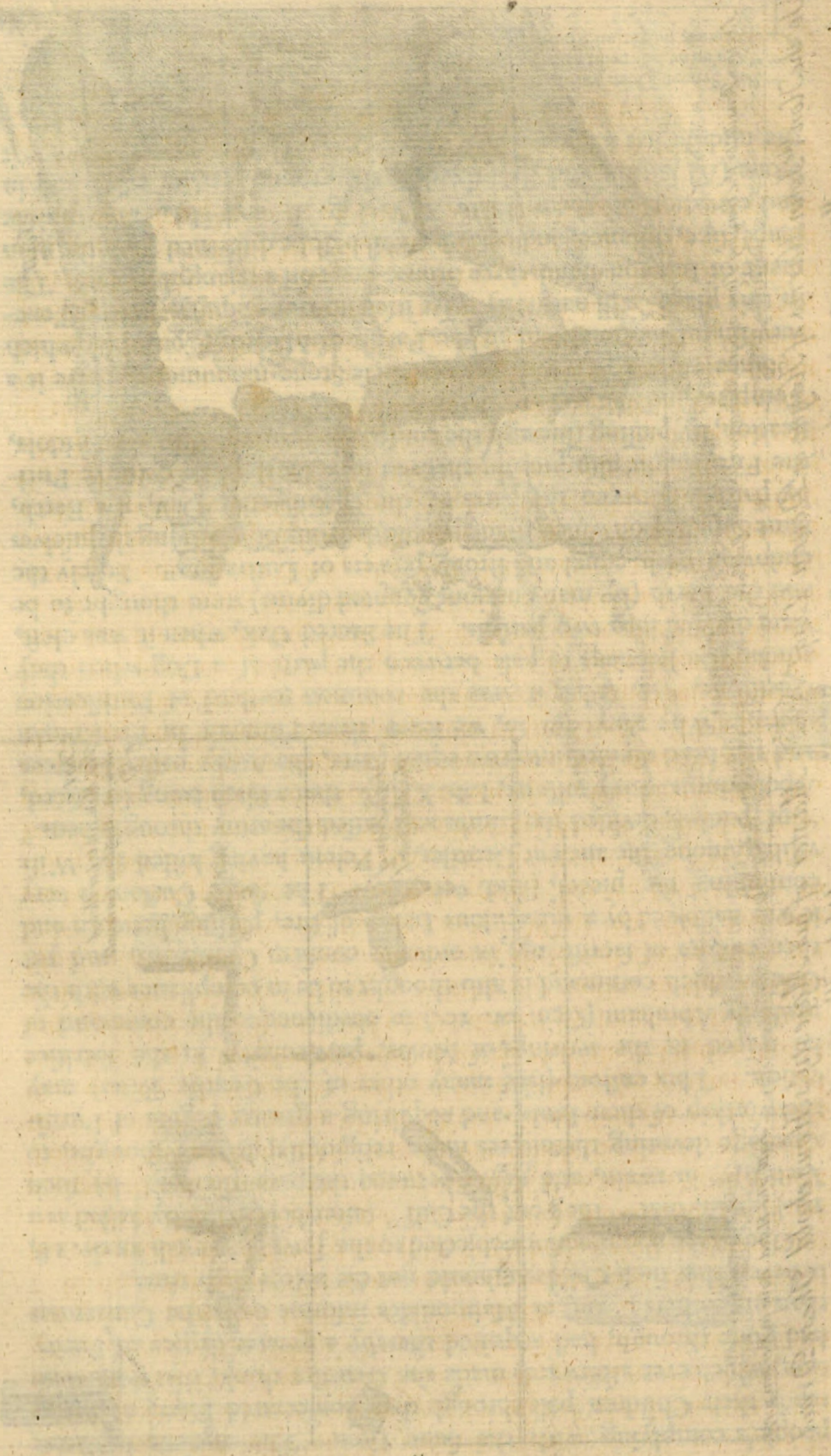
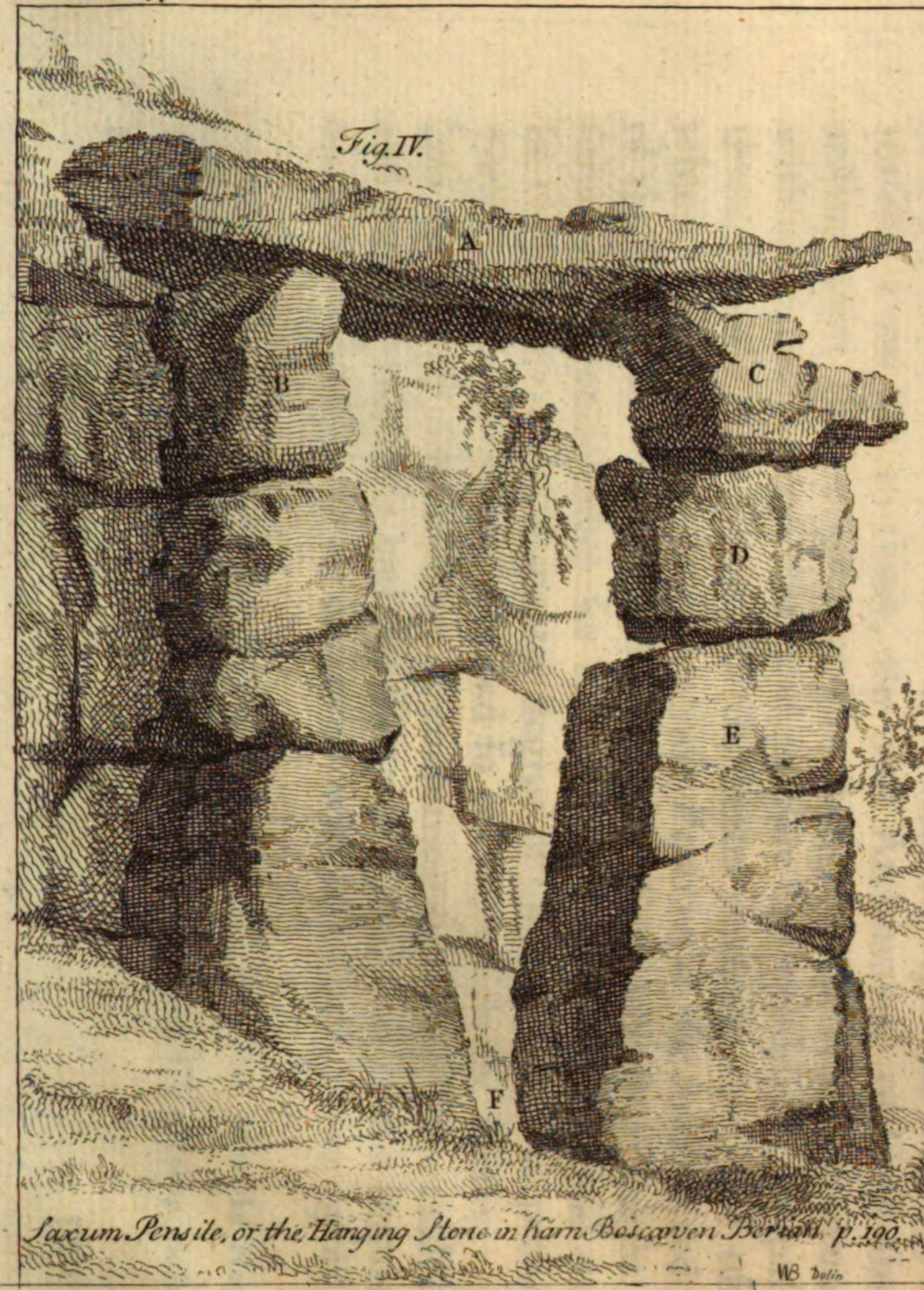


Fig. IV.



Laxum Pensile, or the Hanging Stone in Karn Boscaven Berwin p. 190.

Fig I
The Men-an-tol, or Holed stone in Maddern Cornwall p. 177.

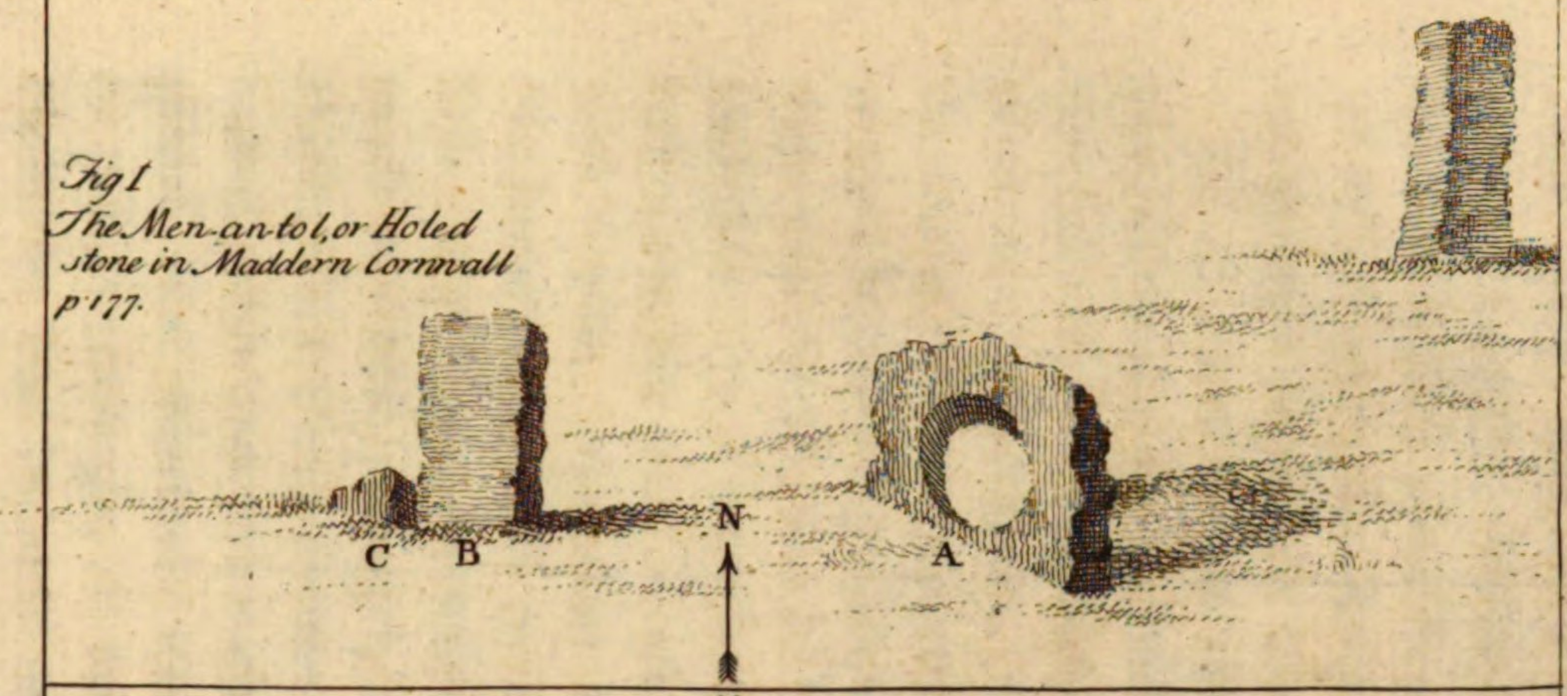
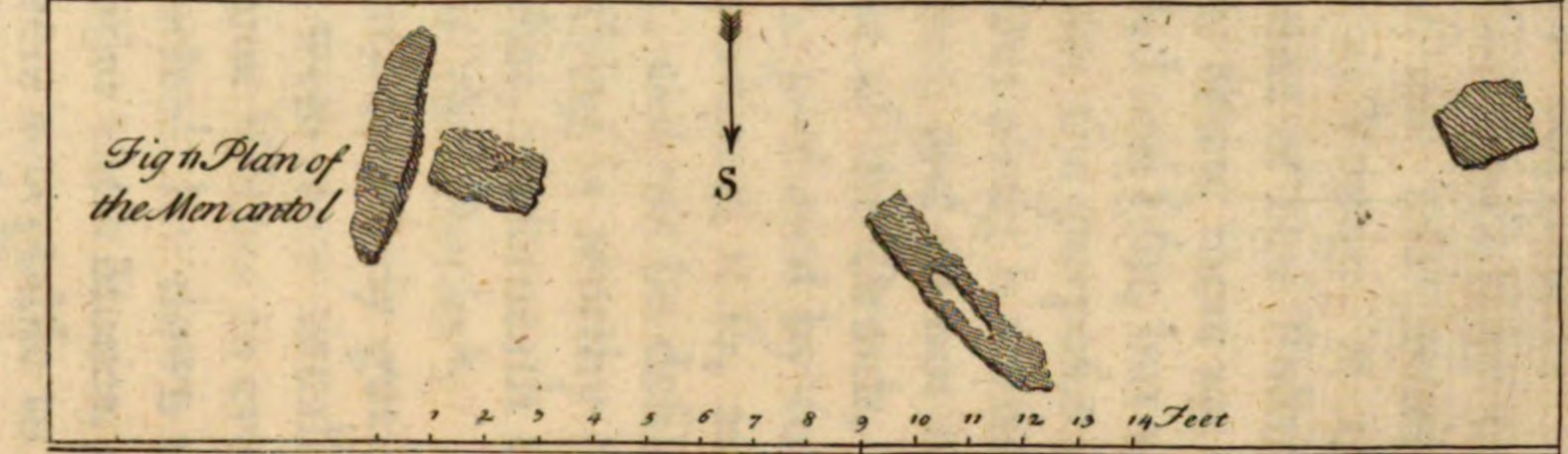


Fig II Plan of the Men an tol



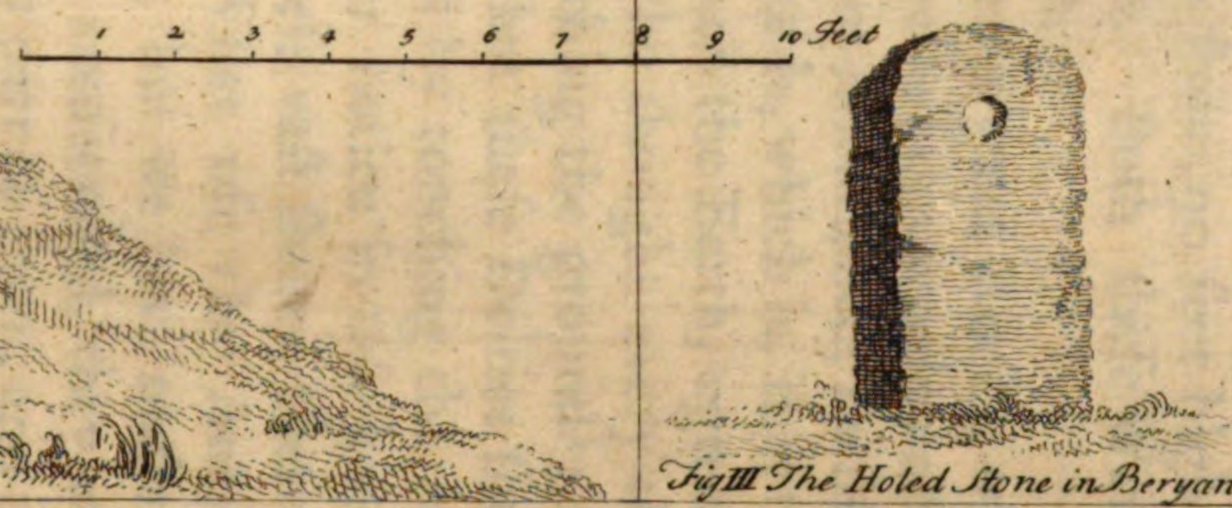


Fig III The Holed Stone in Beryan p. 178

W.B. Delin. T. Green Sculp.

To the Hon.ble John Harris of Hayne in Devon Esq.r Master of his Majesty's Household These Druid Monuments are with great respect inscrib'd by Wm. Borlase.

people's complying with the ſame rites. The ancient Idolaters made their Children paſs through their conſecrated Fires, a Luſtration, which ever afterwards made the Gentiles think, that thoſe who had gone through, had acquired thereby a greater degree of Purity than any others; and as Maimonides informs us [m], the Canaanites believed that ſuch Children ſhould not die before their time.

One of the abominations objected to the Jews (Jeremiah xxxiv. 18, 19.) is this, that "they cut the Calf" (after being ritually killed as a Victim) "in twain, and *paſſed* between the parts thereof," by ſuch a paſſage devoting themſelves more religiouſly, as they thought, to the worſhip of their Idols, and acquiring a greater degree of Purification. This cuſtom (like many other of the Gentile Rites) may be traced in the writings of Moſes, particularly in the ſacrifice made by Abraham (Gen. xv. 10.) in obedience to the command of God; which command is alſo thought to be in compliance with the then cuſtom of ſacrificing, in order to confirm Covenants, and yet it was hallowed by a miraculous Lamp of fire, paſſing between and conſuming the pieces, (ibid. ver. 17.) The ſame Cuſtom is very viſible among the ancient Gentiles. "Peleus having killed the Wife "of Acaſtus, divided the Limbs and paſſed the army through them." Apollodorus. Livy tells us, Lib. XXIX. that a Bitch being ſacrificed, and the head divided into two equal parts, the Army paſſed between them. Why they did ſo, we learn from Plutarch in his Roman Queſtions, viz. That it was the common method of Purification among the Beotians to paſs between the parts of a Dog when they were divided into two parcels. The Sacred Oak, when it was cleft, and the Earth (by many nations counted divine) were thought to be endowed with equal and ſtrong powers of Luſtration [n]. Surely the ſame Superſtition which made people deſirous of purifying themſelves by paſſing between the parts of the Victim, the Oak, the Earth, the Fire, might alſo prompt them to ſeek for the like deluſive Purification, by paſſing through the conſecrated parts of their Rock-idols, Temples, and Altar [o].

Since we are now conſidering theſe Stone-monuments, there is a very ſingular Monument in the Pariſh of Madern (Cornwall) which in this place, will naturally offer itſelf to our enquiry. In the Tenement of Lanyon ſtand three Stones-erect on a triangular Plan. The ſhape, ſize, diſtance, and bearing, will beſt be diſcerned from the plan and elevation of them (Plate XIV. Fig. I. and II.) The middle Stone (A) is thin and flat, fixed in the ground, on its edge, and in the middle has a large hole one foot two inches diameter, whence it

[m] Pol. Synopſ. Deut. xviii.

[n] "Qu'on ne faſſe point paſſer le Betail par un "arbre creux, ou par un trou de la terre." Injunctions of St. Eloi, Rel. de Gaules, p. 71.

[o] See Note [s] p. 178.

is called the Mên an Tol (in Corniſh the holed Stone); on each ſide is a rude Pillar, about four foot high; and one of theſe Pillars (B) has a long Stone lying without it (C), like a cuſhion, or pillow, as if to kneel upon. This Monument as is plain from its ſtructure, could be of no uſe, but to ſuperſtition. But to what particular ſuperſtitious Rite it was appropriated is uncertain [p], though not unworthy of a ſhort enquiry.

The inhabitants of Shetland, and the Iſles (as Mr. Martin informs us, p. 391.) uſed, very lately, to pour Libations of milk or beer [q], through a holed Stone, in honour to the Spirit Browny [r], which is therefore called Browny's Stone. Now whether the Corniſh Druids applied this Stone to the uſe of ſuch Offerings, I cannot ſay; but the Corniſh to this day invoke the Spirit Browny, when their Bees ſwarm, and think that their crying Browny, Browny, will prevent their returning into their former hive, and make them pitch, ſo as to form a new colony. It is not improbable, but this holed Stone (conſecrated, as by its ſtructure and preſent uſes it ſeems to have been) might have ſerved ſeveral deluſive purpoſes. I apprehend that it ſerved for Libations, ſerved to initiate, and dedicate Children to the Offices of Rock-Worſhip, by drawing them through this hole, and alſo to purify the Victim before it was ſacrificed [s]; and conſidering the many lucrative juggles of the Druids (which are confirmed by their Monuments) it is not wholly improbable, that ſome miraculous Reſtoration of health, might be promiſed to the people for themſelves and children, upon proper pecuniary gratifications, provided that, at a certain ſeaſon of the Moon, and whilſt a Prieſt officiated at one of the Stones adjoining, with prayers adapted to the occaſion, they would draw their infirm children through this hole. It is not improbable, but this Stone might be alſo of the oracular kind; all which may, in ſome meaſure, be confirmed by the preſent, though very ſimple, uſes, to which it is applied by the common people. When I was laſt at this Monument, in the year 1749, a very intelligent farmer of the neighbourhood aſſured me, that he had known many perſons who had crept through this holed Stone for pains in their back and limbs; and that fanciful parents, at certain times of the year, do cuſtomarily draw their young Children through, in order to cure them of the Rickets. He ſhewed me alſo two braſs pins,

[p] "Maen Tol, or the Stone with a hole, on "Agnidal downs in Madern, famous for curing "pains in the back by going through the hole, "three, five, or nine times." T. T. MS. H.

[q] To pour Libations of Beer to Othinus, or Woden chief God of the Northern Nations, was a common Cuſtom. Keyſler, p. 155.

[r] The Spirit Browny was a kind of Hob-goblin, ſuppoſed to haunt the moſt ſubſtantial Families of the Iſlands. Martin, ibid.

[s] "Fabula fert Paganos quondam Humanis "Hoſtiis litare ſolitos, ea per *Foramina* mactan-"dos homines tranſire coegiſſe. — Conſtitutoſque "ad aras immolaſſe. — Eum Ritum ad Bonifacii "Epiſcopi Ultrajectini tempora duraſſe." Ol. Worm. ex Ubb. Emm. p. 9. The ſame Cuſtom the Jews ſeem to have had in the time of Iſaiah, when "they inflamed themſelves with Idols "among the Oaks, and ſlew the Children in the "Valleys, under the Clifts of the Rocks." Iſ. lvii. 5.

carefully

carefully layed a-croſs each other, on the top-edge of the holed Stone. This is the way of the Over-curious, even at this time; and by recurring to theſe Pins, and obſerving their direction to be the ſame, or different from what they left them in, or by their being loſt or gone, they are informed of ſome material incident of Love or Fortune, which they could not know ſoon enough in a natural way, and immediately take ſuch reſolutions as their informations from theſe prophetical Stones ſuggeſt.

Of the ſame kind, and appropriated to the ſame uſes as that I have here explained, I look upon all thin Stones which have a large hole in the middle[t]; but, before I cloſe this Chapter of the holed Stones, I muſt juſt mention ſome of another ſhape, many of which I have ſeen; but the figure of one will ſufficiently explain the whole, and may be ſeen Plate XIV. Fig. III. About 65 paces exactly North of Roſmodreuy Circle in Burien, Cornwall, is a flat Stone, ſix inches thick at a medium, two foot ſix wide, and five foot high; 15 inches below the top, it has a hole ſix inches diameter, quite through. In the adjoining hedge I perceived another, holed in the ſame manner; and in one wall of the village, near by, a third of like make. By ſome large Stones ſtanding in theſe fields, I judge there have been ſeveral Circles of Stones-erect, beſides that which is now here to be ſeen entire; and that theſe belonged to thoſe Circles, and were the detached Stones, to which the Ancients were wont to tye their Victims, whilſt the Prieſts were going through their preparatory Ceremonies, and making Supplications to the Gods to accept the enſuing Sacrifice.

CHAP. IV.

Of the Logan, Lágan or Rocking Stones.

AMONG the curious Rude Stone Monuments, conſiſting of ſingle Stones, we may take ſome notice of the Gygonian, Rocking, or Logan Stones, and conſider what uſes they might probably have been applied to by the Druids.

Of theſe Stones the Ancients give us ſome account. Pliny tells us, that there was to be ſeen at Harpaſa, a town of Aſia, "a Rock "of a wonderful nature: Lay one finger to it, and it will ſtir, but "thruſt at it with your whole body and it will not move[u]."

[t] As that at Conſtantine, above a mile Weſt of the Church, and others in Cornwall, and the two Stones in one of the Orkneys, mentioned by Toland, Hiſt. of the Druids, p. 91, and 92.

[u] "Cautes horrenda uno digito mobilis, "eadem ſi toto corpore impellatur reſiſtens." Plin. Lib. II. cap. lxix.

Ptolemy

Ptolemy Hepheſtion[w] mentions the Gygonian Stone, near the ocean, which may be moved with the ſtalk of an Aſphodel, but cannot be removed by any force. "It ſeems this word Gygonius "is purely Celtick, for Gwingog ſignifies *Motitans*, the Rocking "ſtone[x]." In Wales they call it Y Maen ſigl, that is, the Shaking Stone. In Cornwall we call it the Logan Stone, the meaning of which I do not underſtand[y]. Logan, in the Guidhelian Britiſh, ſignifies a Pit, or hollow of the Hand[z], and Leagan a high Rock, and thence I ſhould think it moſt reaſonable to derive it, although the Welſh word Kloguin, a great Stone or Rock (ſee Lhuyd in Saxum) comes very near it; but whether the word Logan be thence derived, or may poſſibly be a corruption of the Britiſh Llygadtyn, in Welſh ſignifying Bewitching (foraſmuch as the ſingular property of this Stone may ſeem the effect of Witchcraft), I ſhall not take upon me to decide.

Some Authors[a] take theſe Stones to be placed in their preſent poſition by human Art; but there are two ſorts of them, ſome natural, ſome artificial. In the Pariſh of St. Levin, Cornwall, there is a promontory, called Caſtle Treryn[b]. This Cape conſiſts of three diſtinct groupes of Rocks. On the Weſtern ſide of the middle groupe near the top lies a very large Stone (marked A), ſo evenly poiſed, that any hand may move it to and fro; but the extremities of its baſe are at ſuch a diſtance from each other, and ſo well ſecured by their nearneſs to the Stone, which it ſtretches itſelf upon, that it is morally impoſſible that any lever, or indeed any force (however applied in a mechanical way), can remove it from its preſent ſituation. It is called the Logan Stone, and at ſuch a great height from the ground, that no one who ſees it can conceive that it has been lifted into the place we ſee it in. It is alſo much of the ſame ſhape as the Rocks which lie under it, and makes a natural part of the Cragg on which it ſtands at preſent, and to which it ſeems always to have belonged. There is alſo a natural Logan Stone in the large heap of Rocks, called Boſworlas Lehau[c]. Although theſe Stones ſhew, by their ſituation, that they were never placed there by Art, yet ſome Stones are ſo ſhaped, and placed, as that there is great reaſon to believe they were erected by human force. Of this kind I take the great Quoit on Karn-lehau in the Pariſh of Tywidnek to be. It may be ſeen Plate XI. Fig. III. it meaſures in girt 39 feet, is four feet thick at

[w] Lib. III. chap. iii.

[x] Stukeley's Stonehenge, p. 50.

[y] In Belgic, Saxon, and German, *Leogan* ſignifies mentiri, *Logen*, mendacium; and from the impoſtures and falſities, propagated by the Druids from the top of ſuch rocks of prodigy, it is not impoſſible but the Stones might, after the expiration of the Druid Syſtem, obtain the names of the Lying-Stones. See Junius in voce Lic, or Lyc, laſt Edit.

[z] Lhuyd's Arch. Ir. Engl. Vocab.

[a] Toland, p. 103. Hiſt. Druid.

[b] See Plate XXVI. ad fin. Lib. III.

[c] Pariſh of St. Juſt, Penwith.

a medi-

a medium; it lies on one ſingle Stone as well poiſed as if placed there by the moſt ſkilful Artiſt.

There is a very remarkable Stone of this kind on the Iſland of St. Agnes in Scilly. The under Rock, A (Plate XI. Fig. IV.) is ten foot ſix high, and 47 feet in circumference round the middle, and touches the ground with no more than half its baſe. The upper Rock, C, reſts on one point only, ſo nice, that two or three men, with a Pole, can move it; it is eight feet ſix high, and 47 in girt. On the top is a large Baſon, D, three feet eleven in diameter (at a medium), at the brim wider, and three foot deep: by the globular ſhape of this upper Stone, I gueſs that it has been rounded by art at leaſt, if it was not placed on the hollow ſurface of the Rock it reſts upon by human force, which to me appears not unlikely [d]. In the Pariſh of Sithney, ſtood the famous Logan Stone, commonly called Mên-amber (Plate XI. Fig. V.) It is eleven foot long from Eaſt to Weſt, four foot deep from E to F, wide ſix foot from C to D. There is no Baſon on the ſurface of A; but on the Stone B, there is one plain one. This Top-ſtone, A, was ſo nicely poiſed on the Stone, B, that "a little Child (as Mr. Scawen in his MS. ſays) could inſtantly move "it, and all Travellers that came this way deſired to behold it; but "in the time of Cromwell, when all monumental things became "deſpicable, one Shrubſall then Governour of Pendennis, by much "ado, cauſed it to be undermined, and thrown down, to the great "grief of the country." There are ſome marks of the tool upon this Stone, the ſurface CD, being wrought into a wavy plane, as in the Icon; and by its quadrangular ſhape, I ſhould judge it to have been dedicated to Mercury, as, by a Baſon cut in the under Stone, B (which I conclude from other works of this kind muſt have been done when this Stone B was without any covering, and entirely expoſed to the Heavens (ſee Chap. IX. of this Book), I judge the Stone A, to be placed on the top of this Karn by human Art. However that be, certain it is, that the vulgar uſed to reſort to this place at particular times of the year, and payed to this Stone more reſpect than was thought becoming good Chriſtians, which was the reaſon, that, by cleaving off part of the Stone, B, the Top-ſtone, A, was layed along in its preſent reclining poſture, and its wonderful property of moving eaſily to a certain point, deſtroyed. It was the Top-ſtone therefore of this Cragg which drew the common people together, and raiſed their admiration; and I find that in the Corniſh Language Mên-an-bar ſignifies the Top-ſtone; and I do not at all doubt, but that Mên-amber is a corruption of Mên-an-bar,

[d] I did not ſee this Monument, but its Drawing and Meaſurement was taken by a Friend, and ſent to me; and I have no Reaſon to think but that it is exact.

and ſignifies nothing, either relating to Ambroſius Aurelius King of Britain, or to the Petræ Ambroſiæ of the Ancients, as ſome learned Men have thought. This Stone Mr. Carew, placing it among the wonders of Cornwall, thus addreſſes, p. 152.

" Be thou thy mother Nature's work,
Or proof of Giants might,
Worthleſs and ragged though thou ſhew,
Yet art thou worth the ſight.
This hugy Rock one finger's force
Apparently will move,
But to remove it many ſtrengths
Shall all like feeble prove."

There are ſome of theſe Logan Stones in Ireland [e], and in Wales; and in Derbyſhire, I have been informed of three; one near Byrch-over four yards high, and twelve round; and two at Rowtor, the largeſt of which is computed to weigh, at leaſt, twenty ton, on a Karn, twenty feet high.

That theſe are Monuments of the Druids cannot, be doubted; but what particular uſe they applied them to, is not ſo certain. Mr. Toland [f] thinks, " that the Druids made the people believe that " they only could move them, and that by a Miracle; by which " pretended Miracle, they condemned, or acquitted the accuſed, " and often brought Criminals to confeſs what could in no other " way be extorted from them:" and I muſt own that it is not at all improbable, that the Druids, ſo well verſed in all the Arts of Magick (the ſole buſineſs of which is to deceive), obſerving this uncommon property in the natural Logan Stones, ſoon learned to make uſe of it, as an occaſional miracle; and, where they had no natural ones, made artificial ones, and conſecrated them. They then imagined Spirits to inhabit them; and this motion, likely, they inſiſted upon as a proof of thoſe Spirits reſiding within them, and ſo they became Idols. As to the pits or baſons which we find ſunk into the tops of theſe Logan ſtones, Plate XI. Fig. III. and IV. I will only obſerve here, that it can ſcarce be doubted but they had their part to act in theſe juggles, and by the ruffling or reſt of the water, which after every ſhower of rain they muſt have contained, were to declare the wrath or pleaſure of the God conſulted, and ſome way or other to confirm the deciſion of the Druid, as we ſhall ſee when we come to treat of them more circumſtantially.

[e] Camden, p. 762.

[f] Hiſt. of the Druids, p. 103.

CHAP.

CHAP. V.

Of the great Virtues attributed by the Ancients in Foreign Parts, and the Druids here, to particular Stones, and Gems.

AMONG the ſeveral ſuperſtitions of the Ancients, which claim a place here, we muſt not paſs by the great virtue attributed to certain Stones and Gems. It has been before obſerved[g], that when the Gentiles were informed of any extraordinary incident's being foretold, or any miraculous event produced by the Divine Power among the Jews, they attributed all this to the viſible means, the order, ceremony, or ſymbol, ſubſtituted, and enjoined by God (and therefore, uſed by the Jews), and not to the Divine Power operating through its own appointed *medium*, without which all the reſt was but dumb, inactive matter, impotence and ſhew.

Among the reſt of the obſervations they made upon the hiſtory of the Jews, they found that the Divine Will was to be diſcovered by means of certain appearances in Gems. The Magi of the Eaſt, either really thinking, or at leaſt making the vulgar believe, that theſe diſcoveries made by the Urim and Thummim of the Jews[h], were owing to ſome innate Virtue in the Stone, made it a part of their magical ſyſtem: immediately after, it became the profeſſion of perſons properly appointed to explain, and interpret, the various ſhades and coruſcations, the different colours, dews, clouds, and images, which theſe Gems differently expoſed to the Sun, Moon, Stars, Fire, or Air, at particular times inſpected by proper perſons, did exhibit: after theſe Stones were ritually bleſſed and conſecrated, they aſſumed in the next place a medicinal influence, and their power was pretended to be very great, as a Charm, or Amulet, againſt misfortunes.

Zoroaſter[i] is ſaid to have celebrated the wonderful efficacy of the *Aſtroite* in all the Arts of Magick, as he did alſo of the *Daphnias*[k]. Democritus thought the *Erotylos* of great virtue in Divination[l]. Zachalias the Babylonian, in his books dedicated to King Mithridates, thinks the deſtiny of Man may be foreknown, accelerated, or

[g] Page 133.

[h] The Urim and Thummim (viz. Lights and Perfections) were precious Stones in the Breaſt-Plate of the High Prieſt, by the particular Appointment of God, Oracular, and under ſome Reſtrictions, Declarative of the Divine Will. Ex. xxviii. 30. Numb. xxvii. 21. "The fame "of a thing ſo ſurprizing could not but paſs "abroad to the neighbouring Oriental Nations, "and it is not wholly improbable, that the Zoro-"aſtrian, and other like Gems were made in Imi-"tation of this, and took their Riſe from it." Woodw. Method. Foſſ. Part II. p. 36.

[i] Pliny Lib. XXXVII. cap. ix.

[k] Ibid. cap. x.

[l] Ibid.

reverſed,

reverſed by Gems [m]; and not content to attribute medicinal Virtues to the *Hematites*, or Blood-ſtone, recommends it as neceſſary to make applications to great men ſucceſsful, of great power in Law-ſuits [n], and very effectual in the day of battle towards procuring Victory.

The *Agate* was good to allay Tempeſts, as the Perſians thought, and the *Artizoe* [o] to inſpire them with proper diſcernment to chuſe a King. The *Cinœdiæ*, as they were clear or troubled, were ſuppoſed to foretell fair or foul weather at ſea; the *Chelonitides* to appeaſe ſtorms; the *Heliotropium* to render people inviſible [p]; the *Cornu Ammonis* is ſaid to prepare the mind to foreſee things to come in Dreams; the *Siderites* to create or continue Diſſention. The *Zoraniſcos* is ſtyled the Magicians Gem, by way of eminence; becauſe, perhaps, it was a chief favourite of that Order, and generally carried about them. Doubtleſs, the Magicians found their account in propagating ſuch extravagancies; and as there was a remarkable conformity between the Magick of the Eaſtern Impoſtors, and that of the Druids, it is not to be imagined, that the latter would neglect an Art, which might be ſo much the more eaſily converted to their private gain, as it was entirely groundleſs, and exhibited wonders, *Spectra, & Predictions*, which none but themſelves could ſee, and none but themſelves were to explain [q]. There are ſeveral remainders of this ſuperſtitious foolery ſtill ſubſiſting, eſpecially in thoſe parts where Druidiſm impreſſed her laſt footſteps when ſhe took her leave. "In a little Iſle [r], near the Skie, in a chapel dedicated to "St. Columbus, on an Altar, is a blue Stone, of a round form, "always moiſt: Fiſhermen, detained by contrary winds, waſh this "Stone with water, expecting thereby to procure a favourable wind, "which, the credulous ſay, never fails: it is likewiſe applied to the "ſide of people, troubled with ſtitches; and ſo great is the regard "they have for this Stone that they ſwear deciſive Oaths upon it. "Baul Muly [s] is a green Stone, like a Globe in figure, big as a "gooſe-egg, the virtue of it is to remove ſtitches, and to ſwear upon; "the credulous firmly believe, that if this Stone is caſt among the "front of an Enemy, they will all run away. Joachim Camera-

[m] "Humana gemmis attribuit Fata." Plin. ib.

[n] The ſame Power was attributed by the Druids to the Anguinum.

[o] See Pliny, laſt Edit.

[p] "Magorum impudentiæ vel manifeſtum in "hoc quoque exemplum eſt." Plin. ibid.

[q] That the Druids profeſſed this Part of Magick is plain, from the great Powers they attributed to the Anguinum. Dr. Woodward, Method. Foſſilium, Part II. p. 30. ſpeaking of Gems, ſays, "Mr. Aubrey, who much ſtudied "the Antiquities of this Iſland, contends, that "they were uſed in Magick by the Druids." And in his Miſcellanies, 8vo. Lond. p. 128. he takes notice of "a Cryſtal Sphere, or Mineral "Pearl, uſed by Magicians, and to be inſpected "by a Boy."

[r] Martin of the Weſt-Iſles, p. 167.

[s] That is Molingus's Globe. "This Molin-"gus was Chaplain to Macdonald, King of the "Iſles. The Stone is carefully kept by the "Mackintoſhes of the Iſle of Arran in Scotland, "who have that Priviledge." Mart. p. 225.

"rius

" rius [t] mentions a round Cryſtallin Gem, into which a chaſt boy " looking, diſcerned an Apparition, that ſhewed him any thing that " he required. Paracelſus avers [u], that in theſe *Specula* [w], are ſeen " things paſt, preſent, and to come. Of this ſort were the Cry- " ſtallin Stones made uſe of by Dr. Dee, and Mr. Kelly in their " myſterious Viſions and Operations. One, round, pretty big, and " of Cryſtal, they call the Shew-ſtone, and holy Stone [x]. The Iriſh " had the ſame ſuperſtition. A ſolid Globe of Glaſs or Cryſtal has " been time out of mind in the family of Tyrone, and is ſaid to cure " the Murrain in cattle by putting it into a veſſel of Water, or even " a Rivulet, and giving that Water to the cattle to drink [y]."

Every one is ſenſible, that though the Hematites has been diveſted of ſome of its wonder-working properties [z], yet, that it is ſtill reckoned of great uſe, to prevent unuſual and too frequent bleedings.

The political property, attributed to the *Fatal Stone*, has been already mentioned, p. 143. It was encloſed in a wooden chair, and thought to emit a ſound under the rightful King, but to be mute under one of a bad Title.

The Druid Oracle concerning it is in verſe, and in theſe words,

" *Cioniodh ſcuit ſaor an fine* — " The Lowland Scots have rim'd
" *Man ha breag an Fais dine* — " it thus,
" *Mar a bh fuighid an Lia fail* — " Except old Saws do feign,
" *Dlighid flaitheas do ghabhail* [a]. — " And Wizards wits be blind,
" The Scots in place muſt reign,
" Where they this Stone ſhall find [b]".

By this means the Druids (who were always Interpreters of Prodigies, and Oracular Emiſſions) had it in their power of chuſing a King, whom they thought moſt likely to favour their Order; and could perſuade the credulous people, that the Stone aſſented, or was ſilent, as ſuited beſt their purpoſe.

[t] Martin, ibid.
[u] Explicat. Aſtron.
[w] The Gems, which are to be inſpected, were called *Specula*, and the Appearances in them *Spectra*.
[x] Woodward, Meth. Foſſ. Part II. p. 30.
[y] Hiſt. of Waterford (Ireland), p. 107.
[z] Page 183.
[a] N. B. This is the ſame Metre as the Britiſh Verſe, called by J. Dav. Rhys's Grammar, the Englyn Milur, and in which Mr. Edward Lhwyd thinks the Druids delivered their Doctrines. See Archæol. Br. p. 250, 251; and therefore theſe lines are not improbably of Druid original. See p. 85.
[b] Toland, Hiſt. Druids, p. 103.

CHAP. VI.

Of Monuments, conſiſting of Two, Three, or ſeveral Stones, their Deſcription, and Original Deſign enquired into.

TO convey the memory of any material Incident to Poſterity, in a more laſting manner than Tradition ſeemed to be capable of the Ancients made uſe at firſt of rude and ſingle Stones; after-ages added more in number, and aſſembled them together in ſeveral figures the better to preſerve a diſtinction as well as remembrance, which through the fewneſs of ſuch Monuments among the more Ancient was not altogether ſo neceſſary.

SECT. I. Of Two-ſtone Monuments.

To the firſt manner of erecting one ſingle Stone Pillar, another was added, either out of equal reſpect to two Divinities, as Apollo and Diana (Sun and Moon) Jupiter and Juno, or the like; or to make the Monument more conſpicuous, and diſtinguiſh it from other Monuments of one Stone only. It is not at all ſtrange, that two allied Divinities ſhould ſeem worthy of equal honours; and as the erecting one Stone only by the ancient Patriarchs might be intended to expreſs and imply the Unity of the Godhead, ſo, after Polytheiſm, Theogony, and Idolatry took place, the firſt ſimple Unity of the Memorials was alſo laid aſide, and the Stones and Pillars multiplied together with their falſe Gods and Idols.

The firſt we read of, I think, are the Pillars of Hercules, erected at the ancient Gades, as Terminations of his Weſtern Travels. The memory of theſe two Pillars ſeems to be ſtill preſerved in Medals [c] for in the Coins of old Tyre, are erected two Stones with a Tyrian Hercules, ſacrificing by them; they were called Αμβροσιαι πετραι, becauſe, as ſome think, they were dedicated to Divine purpoſes by pouring on them Oil of Roſes [d].

Homer intimates to us two different ends, for which the Ancients erected Monuments of this kind. The Goal, or Termination of Horſe and Chariot Courſes was often anciently marked out, by two erected Stones [e]; and for this purpoſe, probably, that the *Meta* might be more diſtinctly ſeen and obſerved by the Racers, than if there had been but one Stone. But the moſt obvious end of this kind of Monument was to diſtinguiſh the Graves of conſiderable perſons, by placing an erected Stone at each end of the body interred [f]. There

[c] Some Authors, however, treat this Story of Hercules as a Poetical Fable. See ver. 1. Juvenal Sat. x. Not. Var.

[d] Stukeley's Stonehenge, p. 50.

[e] Η τογε Νυσσα τετυκτο επι προλεων ανθρωπων. Il. xxiii. ver. 332.

[f] Η τευ σημα βροτοιο παλαι καταθεσθε κιων. Ibid. ver. 331.

is

is ſuch a Monument in the Tenement of Dryft in Sancred, Cornwall; one of the Stones ſtands nine foot high out of the Earth, the other ſomewhat more than ſeven; they are eighteen feet diſtant, the line in which they ſtand pointing North-weſt. Another of the ſame ſort in the Tenement of Trewren Madern, the diſtance ten feet, the line of their plan lying E. N. E. Upon ſearching the ground between theſe two Stones (October 21, 1752). the diggers preſently found a pit ſix feet ſix long, two feet nine wide, and four feet ſix deep; near the bottom it was full of black greazy Earth, but no bone to be ſeen. This grave came cloſe to the Weſtermoſt and largeſt Stone, next to which, I imagine, the head of the interred lay. The dimenſions and plan of this Monument, are exhibited (Plate X. fig. IV. V. and VI.) The Chriſtians in ſome parts buried in this manner, but in compliance, as it is to be imagined, with a more ancient Pagan cuſtom[g]. The victorious King Arthur was buried in the Church-yard of Glaſtonbury, betwixt two Pyramids, as the Welſh Bard ſung to King Henry II; and as their reſearches in that place afterwards are ſuppoſed by ſome to have put beyond doubt[h].

SECT. II. Of Three-ſtone Monuments.

In ſome ancient Monuments we find three Stones ſo placed as to conſtitute one Monument; this was ſometimes to record the number of perſons interred. Xenophon takes notice that where the three Eunuchs of Abradates were buried, there were three Pillars[i] erected.

The Number Three had alſo reſpect unto the three Primary Idols[k]. One of the Idols, or erected Symbols of the God Mercury conſiſted of three Stones; two large Stones were pitched on end, over which another Stone was laid, which covered the reſt, bearing with its middle upon the Stones underneath. At theſe three Stones, ſo diſpoſed, it was a piece of Religion among the Heathens to throw certain other ſmall Stones, as a kind of Offering to the Idol[l].

Strabo, in his Travels through Upper Egypt, deſcribes ſeveral Stone-Heaps or Parcels, conſiſting of three circular Stones piled one on the other, the largeſt underneath, and twelve feet diameter; the other two ſmaller in proportion, but the ſmalleſt exceeding ſix feet diameter. He calls them *Hermæa*, thinking them neareſt in

[g] "The Monk, O Gorgon, is buried near to "this Chapel, and there is a Stone five Foot high "at each End of this Grave." Martin, of St. Columbus's Chapel in an Iſlet near the Skie, p. 167.

[h] Speed, Chron. p. 272. &c. "The late "learned Dr. Ward of Greſham College, and "the late ingenious Smart Lethieullier, Eſq; "F. R. S. were both of opinion that the whole "account in Gyraldus Cambrenſis, of Arthur's "Sepulchre being diſcovered at Glaſtonbury, "was an impoſition upon him, and Lord Lyttelton in his Hiſtory abſolutely rejects it." Lord Biſhop of Carliſle to the Author.

[i] This ſeems to be the moſt obvious and natural reaſon for erecting Stones in this Number; and of this kind probably may be the three huge upright Stones called the Devil's Quoits, in a ploughed field near Kennett in Oxfordſhire, which Dr. Plott thinks Britiſh Deities. Hiſt. Oxf. ch. x.

[k] Worm. p. 8.

[l] Buxt. Lexic. Talm. in voce MARCOLIS.

reſemblance

reſemblance to the Heaps near the Highways erected to the honour of Mercury [m].

Strabo (Lib. III. p. 202.) takes notice of three or four Stones placed together (but he mentions no Ichnography) in a ſacred piece of ground near Hercules's Temple [n].

SECT. III. Of Several-ſtone Monuments, and why of different Numbers.

When the Ancients erected Stones in order to compoſe any Memorial, there was ſomething expreſſive either in the number of the Stones of which the Monument did conſiſt, or in the ſhape of the Stones themſelves, or in the Order and figure in which they were diſpoſed.

Of the firſt kind were the Monuments of Mount Sinai [o], and that at Gilgal, erected by Joſhua upon the banks of Jordan; they conſiſted of twelve Stones each, becauſe the people of Iſrael (for whoſe ſake the Altar was built, and the ſtreams of Jordan dividing themſelves, opened a miraculous paſſage for the whole nation) were principally claſſed into twelve tribes [p]. The ſame number of Stones, and for the ſame reaſon, were ſet up in the midſt of Jordan, where the Ark had reſted [q].

The Altar alſo which Elijah built [r], was compoſed of twelve Stones only, according to the number of the twelve Tribes of Iſrael; intimating thereby, that this Altar was dedicated to the God of Iſrael, who had choſen thoſe twelve Tribes for his peculiar people, and, by a long ſeries of miracles and revelations, had proved himſelf to them not to be a dead Idol, but a living God.

There is a very ſingular Monument recorded by Wormius [s]; and as the Stones are neither ſhaped by Art, nor placed in any regular emblematick figure, it may be ſuppoſed that the number was expreſſive of what Tradition is now ſilent. Six large tall Stones are the principal parts of this Monument [t]; four of them have two ſmall circles, or ringlets, of Stones round the baſe of each; the other two have a few ſmall Stones heaped round their bottom. Between the principal Stones, are ſix little piles of Stones interſperſed: the neighbours relate, that it is a monument of a battle fought there.

Perhaps it was the Memorial of an appointed Duel betwixt ſix perſons of each ſide (as that of the *Horatii* and *Curiatii* was of three). The little heaps (which are generally conſtrued to be ſepuchral) being intended as Memorials of the conquered and ſlain, the erect Stones emblems of the victorious, whereof four ſurvived the Combat,

[m] Strabo, Lib. XVII. p. 1173. Univerſ. Hiſt. Engliſh, Vol. I. folio, p. 217.

[n] Of which Keyſler, p. 189, thus, "*Apud* "*Strabonem*, quidam, de fano Herculis ad occi- "dentem ſito mentionem faciens, neque aram "ibi eſſe ait, neque ullius Deorum [ſcilicet "templum] ſed Lapides multis in locis Ternos "aut Quaternos compoſitos. Fas ibi non eſſe "ſacrificare, neque nocte eum locum adire, "quòd ferunt eum nocturno tempore a Diis "teneri."

[o] Exod. xxiv. 4.

[p] Joſh. iv. 8.

[q] Ibid. ver. 9.

[r] 1 Kings xviii. 31.

[s] Mon. Dan. p. 63.

[t] See the Monument at the End of Chap. VII. copied from Wormius.

and

and were inveſted with Garlands, or Ringlets of Stones, as tokens of Victory; the other two fell in the action, and have therefore little heaps round their baſe; but, being entitled to a ſhare of the Conquerour's Glory, they have therefore the honour of a Στηλη, or column, erected to their Memory.

Some of the Ancients were wont to place as many Obeliſks, or Stones-erect, at the Grave, as the departed Warriour had ſlain of the Enemy[u]. In the number of Stones of which they compoſed their circular Temples, they ſometimes had regard to the diviſions of time into Days, Weeks, and Months. There is alſo reaſon to believe, that when any new Circle of Stones was formed for the more ſolemnly electing a King, or Chief, as many Stones went to compoſe the Circles, as there were Electors who had a right to vote at the Election, one Stone for each, and no more.

Why of different Shapes and Plans.

Sometimes, by the particular ſimilar ſhape of many Stones erected, they expreſſed their reverence for their principal Deity, by conforming all the Symbols to that figure in which he was uſually repreſented. Thus the Phareans[w] round their *Mercurius Agoræus*, which held the middle and moſt honourable place of their *Forum*, erected 30 Cubes of Stone, out of reſpect to their chief God, Mercury (whoſe Symbol was a Cube), each of which they worſhiped under the name of ſome particular Deity.

Rectilinear.

Some Authors think that erected Stones, placed in a ſtraight line, are Memorials of Battles, or Combats[x]. In Weſtmoreland, is a row, or range, of ſtones erect, ſome nine foot high, pyramidal, placed almoſt in a direct line, and at equal diſtances for a mile together. They ſeem erected, ſays the learned Annotator, in memory of ſome great action[y]. With as much reaſon, at leaſt, it may, from the extent of theſe Monuments, be preſumed, that they were boundaries of patrimonial Lands, or thoſe little Territories, into which moſt countries anciently were divided; for "in Angleſea there are many "lines of ſingle Stones-erect, which are ſtill called *Terfyne*, or "*Terfyneau*, that is, terminations of Lands[z]."

On the Downs leading from Wadebridge to St. Columb, and about two miles diſtant from it, is ſuch a line of Stones (Pl. XVII. fig. I.) bearing N. E. and S. W. This Monument is generally called the Nine Maids.

Triangular.

Olaus Magnus[a] tells us, that Stones diſperſed in a triangular figure, denote a Victory obtained by a body of horſe; that by a ſquare

[u] "Iberi pro hoſtium interfectorum numero, "tot Obeliſcos apponunt, hoc inſigne teſtimo-"nium virtutis, & expertiſſimum decus arbi-"trati." Al. ab Al. vol. I. p. 558. Lib. III.

[w] Pauſan. Acha. Lib. VII. cap. xxii.

[x] Wormius, Mon. Dan. p. 62.—Olaus Mag. Lib. I. cap. xxxix.—Plott's Staffordſhire, p. 398, of the four Pyramidal Stones near Burrow-Bridge, Yorkſhire.

[y] Camden, p. 996. Britan. Ed. Gibſon.

[z] Rowland, chap. xxvi. p. 5.

[a] Lib. I. cap. xxix.

figure, the place where armies (or rather, champions for ſingle Duels) met and engaged, is ſignified; by a round, family-burial-places[b].

Penſile. Sometimes we find Stones erected, and others lying horizontally on the tops of them, making, as at Stonehenge, &c. ſo many Portals; and in this faſhion we find the Ancients ſometimes erected their Trophies to perpetuate the Memory of ſome important Victory.

The Victory gained by Regnerus over the Kings of the Biarmi, and the Finni, was tranſmitted to poſterity by a Trophy of this kind[c].

Some Stones placed in this latter manner were (as I conjecture) ſeats of Judgement; of Inſtruction, of Ritual Admiſſion of Diſciples, and giving Audience to perſons of ſuperiour note[d].

There is a Monument of this penſile kind in Karn Boſcawen[e]; it conſiſts of one large flat Stone (A), one end of which reſts upon the natural Karn (B); the other end on three large Stones (CDE) placed on one another, in order to raiſe a proper ſupport for the weight above (Plate XIV. fig. IV. p. 177.) Between this Canopy-ſtone, and its ſupporters, there is an opening, wide at the top ſeven feet, but the Chaſm cloſes into a ſharp point at the bottom (F). This Canopy is too nicely ſupported to be the work of nature, and one muſt check one's imagination very much not to conjecture, that the opening, underneath it, was deſigned for the ſeat of ſome conſiderable perſon; from which he might give out his Edicts, and Deciſions, his Predictions, and Admiſſions to Noviciates. The mind can hardly frame to itſelf a ſcene more ſtriking and awful than this muſt be to all perſons, who came hither for judgement, or inſtruction; nothing can be more ſuitable to the ſuperſtition of the Druids, nor more likely to promote the deluſion of all that were to be initiated into the myſteries, or introduced into the preſence of the Chief Prieſt: we may fancy, with ſome probability, that, when any perſon of more than ordinary figure was to be admitted, he was to be conducted firſt round the holy Circle (of which the remains are ſtill to be ſeen on the brow of the hill above); that, as he deſcended, he was to be ſprinkled and purified at proper pauſes, and ſtations, by the heavenly waters which the Rock-baſons (very numerous here) contained: as he deſcended farther, paſſing along between the ſacred Obeliſks (of which ſome are ſtill to be ſeen) he loſes ſight of every thing, but of vaſt Rocks on either ſide, above, and below, and the immenſe ocean before him, till being got about half way down this

[b] Wormius, however, a more cautious Writer, p. 67. doubts, whether theſe Characteriſticks are always infallible. "J. Speed, in Deſcriptione "Devon. ad Exmore, Saxa in triangulum, alia "in orbem erecta. Trophæa certè victoriarum "quas Romani, Saxones, vel Dani obtinuerunt, "ac Danicis literis unum inſcribi refert." Worm. p. 67.

[c] Worm. p. 96.

[d] See pages 176, 178.

[e] In the Pariſh of St. Burien, Cornwall.

ſteep

ſteep and craggy Cliff, doubtful whither he was to be led, he is ſurprized with this Throne, which has ſomething ſo truely grand and ſimple in its ſupporters and Canopy, that it almoſt leaves us uncertain, whether it be the work of Nature, or of Art. Between the ſupporters ſits the venerable Chief Druid, his Tiara on his head, his holy veſtments on, his Scepter in his hand, all theſe decorated with the *Inſignia* of his Order, and every where round him the moſt ſtupendous Rocks.—A few paces below this Throne is an Area of about twelve feet diameter, cleared of the Rocks, from whence the perſon introduced, with his attendants, might well hear the Precepts of the Druid without violating his Dignity by too familiar an approach.

CHAP. VII.

Of Circular Monuments, the Uſe and Deſign of them among the Ancients in foreign Countries, and the Druids in this.

AMONG the moſt ancient Britiſh Monuments, the Circles of Stones-erect may juſtly claim a place; we come therefore to diſcourſe of them particularly, for as much as, by their ſimplicity, they appear to be next in date to the Monuments which go before.

SECT. I. Number of Stones.

We find the number of Stones erected on a circular plan various; ſome Circles conſiſting of twelve, others of more, the moſt which have reached my notice, ſeventy-ſeven. This difference in number was not owing to chance, but either to ſome eſtabliſhed Rules obſerved in the conſtruction of theſe Monuments, or referring to, and expreſſive of, the Erudition of thoſe ages. In ſome places we find them oftner of the number *Twelve* than of any other number, either in honour to the twelve ſuperiour Deities, or to ſome national Cuſtom of twelve Perſons of Authority meeting there in Council upon important affairs[e]; or alluding to the twelve months of the year. There are four Circles[f] in the hundred of Penwith, Cornwall (the moſt diſtant two of which are not eight miles aſunder), which have nineteen Stones each, a ſurprizing uniformity, expreſſing, perhaps, the two principal diviſions of the year, the twelve months, and the ſeven days of the week. This conjecture will not ſeem ſtrange and groundleſs, when we reflect that the Prieſts were the only Chrono-

[e] The Monument of Sinai, p. 188. and of Gilgal, ibid. (which were both probably of the circular kind) had twelve Stones each, becauſe ſuch was the Number of the Tribes. "Reperi-"untur in his oris loca quædam in quibus Reges "olim ſolenni creabantur pompa, quæ cincta "adhuc grandibus ſaxis *(ut plurimum duodecim)* "conſpiciuntur." Worm. M. D. p. 87.

[f] Boſcawen'uun, Roſmodereuy, Tregaſeal, Boſkednan.

logers

logers and Regiſters of Time; and it is no wonder that they (forbidden as they were either to teach by Letters, or commit their Myſteries to writing) ſhould endeavour to perpetuate the memory of their Learning, and Aſtronomical Computations, in ſuch Characters as were moſt likely to deſcend through all ages of their Poſterity, without tranſgreſſing the laws of their Order. But whatever was the reaſon, the number of theſe Stones in other places is different, and where the deſign of the Circle was for electing; Governours, or holding Councils, muſt needs have been ſo, becauſe the number of Nobles there aſſembled could not but be frequently different, and each Noble, ſo convened, had a right to his Pillar, at which he was to take his ſtand; again, when the Authors of ſuch Monuments were eminent for family, fortune, or learning, they might probably chuſe to record ſome diſcovery in Science, the number of their famous Anceſtors, or of the Principalities they inherited, in theſe their works.

Diſtance of theſe Stones.

The diſtance of the Stones from each other is alſo different in different Circles, but was likely the ſame, or nearly ſo, at firſt, in one and the ſame Circle, ſo that, by the diſtance of what remain ſtanding, or otherwiſe, may in a great meaſure be aſcertained the number of Stones of which the Circle formerly conſiſted. Whether they were very exact in ſuiting theſe diſtances according to the ſize of the Stones, and obſerved a regular gradation from the ſmaller to the great, and again a gradual declenſion from the greater to the ſmall, is what I cannot aſſert; but is imagined ſo to be by ſome of the learned, as well as that they meaſured thoſe diſtances by Cubits in whole numbers, not by the foot or yard [g].

It was not in any indifferent or common place that theſe Circles were erected; but the Rites of Augury, and the opinion of the Magi (or Philoſophers of the Country) were firſt conſulted, eſpecially if Religion, or the Election of Princes, was upon the carpet [h]; but if Victory, the place where it was won was to be honoured with the Trophy.

Plans.

The figure of theſe Monuments is either ſimple, or compounded. Of the firſt kind are exact Circles, elliptical or ſemicircular. The conſtruction of theſe is not always the ſame, ſome having their circumference marked with large ſeparate Stones only; others having ridges of ſmall Stones intermixed, and ſometimes Walls and Seats, ſerving to render the incloſure more compleat. Other circular Monuments have their figure more complex and varied, conſiſting, not

[g] Dr. Stukeley's Abury, p. 21.

[h] "Augures vero eadem ferme Teſqua quæ & "Templa, vocabant; Loca *Auguriis* deſignata, "quorum termini, cum fere rupibus, ſylviſque ac "montibus finirentur." Not. Var. Hor. Epiſt. Lib. I. p. 14. ver. 19. "No Place was called "a Temple, but what had been marked out, that "is, conſecrated, by the Augurs." Scal. de Lin. Lat. Lib. V. p. 54. Moyle, P. Works, vol. I. p. 390.

only

only of a Circle, but of ſome other diſtinguiſhing Properties [i]. In, or near the center of ſome, ſtands a Stone taller than the reſt [k]; in the middle of others a Kiſt-vaen, that is, a Stone-ſepulchral-cheſt, or Cavity. A Cromlêh (or Altar-tomb of rough Stone) diſtinguiſhes the center of ſome circles [l]; and one remarkable Rock that of others; ſome have only one line of Stones in their circumference, and ſome have two; ſome Circles are adjacent, ſome contiguous, and ſome include, and ſome interſect each other. Sometimes Urns are found in or near them; and theſe Circles are of very different dimenſions, as will be ſeen in the Icons. Some are curiouſly erected on geometrical Plans, the chief entrances facing the cardinal points of the Heavens; ſome have avenues leading to them, placed exactly North and South, with detached Stones, ſometimes in ſtreight lines to the Eaſt and Weſt, ſometimes triangular; all evidences of more than common exactneſs and deſign: of all theſe we ſhall produce inſtances in their proper place.

Theſe Monuments are found in many foreign Countries [m], as well as in all the Iſles dependant upon Britain [n], and in moſt parts of Britain itſelf [o].

They go by ſeveral names in different places. In the Highlands of Scotland they call them Temples; and from two or three of them in the Pariſh of Strathawen, there is a place adjoining called Temple-Town; and, where two Circles are called the Temple Stones, in Auchincochtie, there, as Tradition ſays, Pagan Prieſts had formerly their Habitation. In Scotland ſometimes they are alſo called Chapels; and from one of them in Bamffſhire, a Place is called Leachell Beandic, or Bleſſed Chapel [p]. SECT. II. How named.

In the Weſtern Iſles (where there are many) they are called by the common people Druin Cruinny [q], that is, Druid Circles. In Denbighſhire, there is one Circle called Kerig y Drudion, or the Druid Stones [r]. Another name (though foreign) may be here taken notice of, which is, that Stone-Circles in Denmark, and in the Iſles of Iſland, Shetland, and Man, are called Ting, that is, a Seat of Juſtice, a *Forum* [s]; and the hill on which the King of the Iſle of Man was

[i] One Circle at Abury has a work in the Center, which the old Britans called a *Cove* (as Dr. Stukeley ſays, ibid.), conſiſting of three Stones making an obtuſe Angle toward each other; this was the Kibla, or point, to which they turned their Faces during the time of Worſhip.

[k] See the Circle of Boſcawen-ûun (Plate XV. Fig. III. p. 198.) this is alſo called the Kibla by Dr. Stukeley. See his Abury, p. 24.

[l] See Karn Lechart in Glamorganſhire, Camden, p. 739.

[m] Iſland, Sweden, Denmark, in the Marquiſate of Brandenburg, the Dutchy of Brunſwick Lunenburgh, and other Parts of Germany.

[n] The Orkneys, Weſtern Iſles, Jerſey, Ireland, and the Iſle of Man.

[o] Scotland, Cumberland, Wales, Oxfordſhire, Wiltſhire, and in Cornwall many, and very entire.

[p] Camden.

[q] Rowl. Mona, p. 112.

[r] Lhuyd's Letter to Mr. Paynter, in Moyle, p. 239. And his Letter to the Biſhop of Carliſle. Baxt. Gloſſ. p. 272.

[s] Worm. Mon. Dan. p. 68.—"Ding, Judicium, Dingſtuhl, Sedes Scabinalis (or Sheriffs Seat), Dingdach, Dies Juridicus.—Huſtingum & Huſtingian, Anglo Saxones pro Curia uſurpabant." Keyſler, p. 78.

formerly inaugurated, ſtanding in the Center of a Circle (his Nobles round him, and the Commons without the Circle) is called the Tinwald-hill.

In Cornwall there is a great number of theſe Circles (and of moſt ſorts that have been mentioned) and the name they go by moſt commonly is, that of Dawns-mên, that is, the Stone-Dance, "ſo called "of the common people on no other account, than that they are "placed in a circular Order, and ſo make an Area for Dancing[t]." This is the true reaſon of that name, and not a corruption of Daniſmên (as ſome have imagined), as if theſe Monuments had been of Daniſh erection; the traditions of the common people ſeldom fixing upon, and being conſtant to, points of hiſtory, but rather taking their riſe from ſome obvious property that ſtrikes the ſenſes, and reſembles the Cuſtoms of their Country. To confirm Mr. Lhuyd's opinion, I muſt obſerve, that theſe Circles are found where the Danes never were; that, Dawnſe in Corniſh, ſignifies a Dance, and that in the circular Figure (of which we are now treating) there is a very ancient Dance, or play[u], ſtill practiſed among the Corniſh. For the ſame reaſon, as I ſuppoſe (namely, becauſe theſe circular Stones-erect ſeem to have thrown themſelves into a Ring towards a Merry-making) about eight miles Weſt of Bath, a Monument of this kind is called the Wedding; and I cannot but obſerve, that the Greeks had ſuch a Dance at their hymeneal ſolemnities, as appears by the Nuptials engraved on the ſhield of Achilles, where the young men are ſaid to run round, or dance in a Ring.

——Πολυς δ' Ὑμεναιος ορωρει —— The Hymeneals far reſound,
Κυροι δ' ωρχηςηρες εδινεον.—— And Youths in myſtic Mazes whirl[w].—
Hom. Il. Lib. XVIII. ver. 493.

SECT. III. Of the intent and uſe of theſe Circles.

The ſeveral names by which theſe Monuments are diſtinguiſhed in different parts of the world, conſidered jointly with the other before-mentioned properties of Size, Figure, Number, and ſome Peculiarities belonging to particular Circles, will contribute to diſcover in a great meaſure by whom they were erected, and for what uſes they were intended; and our conjectures formed upon theſe, we muſt be contented to fortify as well as we can by Tradition, and ſuch hiſtorical Records as offer in other Countries as well as in our own.

Some Religious.

Firſt, it is highly probable that ſome of theſe Monuments were of Religious Inſtitution, and deſigned originally and principally for the Rites of Worſhip. "And Moſes roſe up early in the Morning, and

[t] Lhuyd: Moyle's Poſthum. Works, vol. I. p. 239.

[u] It is called Trematheeves.

[w] "Adoleſcentes autem Saltatores in orbem "agebant ſe." Cler. Hom. ibid. εν δ' αρα, viz. ut fieri ſolebat.

"builded

" builded an Altar under the hill, and twelve Pillars according to " the twelve Tribes of Iſrael[x]." Certainly this was a Religious Monument; the Altar for Sacrifice, and the twelve Pillars for a Prince of each Tribe to ſtand by, to partake of the Sacrifice, to covenant in the name of his Tribe, and to ſeal that covenant which he made with God, by receiving the Blood with which Moſes beſprinkled theſe Delegates of the people, as they ſtood round about the Altar[y]. If it be ſaid, that the Scripture leaves us in the dark as to the plan and form of this Monument; yet it muſt be obſerved, that the ceremonial circumſtances make it clear, that it was of the circular Figure. I would only aſk, in what form theſe Pillars would be erected by any perſon who was to perform the like ceremonies; I fancy it would be anſwered, without any heſitation, in the circular form, as liable to leſs exceptions, with regard to the Princes, and moſt convenient for the officiating Prophet.

In obedience to the Divine Command, there was a Monument ſet up by Joſhua at Gilgal, which conſiſted of twelve Stones fixed in the Earth. The deſign of it was to make the Iſraelites conſtantly adhere to the worſhip of the true God, by remembering their miraculous paſſage (dry ſhod) over the river Jordan, from the chanel of which theſe twelve Stones were taken[z]. In what figure theſe Stones were diſpoſed, the Scriptures do not ſay; but from the reſemblance which Monuments did uſually bear to ſome of the principal incidents they were deſigned to commemorate, as well as alſo from the name of Gilgal[a]; it is moſt probable that this Monument was round. It muſt here alſo be noted, that there was not only twelve Stones erected upon the banks of Jordan, but the ſame number alſo in the chanel of the River, exactly " in the place where the feet of the Prieſts, " which bare the Ark of the Covenant, ſtood[b]." Now as the Prieſts ſtood round about the Ark, to prevent the approach of every thing that was unholy; it is more likely that the Stones in the Water were erected with a conformity to the Order in which the Prieſts ſtood, whilſt the people were paſſing over, than in any other manner. This Gilgal was firſt a place of worſhip[c], then of national Council[d], and Inauguration[e], and when the Iſraelites had degenerated into Paganiſm, it became a place of Idolatrous Worſhip[f]; as ſuiting the principles of the Eaſtern Superſtition: for, as it was their Cuſtom

[x] Exod. xxiv. 4.
[y] Ibid. 7, 8.
[z] Joſhua iv. 21, 22, and 24.
[a] Which ſignifies Rolling, ſurrounding, Roundneſs, a wheel, and the like. See Buxtorf's Lex. Heb. Leigh's Crit. Sacr. p. 40. and Paul. Fag. ibid. ſo that, beſides rolling away the Reproach of Egypt (mentioned Joſh. v. 9.), there ſeems to be in Gilgal a mutual Relation and Agreement between the Name and the Figure of the Monument; and therefore Dr. Stukeley in his Abury thinks Gilgal a Circular Monument.
[b] Joſh. iv. 9.
[c] Ibid. v. 10.
[d] 1 Sam. vii. 16.
[e] Ibid. xi. 15.
[f] Hoſea iv. 15, and xii. 11.

to

to conſecrate places to Religion, ſo it was equally their principle to take care, that thoſe places ſhould be open, and nothing like confinement in their Temples, leſt it ſhould look like *Limiting*, *Incloſing*, or *Impriſoning*, an infinite, ubiquitarious being. The Images of the Sun were to be open to the Heavens, and were therefore called חמנים, that is, *Subdiales*, or Statues in the open air; and the Phenician Hercules (or the Sun) was wont to be adored in an open Temple[h]; and their Sacrifices, and publick Devotions were always, *ſub dio*, on the tops of Rocks and Mountains, or in the midſt of Groves, but never under covert. Now theſe two principles of dedicating particular places to worſhip, and at the ſame time keeping them open and unconfined, were thoroughly reconciled in Monuments of this circular kind. The places were marked out ſufficiently to preſerve them from rude, profane abuſe, and yet by Stones placed at ſome diſtance from each other on their ends, there was no abſolute, compleat incloſure. That the Druids held, the firſt of the abovementioned Principles, and had places appropriated to ſacred uſe, has been ſhewn before[i]; and that they alſo maintained the ſecond principle, namely, that the Gods were not to be confined within walls, is not to be doubted, it being one of the fundamentals of the Celtic Religion[k], from which we have no reaſon to think that the Druids ever departed, if we judge from their Monuments, which are the beſt vouchers for their opinions. Beſides, the multitude and nature of their Sacrifices required ſuch Fires as could not admit of Roof or Coverture. Again, the Druids were extreamly addicted to Magick, in which Art the Circle was eſteemed eſſentially neceſſary, to carry on all the nefarious Rites of Witchcraft, and Necromancy; and the vulgar opinion that Conjurers have no power to call forth the Demon to foretell future events, or diſcover what is concealed from others, unleſs he draws a Circle round him, ſeems to be a remaining part of this Druid Superſtition. It has been already obſerved[l], that the Druids had a ſurprizing reſemblance to the Perſians, who took in all the whole compaſs of Heaven into their Idea of Jupiter[m]; and it muſt be owned, that the Druids had the ſame Deity, and that they could not erect their Temples more analogous to, and expreſſive of, that God, nor better adapted to perform their adorations to every Region of the Heavens, than in the Circular Figure[n]. Again, we find in the middle of ſuch Circles, ſometimes a tall Pillar, ſuch as formerly were worſhiped as Idols; at other times a Rock, or

[g] Iſaiah xxvii. 9. Buxtorf. in voc.
[h] Maundrel's Travels, p. 21.
[i] Cap. xvii. Lib. II.
[k] Tacitus, de M. G. Sched. p. 340.
[l] Cap. xxii. Lib. II.
[m] Herodot. in Clio. Hyde, Cap. VI. p. 137.

[n] In the Symbols of their Deities there was ſomething in the Figure which expreſſed the principal Attribute of their God (ſee p. 108.), ſo alſo in their Temples; the Temple of Veſta was round, becauſe Veſta was the Earth.

Cromlêh,

Cromlêh, which have all the appearances of having ſerved on ſome occaſions for Altars; and therefore nothing can be ſo probable, as that the ring of Stones ſerved to mark out the limits of the Temple, where ſacred Offices were performed to ſuch Idols, and upon ſuch Altars. The Circular Figure (as every one muſt allow) was moſt convenient of any for the audience to ſee, and hear, and enter into their parts of the ſacrifical Rites; and therefore could not but ſuggeſt itſelf, from the moſt remote Antiquity, to all Idolaters that placed their whole ſtreſs upon the outſide of Religion. Let me obſerve farther, that ſome of theſe Monuments are of aſtoniſhing Grandeur and Magnificence°, much exceeding every other end, and occaſion, than that of Religion. I am aware that ſome attribute the Circle of Stonehenge to the Romans, and not to the Druids; but there is ſuch a wildneſs in this grand Structure, that to imagine it of Roman erection after Julius Ceſar's time, is too groundleſs a ſuppoſition to be worth confuting. However, to add a word or two to this diſpute, let it be only conſidered, that the Roman ways croſs and mangle theſe Circles (as ſee Tab. IV. of Dr. Stukeley's Stonehenge); and it can never be true, that the Romans would erect and disfigure the ſame, and their own works. It is alſo evident, that ſuch Monuments were prior to the Roman ways, for the Druids would never be ſuffered to impede the Highways of their Lords and Maſters; therefore, theſe muſt have been built before the Roman ways were made, which will naturally lead us to another concluſion equally evident, which is, that as they could not be Roman works, becauſe prior to the Roman ways; ſo neither, for the laſt mentioned reaſon, could they be of the Saxon or Daniſh age and conſtruction, and therefore can juſtly be aſcribed to none but the Druids.

That theſe Temples are of different ſizes, and ſome exceeding ſmall, no more than twelve feet diameter, muſt be confeſſed; and yet this will not hinder but that all might be places of worſhip: that ſome are of larger dimenſions than others, may probably be owing either to the different quality of the Founders and Prieſts, or the different end for which they were deſigned; the larger for more noble and general aſſemblies, the ſmaller for more private, and, perhaps, family uſes: the large for Sacrifices and feſtival Solemnities, the ſmall for particular Interceſſions, Predictions, and perhaps Sepulchres of Prieſts and Worthies.—In ſhort, theſe Circles were of different ſize, either becauſe thereby they were better proportioned to the different kind of Superſtition therein to be performed, or to the different ranks and claſſes of the Druids; if the riches or power of the perſons who erected them was great, ſo was

° See Dr. Stukeley's Stonehenge and Abury.

their work; if their ability was ſmall, the Circles they erected were in proportion.

Particular ſorts of Circles.

Of theſe Monuments that kind was moſt ancient which was moſt ſimple, and conſiſted only of a Circle of Stones-erect. Of this ſort we have a great number in Cornwall, which differ not materially from one another: Boſkednan Circle therefore (Plate XV. Fig. II.) may repreſent the whole.—In the tenement of Kerris[p] there is an oval Incloſure, which may be ſeen Plate XVII. Fig. II. It is about 52 paces from North to South, and 34 wide, from Eaſt to Weſt: At the Southern Termination A, ſtand four rude Pillars about eight feet high, at the foot of which lie ſome large long ſtones, which I am apt to think did formerly reſt upon theſe Pillars. The Plan on which theſe Pillars ſtand[q] is eighteen feet from North to South, and eleven feet wide. I am inclined to think that this was a place of Worſhip, that theſe Stones-erect were deſigned to diſtinguiſh and dignify the Entrance, and were the Kibla of the Place (as the learned Dr. Stukeley calls the Cove of one of his Abury Circles), and that they were erected like ſome of the Stones at Stone-henge in the ſhape of two rude Portals, to inſpire thoſe that entered this encloſure with double Sanctity[r]. It is at preſent called the Roundago, which name (though Engliſh) it may have acquired poſſibly from the ſuperſtitious Rounds uſed in the Druid Worſhip.

Boſkednan.

Kerris Roundago.

Salakee in Scilly.

On a Karn adjoining to the Giant's Caſtle in St. Mary's Scilly, we found the back of the Rock cleared, as it ſeemed, of all unevenneſs, and making one plane of Rock. This Area is of a circular figure, 172 feet from North to South, and 138 feet from Eaſt to Weſt; on the edges of it are nine vaſt ſtones ſtill remaining, planted in a circular line; ſeveral others perfected the round, but from time to time have been removed, and ſome of them within theſe few years. There is no uniformity in the ſhape of the Stones that remain, neither do they ſeem to have ever been placed at any calculated, equal diſtances. The Stone (Plate XI. fig. II.) placed among the Rock-idols[s] makes one of the ring; the front of it, towards the center, is 20 foot long; a rude Pillar fallen down lies before it, about five paces diſtant, inwards. This Rock ſtands Eaſt of the Central Point; and in a line from it ſomewhat to the North of the Weſt, are three large flat Stones, which have Baſons on the top of them, but pieces of them are broke and carried off. This was a great work of its kind, the floor of one Rock, and the Stones round the edges of an extraordinary ſize.

Some Circles are near one the other, and their Centers in a line, to ſignify, perhaps, that they were intended for, and directed to, one

[p] Pariſh of Paul, Cornwall.
[q] See the Entrance, or Portal, Pl. XVII. fig. III.
[r] Chap. iii. p. 176.
[s] Ibid. p. 173.

uſe

Pl: XV. *p. 198.*

Fig I
Tredinek Circle p: 206.

Fig II
Boskednan Circle in Gullval.
p: 198.

Fig III Boscanven-ûn Circle in Beryan see p. 205.

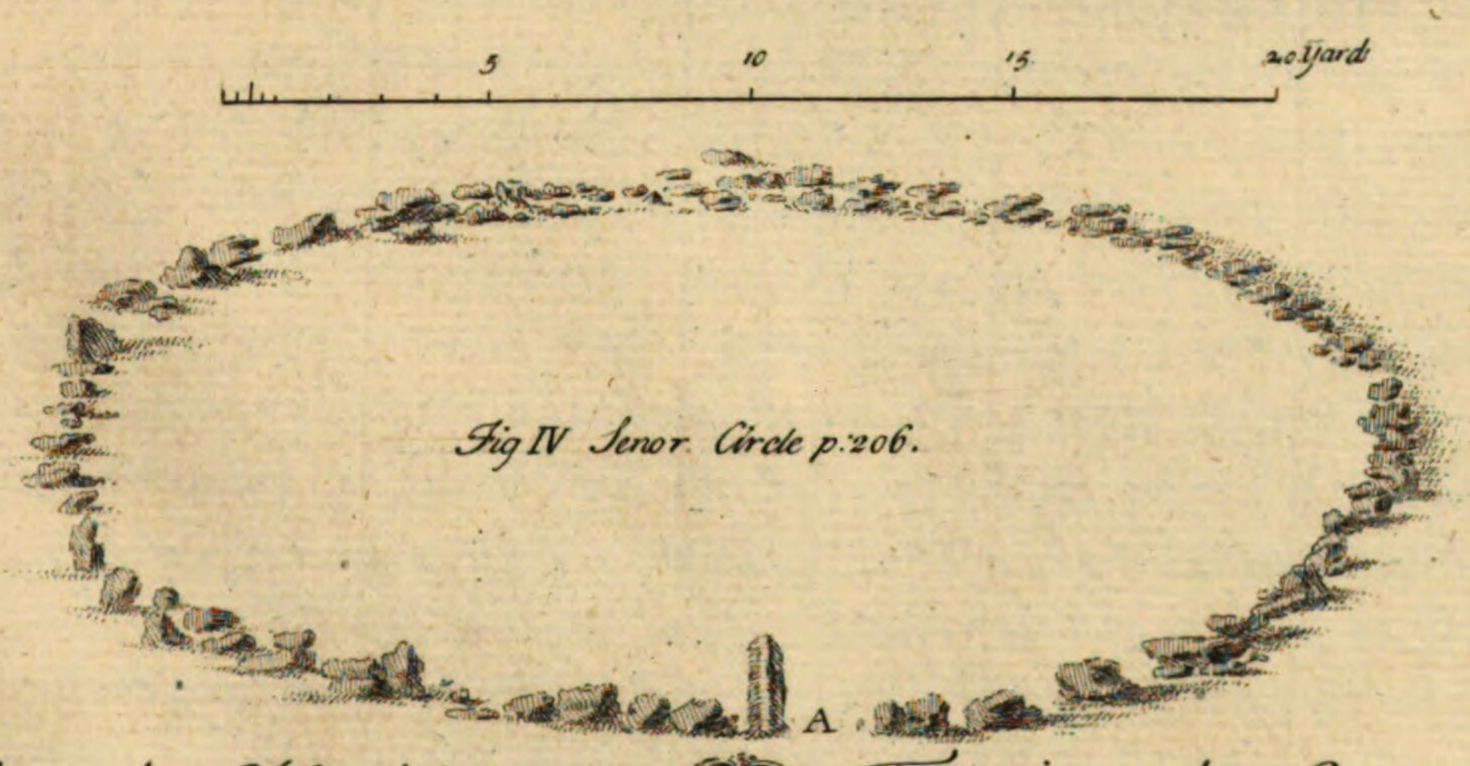
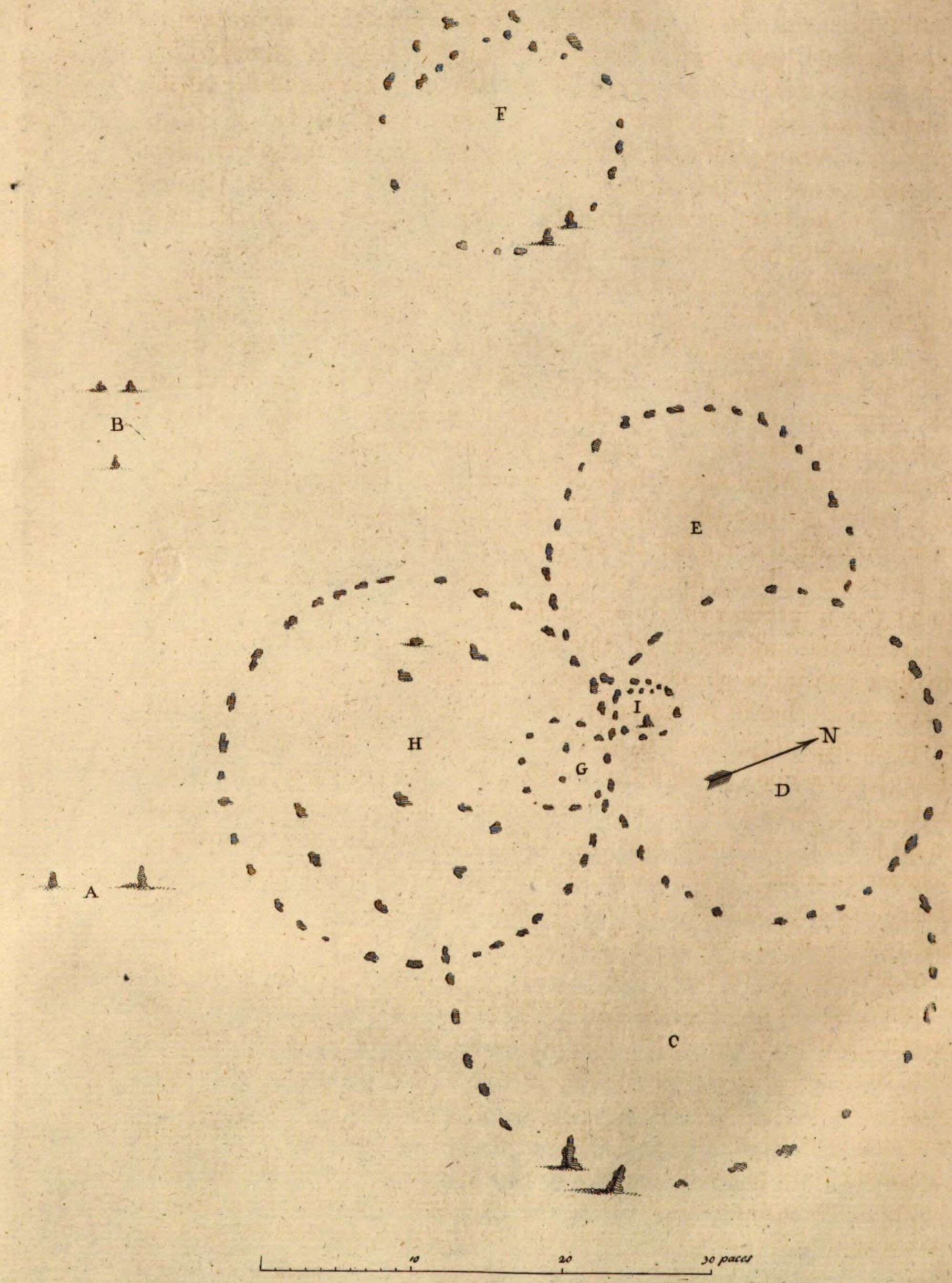


Fig IV Senor. Circle p: 206.

To Christopher Hawkins of Trenvinard in Cornwall Esqr
This plate is with great respect inscrib'd by Wm. Borlase.

PL. XVI. *pa. 199.*

Botalleh Circles in S.t Just



To the Rev.d Jeremiah Milles D.D. Precentor of the Church of Exeter

This Plate is with great respect inscrib'd by Wm. Borlase.

uſe. Of this kind is the Monument called the Hurlers, in the Pariſh St. Clare, Cornwall; the Stones of which, by the vulgar, are ſuppoſed to have been once Men, and thus transformed, as a puniſhment for their hurling[t] upon the Lord's Day. This Monument[u] conſiſted of three Circles from which many Stones are now carried off; what remain, and their diſtances, may be ſeen (Plate XVII. p. 215. fig. VI.) Again, ſome of theſe Circles include, and interſect one the other, as in the curious cluſter of Circles at Botallek (Plate XVI.), in the ſeeming confuſion of which, I cannot but think that there was ſome myſtical meaning, or, at leaſt, diſtinct allotment to particular uſes. Some of theſe might be employed for the Sacrifice, and to prepare, kill, examine, and burn the Victim, others allotted to Prayer, others to the Feaſting of the Prieſts, others for the ſtation of thoſe who devoted the Victims: whilſt one Druid was preparing the Victim in one Place, another was adoring in another, and deſcribing the limits of his Temple: a third was going his round at the extremity of another Circle of Stones; and, likely, many Druids were to follow one the other in theſe myſterious Rounds: others were buſy in the Rights of Augury[w], that ſo all the Rites, each in its proper place, might proceed at one and the ſame time, and under the inſpection of the High-Prieſts; who, by comparing and obſerving the indications of the whole, might judge of the Will of the Gods with the greater certainty: laſtly, that theſe Circles interſected each other in ſo remarkable a manner as we find them in this Monument, might be, to intimate that each of theſe Holy Rites, though exerciſed in different Circles, and their own proper compartments, were but ſo many Rings, or Links, of one and the ſame chain; and that there was a conſtant dependance and connexion betwixt Sacrifice, Prayer, Holy-Feaſting, and all the ſeveral parts of their Worſhip. It is farther to be noted, that near moſt of theſe Circular Monuments we find detached Stones, as particularly on the South-Weſt ſide of theſe circles at (A) and (B), which are placed ſo orderly, that there can be no doubt of their having had ſome ſhare allotted them of the ſuperſtitious Rites.—At theſe Stones, probably, the High Prieſt had his Officers to keep ſilence, and the officiating Prieſts their Aſſiſtants to prompt them, leſt any material words might be left out, or what were diſorderly inſerted; for the Ancients were ſcrupulouſly nice in every thing ſaid, or done, upon ſuch ſolemn occaſions, and were not only allowed their Prompter[x], but a ſecond perſon alſo at hand to mark that no Ceremony or Cir-

The Hurlers.

Botallek Circles.

[t] Hurling, is playing with a Ball, and endeavouring to get at the Goal with it before one's Antagoniſt; an ancient trial of Strength and Swiftneſs among the Corniſh. See the Nat. Hiſt. of Cornwall, firſt Edit. p. 300.

[u] The Circles DEF (Plate XVI.) are alſo in a Line.

[w] See Lib. II. Cap. xix.

[x] Plin. Lib. XXVIII. Cap. ii.

cumſtance

cumſtance ſhould be omitted; let me farther obſerve, that, where theſe detached Stones are found at too great a diſtance for the before-mentioned purpoſes, inferiour Prieſts might be ſtationed to prevent or regulate any diſorderly behaviour on the out-ſkirts of the congregation, and might attentively obſerve the flying of Birds, or any other ominous appearances, during the time of theſe ſolemnities. I have only farther to remark, that the Circles, F, H, I, in this ſingular Monument of Botallek, appear to have been edged with two rows of Stones. It need not be here added, that in whatſoever Circles we find Aſhes and Altars, they want no arguments to prove that they were places of ſacrifice and worſhip[y].

Circles with Altars at Treſcaw, Wendron, and the Iſle of Arran.

Of that kind of Circle, which has altars within it, I ſhall take notice of three only. The firſt of them is on the Iſland of Treſcaw in Scilly. It is one rude Stone, nineteen feet long, ſhelving on the top, round the bottom of which there is a hollow circular trench 36 feet in diameter, the brim of which trench is edged with a line of rude and unequal Stones (Pl. XII. fig. IV. p. 173.) The other (Pl. XII. fig. V. ibid.) is in the Wilds of Wendron Pariſh, Cornwall, on a high hill called Karn-Menelez; it conſiſts of four flat thin Stones, by nature placed on each other; the upper Stone is circular, and meaſures juſt nineteen feet long, as the Rock abovementioned; but, what is more remarkable, the circular Trench at the bottom of it is in ſhape and cavity like to that of the former, and meaſures 35 feet and half diameter, which is within half a foot as long as the former; and that ſmall difference may be owing to the inaccuracy of my meaſurement, rather than to any real difference betwixt the things themſelves. I leave the Reader to make his remarks on this conformity; but I cannot help mentioning, "that in the Iſle of "Arran (Scotland) there is a Circle of big Stones, the Area of which "is about twelve paces. In the middle of this Circle, there is a "broad thin Stone ſupported by three leſſer Stones; the ancient "Inhabitants are reported to have burnt their Sacrifices on the "broad Stone in the time of the Heathens[z]." See there, the ſame dimenſions of the Circle as thoſe of the two before mentioned, the Stone in the middle alſo; and I ſee no reaſon to queſtion the truth of the Tradition, as to the uſe of the latter, which may therefore point out to us the uſe and intent of the two former.

y "In medio Fani Focum inſtruebant coquendis hoſtiis deſtinatum." Worm. p. 28. "Some perſons who are yet alive declare, that "many years ſince they did ſee aſhes of ſome "burnt matter digged out of the bottom of a "little circle ſet about with Stones, ſtanding "cloſe together in the center of one of thoſe "Monuments, which is yet ſtanding near the "church of Keig in the Shire of Aberdeen." Dr. James Garden's letter, dated June 15, 1692, to John Aubrey, F. R. S. of Eaſton Pierce in Wiltſhire, Eſq; communicated by the Right Rev. Dr. Lyttelton, Biſhop of Carliſle.

z Martin, ibid. ut ſupra, p. 220.

We

We ſee how eaſy it is to reconcile all the different appearances of theſe Circles to the Rites of Worſhip; and I muſt obſerve in the laſt place, that Tradition, and the opinion of the learned, confirm the arguments above, which are drawn from the Structure of the Monuments, and the Cuſtoms of ancient ages. Boethius, in his life of Mainus, King of Scots, intimates that ſome of theſe Circles were erected by him, and appropriated to the Worſhip of the Gods [b]. In the Weſtern parts of Iſland, in the province of Thorneſthing, there was a Cirque, in which Men were ſacrificed, after they had been killed, at a vaſt Stone placed therein [b]. In the Mainland (one of the Orkneys) they worſhiped the Sun in a Circle, as they did the Moon in a Semi-circle [c]. "The Grave of Gealcoſſa, a Druideſs, is "in Iniſoen in the County of Donegall (Ireland), and hard by is her "Temple, being a ſort of a diminutive Stonehenge, which many of "the old Iriſh dare not even at this day any way profane [d]."

The Temple at Claſſerniſs is the moſt regular example of this kind that I have met with; and therefore I have inſerted the plan of it (Plate XVII. fig. V. p. 206.) It is in the Iſland of Lewis near Claſſerniſs, and called a Heathen Temple [e]. It conſiſts of an avenue, which has nineteen Stones on each ſide, from F to E, and one at F; this leads you to a Circle of twelve Stones, with one in the center, A; from the circumference of which Circle, and in a line with the center, run a line of four Stones to B, four to D, and four to C. Temple at Claſſerniſs.

"I enquired (ſays Mr. Martin [f]) of the inhabitants what Tradition "they had concerning theſe Stones; and they told me, it was a place "appointed for worſhip in the time of Heatheniſm; and that the "chief Druid ſtood near the big Stone in the center, from whence he "addreſſed himſelf to the people that ſurrounded him." One obſervation occurs to me relating to this curious Monument, which is, that the number of Stones in the Avenue is 39, and the Circle 13, in all 52, and the detached Stones to the South, Eaſt, and Weſt, twelve; whether theſe numbers happened to be ſo compleat by accident, or whether (as I rather imagine) they were intended to expreſs the number of weeks and months in one whole year, I ſubmit to the

[a] Camd. Wallace of the Orcades, p. 54.

[b] Arngrim. ex Eyrbyggia, Worm. Mon. Dan. p. 27.

[c] Martin, p. 365.

[d] Toland, ibid. ut ſupra, p. 23.—"Temples "of the Druids Circles of Obeliſks." Ib. p. 87. "I conjecture, ſays the late learned Mr. Lhuyd, "that they (viz. thoſe Circles) were Places of "Sacrifice, and other Religious Rites, in the "times of Paganiſm." Lett. concerning the Dawnſ-mên, Moyle's Works, vol. I. p. 239. "The Reaſon why we uſe Lhan for a Church, "was, as I conjecture, that before Chriſtianity "the Druids ſacrificed, and buried their dead, in "a Circle of Stones." Ibid. Baxt. Gloſſ. p 272. Wallace, ibid. ut ſupr. p. 53. is of like Opinion.

[e] In copying this Monument, I have followed the deſcription of it given us in Mr. Martin's own Words (p. 9.), as being likely taken on the Spot, and therefore true, and not the Copper Plate (ibid.) which does not at all agree (in Number of Stones, or largeneſs of the Circle) with the verbal Deſcription; being committed, as I ſuppoſe, to the Hands of ſome inaccurate Engraver.

[f] Of the Iſles, p. 9.

learned g. The Rev. Dr. Stukeley has given us ſome extraordinary inſtances of exactneſs in works of this kind in his plans of Abury and Stonehenge, which, being in every one's hands, I ſhall not detain the Reader withall.

Of Religious Uſe originally.

To have done with this firſt Claſs of Circular Monuments. When it is remembered that Stones-erect were the Idols of thoſe ages (p. 161.) what is more likely than that they were ſet round about their altars to put thoſe who were engaged in the religious rites in mind, that what they ſaid and did at ſuch times was in preſence of their Deities? "Among their Idols, round about their altars, upon "every high hill, in all the tops of the mountains, and under every "green tree, and under every thick Oak, the place where they did "offer ſweet ſavour to all their Idols." Ezek. vi. 13. I take every thing indeed of this figure, that is either magnificent, greatly expenſive, regular, or laborious, to have been erected for Religious uſe: in this number, therefore, I reckon, all the great works we have of this plan, the Circles of Main-land, Abury, Stonehenge, the Circles of vaſt Stones on Salakee Downs in St. Mary's, Scilly, Rollrich [h], in Oxfordſhire, and in other places wherever they appear. The intent of them, Wormius [i] attributes to a different reaſon; but what he ſays is too vague to be convincing. I take them (ſays he [k]) for Altars, or for Courts of Judicature; and then ſpeaking particularly of Rollrich, Stiperſtons, and Stonehenge (undoubtedly the nobleſt Monument of its kind), "All theſe are no more than "Monuments, and Trophies of Daniſh Victories." Here we have Stonehenge declared to be an Altar, a *Forum*, a Trophy. The ſame perplexed account of theſe things we have from Speed [l]: "Trophies moſt certainly (ſays he) of Victories here obtained, either "by the Romans, Saxons, or Danes." Now, can any one ſuppoſe that the Romans, at the time they lived in Britain, erected Trophies in the ſame taſte as the Saxons and Danes did afterwards? or will any one believe that the ſtupendous Fabrick of Stonehenge was erected by an army intent on action and conqueſt? The grandeur of the deſign, the diſtance of the materials, the tedioufneſs with which all ſuch maſſy works are neceſſarily attended, all ſhew that ſuch deſigns were the fruits of Peace and Religion; that they muſt have been chimerical and impoſſible, during the buſy ſcenes of war.

g Since my writing the Obſervation above, I find Mr. Carte (Engliſh Hiſt. vol. I. p. 55.) thinks there is ſomething emblematical in the number of Stones (xix.) on each ſide the Avenue, which he refers to the great Year or Circle of xix years; and the xii Pillars, compoſing the Body of the Temple, he thinks an Emblem of the Zodiac.

h Al Roll-dricht, or Roll-druicht, i. e. the Druid-round, as the ingenious Sanderſon Miller, Eſq; of Radway, Warwickſhire, has lately informed me.

i Mon. Dan. p. 67.

k Ibid.

l Wormius, ibid.

Trophies

Trophies are ſuggeſted by the ſudden tranſport of victory; but when the mind cools, and national or perſonal animoſities ſubſide, they are the evidences of a vain-glorious preſumption, and rather inſults upon the vanquiſhed and unhappy, than Monuments of any real honour to the victor[m].

To imagine that Stonehenge is only a Sepulchral Monument[n], is equally incongruous both to the ſhape and vaſtneſs of the building; that it might, after it was built and conſecrated, be applied to ſuch purpoſes, for the greateſt Princes or Prieſts, is very likely; for though theſe Circles were originally of Religious Inſtitution, yet that they became afterwards applied to other uſes, we ſhall ſee in the next Section.

SECT. IV. Places of Council and Judgment.

Next to Religion, Government muſt be ſuppoſed to have claimed the attention, and employed the labour and arts, of mankind; and in order to give weight to the moſt ſolemn Acts of the Society, where could Aſſemblies be held more properly than in places conſecrated to Religion, already reverenced equally by the Nobles and the Commonalty, and therefore likely to influence thoſe who were to make Laws and govern, as well as awe thoſe who were to follow them, and obey? Accordingly when any place had firſt been diſtinguiſhed by the Rites of Worſhip, and was looked upon with a kind of ſacred dread, as the habitation of the Deity where he was moſt eſpecially and always preſent); this place naturally ſuggeſted itſelf to all ranks, as moſt likely to inſpire the Rulers with juſtice and knowledge, and the people with ſubmiſſion: the Laws made here were reckoned to partake of the ſacredneſs of the place; the Oaths ſworn here were of higheſt obligation, and double impiety it was accounted to violate any compact, or diſturb any friendſhip, here contracted: beſides, as the Ancients took care that all civil Treaties, Laws, and Elections ſhould be attended by Sacrifices, no place could ſerve ſo commodiouſly for ratifying thoſe Acts of the Community, as where they could ſo eaſily have all the means of the moſt ſacred atteſtations, ſuch as Prieſts, Altars, and Victims, to confirm them.

The Monument of Gilgal was firſt dignified by Religious Rites there performed: here the whole nation, by God's particular appointment, was circumciſed; here they kept a ſolemn paſſover (which, ſince their departure from Mount Sinai they had entirely omitted[o]), conſequently, the Ark and Tabernacle remained here for ſome time, and where they were, there were their ſtated conſtant

[m] Wormius himſelf, ibid. p. 90, thinks ſuch Circles more likely to be Places of Election, than Trophies.

[n] As Keyſler, p. 109.

[o] The firſt Paſſover was held on the Day they came out of Egypt, Exod. xii. 2. The ſecond the Year after, upon their receiving the Law, and ſetting up the Tabernacle in Sinai, Numb. ix. 2. The third was this at Gilgal.

Sacrifices,

Sacrifices, and devotional Oblations, publick prayers and interceſſions. This Monument became afterwards the Seat of Juſtice and National Councils; but we do not read of its being uſed as ſuch, till the time of Samuel, which was ſome centuries after its firſt erection by Joſhua; and then, out of regard to the holineſs of the place, and from a perſuaſion that God was preſent there in an eminent and peculiar manner, by his power and goodneſs: for whatever was done there, was ſaid to be tranſacted "*before the Lord*," that is, in the moſt ſolemn manner, in the moſt holy place, and with the additional corroboration of Sacrifice and Devotion [p].

There is no doubt but the ancient Monuments of Stones erect, and particularly theſe Circles, underwent the ſame alterations in other countries; and for the ſame reaſon became, in ſucceeding ages, the common places of aſſembling upon any emergent and more than ordinarily intereſting occaſion. In the ſame place was the *Forum* (viz. Court of Judicature), and the Altars of the Gods, ſo as that the *Fora* might at once ſerve for Worſhip, Law, and Juſtice: ſo Homer, Il. xi. ver. 805.

— — — — — Ινα σφ' Αγορη τε, Θεμις τε
Ηεν, τη δη και σφι Θεων ελελευχαλο Βωμοι.

So alſo Virgil, deſcribing the Grove and ancient palace of Picus [q], ſays, that it ſerved for the inauguration of the Latin Kings, and for Religion too:

Hinc ſceptra accipere, & primos attollere faſces
Regibus omen erat; hoc illis curia, Templum,
Hæ ſacris ſedes epulis; — — — — —

Inſtead therefore of detaining the reader with a diſpute whether they were places of Worſhip, or Council, it may with great probability be aſſerted that they were uſed to both purpoſes; and having for the moſt part been firſt dedicated to Religion, naturally became afterwards the *Curiæ* and *Fora* of the ſame Community.

SECT. V. Stones to ſtand by.

When theſe Circles paſſed into Courts of Council, Judicature, and Election, they probably underwent ſuch alteration as the national cuſtoms upon thoſe occaſions did require; for, when the aſſembly was convened, it was the cuſtom either to ſtand by, or to ſtand upon, or thirdly to ſit upon theſe ſtones; and each of theſe different poſitions of the body required a peculiar arrange-

[p] 1 Sam. ii. 14. xv. 31. —— xv. 33. [q] Æn. vii. ver. 174.

ment

ment of the ſtones [r]. In the firſt caſe, whilſt any election or decree was depending, or any ſolemn compact to be confirmed; the principal perſons concerned ſtood each by his pillar; and where a Middle Stone was erected in the Circle, there ſtood the Prince, or General elect. This ſeems to be a very ancient cuſtom, and is ſpoken of as ſuch, before the Babyloniſh Captivity [s]. A Monument of this kind I take the circle of Boſcawen-ûn to be (Plate XV. Pag. 198. Fig. III.), as having a Middle Pillar erected near the centre of the Circle, probably at the Election of ſome conſiderable Prince, or at the eſtabliſhment of ſome new Decree; each Elector, or Legiſlator, ſtanding by his Pillar in the circumference, as the Prince did by that in the middle. Boſcawen-ûn Circle.

SECT. VI. Stones to ſtand upon.

It was alſo the cuſtom to ſtand upon Stones, placed in a circular manner, and ſhaped for that purpoſe, as ſo many pedeſtals to elevate the Nobles above the level of the reſt; conſequently, ſuch Stones (however rude) were of different ſhape, and are therefore carefully to be diſtinguiſhed from the abovementioned Columnar Stones erect, by the ſide of which the Kings ſtood, and *upon* which it cannot be ſuppoſed that any one ever intended to ſtand. Where we find Stones of this Kind and Order, we may pronounce them merely elective, conſultory, and judicial, as never intended for the Rites of Worſhip [t]. This cuſtom of chuſing Princes, by Nobles ſtanding in a Circle upon Rocks, is ſaid to have remained among the Northern Nations, 'till the Reign of Charles IV. and the Golden Bull, A. D. 1356 [u]. Some of theſe Circles have a large Stone in the middle, as the Monument near Upſal in Sweden, called Moraſten, of which Olaus Magnus gives us both the deſcription and uſe [w]. On this Moraſten, Ericus was made King of Sweden, no longer ſince than the year 1396 [x]. In Denmark alſo there are Monuments of this kind [y]; and Macdonald was crowned King of the iſles, in the iſle of Yſla, ſtanding upon a Stone with a deep impreſſion on the top of it, made on purpoſe to receive his feet [z].

[r] Wormius, p. 87. ſeems to make no diſtinction betwixt theſe Monuments; whereas, whoever conſiders the ſhape of the Stones which compoſe them, muſt immediately perceive that the tall Columnar Stones erect could neither be for ſitting or ſtanding upon, as the Moraſten and Kongſtolen kind evidently were.

[s] See p. 164.

[t] "Lecturi Regem, veteres, affixis humo ſaxis "inſiſtere, ſuffragiaque promere conſueverunt "ſubjectorum lapidum firmitate facti conſtantiam ominaturi. Quo ritu Humblus, decedente patre, novo Patriæ beneficio Rex creatus." Sax. Gr. in Worm. p. 88.

[u] Worm. ibid.

[w] "Eſt etiam Lapis ingens & rotundus, circum circa duodecim minores adjacentes habens, cuneatis petris paululum e terra elevatus, non procul a Metropoli Upſalenſi Moraſtên dictus, ſuper quem novus Rex eligendus, infinita populi multitudine præſente ſuſcipitur." Lib. I. p. 11.

[x] Worm. p. 90.

[y] Ibid. p. 87.

[z] Martin of the Iſles, p. 241. Of this kind I have not yet met with any in Cornwall, unleſs it ſhould pleaſe the Reader to reckon the great Stone on the Iſland of Treſcaw, Scilly (Plate XI. Fig. IV.), in that number, which by the hollowneſs of the Ground round it, I have judged rather to be an Altar, p. 200.

CHAP. VI.

Of Monuments, conſiſting of Two, Three, or ſeveral Stones, their Deſcription, and Original Deſign enquired into.

TO convey the memory of any material Incident to Poſterity, in a more laſting manner than Tradition ſeemed to be capable of the Ancients made uſe at firſt of rude and ſingle Stones; after-ages added more in number, and aſſembled them together in ſeveral figures the better to preſerve a diſtinction as well as remembrance, which through the fewneſs of ſuch Monuments among the more Ancient was not altogether ſo neceſſary.

SECT. I. Of Two-ſtone Monuments.

To the firſt manner of erecting one ſingle Stone Pillar, another was added, either out of equal reſpect to two Divinities, as Apollo and Diana (Sun and Moon) Jupiter and Juno, or the like; or to make the Monument more conſpicuous, and diſtinguiſh it from other Monuments of one Stone only. It is not at all ſtrange, that two allied Divinities ſhould ſeem worthy of equal honours; and as the erecting one Stone only by the ancient Patriarchs might be intended to expreſs and imply the Unity of the Godhead, ſo, after Polytheiſm, Theogony, and Idolatry took place, the firſt ſimple Unity of the Memorials was alſo laid aſide, and the Stones and Pillars multiplied together with their falſe Gods and Idols.

The firſt we read of, I think, are the Pillars of Hercules, erected at the ancient Gades, as Terminations of his Weſtern Travels. The memory of theſe two Pillars ſeems to be ſtill preſerved in Medals [c] for in the Coins of old Tyre, are erected two Stones with a Tyrian Hercules, ſacrificing by them; they were called Αμβροσιαι πελραι, becauſe, as ſome think, they were dedicated to Divine purpoſes by pouring on them Oil of Roſes [d].

Homer intimates to us two different ends, for which the Ancients erected Monuments of this kind. The Goal, or Termination of Horſe and Chariot Courſes was often anciently marked out, by two erected Stones [e]; and for this purpoſe, probably, that the *Meta* might be more diſtinctly ſeen and obſerved by the Racers, than if there had been but one Stone. But the moſt obvious end of this kind of Monument was to diſtinguiſh the Graves of conſiderable perſons, by placing an erected Stone at each end of the body interred [f]. There

[c] Some Authors, however, treat this Story of Hercules as a Poetical Fable. See ver. 1. Juvenal Sat. x. Not. Var.

[d] Stukeley's Stonehenge, p. 50.

[e] Η τογε Νυσσα τετυκτο επι προλερων ανθρωπων. Il. xxiii. ver. 332.

[f] Η τευ σημα βροτοιο παλαι καταθησομεθ'. Ibid. ver. 331.

is

is ſuch a Monument in the Tenement of Dryſt in Sancred, Cornwall; one of the Stones ſtands nine foot high out of the Earth, the other ſomewhat more than ſeven; they are eighteen feet diſtant, the line in which they ſtand pointing North-weſt. Another of the ſame ſort in the Tenement of Trewren Madern, the diſtance ten feet, the line of their plan lying E. N. E. Upon ſearching the ground between theſe two Stones (October 21, 1752). the diggers preſently found a pit ſix feet ſix long, two feet nine wide, and four feet ſix deep; near the bottom it was full of black greazy Earth, but no bone to be ſeen. This grave came cloſe to the Weſtermoſt and largeſt Stone, next to which, I imagine, the head of the interred lay. The dimenſions and plan of this Monument, are exhibited (Plate X. fig. IV. V. and VI.) The Chriſtians in ſome parts buried in this manner, but in compliance, as it is to be imagined, with a more ancient Pagan cuſtom[g]. The victorious King Arthur was buried in the Church-yard of Glaſtonbury, betwixt two Pyramids, as the Welſh Bard ſung to King Henry II; and as their reſearches in that place afterwards are ſuppoſed by ſome to have put beyond doubt[h].

SECT. II. Of Three-ſtone Monuments.

In ſome ancient Monuments we find three Stones ſo placed as to conſtitute one Monument; this was ſometimes to record the number of perſons interred. Xenophon takes notice that where the three Eunuchs of Abradates were buried, there were three Pillars[i] erected.

The Number Three had alſo reſpect unto the three Primary Idols[k]. One of the Idols, or erected Symbols of the God Mercury conſiſted of three Stones; two large Stones were pitched on end, over which another Stone was laid, which covered the reſt, bearing with its middle upon the Stones underneath. At theſe three Stones, ſo diſpoſed, it was a piece of Religion among the Heathens to throw certain other ſmall Stones, as a kind of Offering to the Idol[l].

Strabo, in his Travels through Upper Egypt, deſcribes ſeveral Stone-Heaps or Parcels, conſiſting of three circular Stones piled one on the other, the largeſt underneath, and twelve feet diameter; the other two ſmaller in proportion, but the ſmalleſt exceeding ſix feet diameter. He calls them *Hermæa*, thinking them neareſt in

[g] "The Monk, O Gorgon, is buried near to "this Chapel, and there is a Stone five Foot high "at each End of this Grave." Martin, of St. Columbus's Chapel in an Iſlet near the Skie, p. 167.

[h] Speed, Chron. p. 272. &c. "The late "learned Dr. Ward of Greſham College, and "the late ingenious Smart Lethieullier, Eſq; "F. R. S. were both of opinion that the whole "account in Gyraldus Cambrenſis, of Arthur's "Sepulchre being diſcovered at Glaſtonbury, "was an impoſition upon him, and Lord Lyttelton in his Hiſtory abſolutely rejects it." Lord Biſhop of Carliſle to the Author.

[i] This ſeems to be the moſt obvious and natural reaſon for erecting Stones in this Number; and of this kind probably may be the three huge upright Stones called the Devil's Quoits, in a ploughed field near Kennett in Oxfordſhire, which Dr. Plott thinks Britiſh Deities. Hiſt. Oxf. ch. x.

[k] Worm. p. 8.

[l] Buxt. Lexic. Talm. in voce MARCOLIS.

reſemblance

reſemblance to the Heaps near the Highways erected to the honour of Mercury [m].

Strabo (Lib. III. p. 202.) takes notice of three or four Stones placed together (but he mentions no Ichnography) in a ſacred piece of ground near Hercules's Temple [n].

SECT. III. Of Several-ſtone Monuments, and why of different Numbers.

When the Ancients erected Stones in order to compoſe any Memorial, there was ſomething expreſſive either in the number of the Stones of which the Monument did conſiſt, or in the ſhape of the Stones themſelves, or in the Order and figure in which they were diſpoſed.

Of the firſt kind were the Monuments of Mount Sinai [o], and that at Gilgal, erected by Joſhua upon the banks of Jordan; they conſiſted of twelve Stones each, becauſe the people of Iſrael (for whoſe ſake the Altar was built, and the ſtreams of Jordan dividing themſelves, opened a miraculous paſſage for the whole nation) were principally claſſed into twelve tribes [p]. The ſame number of Stones, and for the ſame reaſon, were ſet up in the midſt of Jordan, where the Ark had reſted [q].

The Altar alſo which Elijah built [r], was compoſed of twelve Stones only, according to the number of the twelve Tribes of Iſrael; intimating thereby, that this Altar was dedicated to the God of Iſrael, who had choſen thoſe twelve Tribes for his peculiar people, and, by a long ſeries of miracles and revelations, had proved himſelf to them not to be a dead Idol, but a living God.

There is a very ſingular Monument recorded by Wormius [s]; and as the Stones are neither ſhaped by Art, nor placed in any regular emblematick figure, it may be ſuppoſed that the number was expreſſive of what Tradition is now ſilent. Six large tall Stones are the principal parts of this Monument [t]; four of them have two ſmall circles, or ringlets, of Stones round the baſe of each; the other two have a few ſmall Stones heaped round their bottom. Between the principal Stones, are ſix little piles of Stones interſperſed: the neighbours relate, that it is a monument of a battle fought there.

Perhaps it was the Memorial of an appointed Duel betwixt ſix perſons of each ſide (as that of the *Horatii* and *Curiatii* was of three). The little heaps (which are generally conſtrued to be ſepuchral) being intended as Memorials of the conquered and ſlain, the erect Stones emblems of the victorious, whereof four ſurvived the Combat,

[m] Strabo, Lib. XVII. p. 1173. Univerſ. Hiſt. Engliſh, Vol. I. folio, p. 217.

[n] Of which Keyſler, p. 189, thus, "*Apud* "*Strabonem*, quidam, de fano Herculis ad occi- "dentem ſito mentionem faciens, neque aram "ibi eſſe ait, neque ullius Deorum [ſcilicet "templum] ſed Lapides multis in locis Ternos "aut Quaternos compoſitos. Fas ibi non eſſe "ſacrificare, neque nocte eum locum adire, "quòd ferunt eum nocturno tempore a Diis "teneri."

[o] Exod. xxiv. 4.

[p] Joſh. iv. 8.

[q] Ibid. ver. 9.

[r] 1 Kings xviii. 31.

[s] Mon. Dan. p. 63.

[t] See the Monument at the End of Chap. VII. copied from Wormius.

and

and were inveſted with Garlands, or Ringlets of Stones, as tokens of Victory; the other two fell in the action, and have therefore little heaps round their baſe; but, being entitled to a ſhare of the Conquerour's Glory, they have therefore the honour of a Στηλη, or column, erected to their Memory.

Some of the Ancients were wont to place as many Obeliſks, or Stones-erect, at the Grave, as the departed Warriour had ſlain of the Enemy[u]. In the number of Stones of which they compoſed their circular Temples, they ſometimes had regard to the diviſions of time into Days, Weeks, and Months. There is alſo reaſon to believe, that when any new Circle of Stones was formed for the more ſolemnly electing a King, or Chief, as many Stones went to compoſe the Circles, as there were Electors who had a right to vote at the Election, one Stone for each, and no more.

Why of different Shapes and Plans.

Sometimes, by the particular ſimilar ſhape of many Stones erected, they expreſſed their reverence for their principal Deity, by conforming all the Symbols to that figure in which he was uſually repreſented. Thus the Phareans[w] round their *Mercurius Agoræus*, which held the middle and moſt honourable place of their *Forum*, erected 30 Cubes of Stone, out of reſpect to their chief God, Mercury (whoſe Symbol was a Cube), each of which they worſhiped under the name of ſome particular Deity.

Rectilinear.

Some Authors think that erected Stones, placed in a ſtraight line, are Memorials of Battles, or Combats[x]. In Weſtmoreland, is a row, or range, of ſtones erect, ſome nine foot high, pyramidal, placed almoſt in a direct line, and at equal diſtances for a mile together. They ſeem erected, ſays the learned Annotator, in memory of ſome great action[y]. With as much reaſon, at leaſt, it may, from the extent of theſe Monuments, be preſumed, that they were boundaries of patrimonial Lands, or thoſe little Territories, into which moſt countries anciently were divided; for "in Angleſea there are many "lines of ſingle Stones-erect, which are ſtill called *Terfyne*, or "*Terfyneau*, that is, terminations of Lands[z]."

On the Downs leading from Wadebridge to St. Columb, and about two miles diſtant from it, is ſuch a line of Stones (Pl. XVII. fig. I.) bearing N. E. and S. W. This Monument is generally called the Nine Maids.

Triangular.

Olaus Magnus[a] tells us, that Stones diſperſed in a triangular figure, denote a Victory obtained by a body of horſe; that by a ſquare

[u] "Iberi pro hoſtium interfectorum numero, "tot Obeliſcos apponunt, hoc inſigne teſtimo-"nium virtutis, & expertiſſimum decus arbi-"trati." Al. ab Al. vol. I. p. 558. Lib. III.

[w] Pauſan. Acha. Lib. VII. cap. xxii.

[x] Wormius, Mon. Dan. p. 62.—Olaus Mag. Lib. I. cap. xxxix.—Plott's Staffordſhire, p. 398, of the four Pyramidal Stones near Burrow-Bridge, Yorkſhire.

[y] Camden, p. 996. Britan. Ed. Gibſon.

[z] Rowland, chap. xxvi. p. 5.

[a] Lib. I. cap. xxix.

figure, the place where armies (or rather, champions for ſingle Duels) met and engaged, is ſignified; by a round, family-burial-places[b].

Penſile. Sometimes we find Stones erected, and others lying horizontally on the tops of them, making, as at Stonehenge, &c. ſo many Portals; and in this faſhion we find the Ancients ſometimes erected their Trophies to perpetuate the Memory of ſome important Victory.

The Victory gained by Regnerus over the Kings of the Biarmi, and the Finni, was tranſmitted to poſterity by a Trophy of this kind[c].

Some Stones placed in this latter manner were (as I conjecture) ſeats of Judgement; of Inſtruction, of Ritual Admiſſion of Diſciples, and giving Audience to perſons of ſuperiour note[d].

There is a Monument of this penſile kind in Karn Boſcawen[e]; it conſiſts of one large flat Stone (A), one end of which reſts upon the natural Karn (B); the other end on three large Stones (CDE) placed on one another, in order to raiſe a proper ſupport for the weight above (Plate XIV. fig. IV. p. 177.) Between this Canopy-ſtone, and its ſupporters, there is an opening, wide at the top ſeven feet, but the Chaſm cloſes into a ſharp point at the bottom (F). This Canopy is too nicely ſupported to be the work of nature, and one muſt check one's imagination very much not to conjecture, that the opening, underneath it, was deſigned for the ſeat of ſome conſiderable perſon; from which he might give out his Edicts, and Deciſions, his Predictions, and Admiſſions to Noviciates. The mind can hardly frame to itſelf a ſcene more ſtriking and awful than this muſt be to all perſons, who came hither for judgement, or inſtruction; nothing can be more ſuitable to the ſuperſtition of the Druids, nor more likely to promote the deluſion of all that were to be initiated into the myſteries, or introduced into the preſence of the Chief Prieſt: we may fancy, with ſome probability, that, when any perſon of more than ordinary figure was to be admitted, he was to be conducted firſt round the holy Circle (of which the remains are ſtill to be ſeen on the brow of the hill above); that, as he deſcended, he was to be ſprinkled and purified at proper pauſes, and ſtations, by the heavenly waters which the Rock-baſons (very numerous here) contained: as he deſcended farther, paſſing along between the ſacred Obeliſks (of which ſome are ſtill to be ſeen) he loſes ſight of every thing, but of vaſt Rocks on either ſide, above, and below, and the immenſe ocean before him, till being got about half way down this

[b] Wormius, however, a more cautious Writer, p. 67. doubts, whether theſe Characteriſticks are always infallible. "J. Speed, in Deſcriptione "Devon. ad Exmore, Saxa in triangulum, alia "in orbem erecta. Trophæa certè victoriarum "quas Romani, Saxones, vel Dani obtinuerunt, "ac Danicis literis unum inſcribi refert." Worm. p. 67.

[c] Worm. p. 96.

[d] See pages 176, 178.

[e] In the Pariſh of St. Burien, Cornwall.

ſteep

ſteep and craggy Cliff, doubtful whither he was to be led, he is ſurprized with this Throne, which has ſomething ſo truely grand and ſimple in its ſupporters and Canopy, that it almoſt leaves us uncertain, whether it be the work of Nature, or of Art. Between the ſupporters ſits the venerable Chief Druid, his Tiara on his head, his holy veſtments on, his Scepter in his hand, all theſe decorated with the *Inſignia* of his Order, and every where round him the moſt ſtupendous Rocks.—A few paces below this Throne is an Area of about twelve feet diameter, cleared of the Rocks, from whence the perſon introduced, with his attendants, might well hear the Precepts of the Druid without violating his Dignity by too familiar an approach.

CHAP. VII.

Of Circular Monuments, the Uſe and Deſign of them among the Ancients in foreign Countries, and the Druids in this.

AMONG the moſt ancient Britiſh Monuments, the Circles of Stones-erect may juſtly claim a place; we come therefore to diſcourſe of them particularly, for as much as, by their ſimplicity, they appear to be next in date to the Monuments which go before.

SECT. I. Number of Stones.

We find the number of Stones erected on a circular plan various; ſome Circles conſiſting of twelve, others of more, the moſt which have reached my notice, ſeventy-ſeven. This difference in number was not owing to chance, but either to ſome eſtabliſhed Rules obſerved in the conſtruction of theſe Monuments, or referring to, and expreſſive of, the Erudition of thoſe ages. In ſome places we find them oftner of the number *Twelve* than of any other number, either in honour to the twelve ſuperiour Deities, or to ſome national Cuſtom of twelve Perſons of Authority meeting there in Council upon important affairs[e]; or alluding to the twelve months of the year. There are four Circles[f] in the hundred of Penwith, Cornwall (the moſt diſtant two of which are not eight miles aſunder), which have nineteen Stones each, a ſurprizing uniformity, expreſſing, perhaps, the two principal diviſions of the year, the twelve months, and the ſeven days of the week. This conjecture will not ſeem ſtrange and groundleſs, when we reflect that the Prieſts were the only Chrono-

[e] The Monument of Sinai, p. 188. and of Gilgal, ibid. (which were both probably of the circular kind) had twelve Stones each, becauſe ſuch was the Number of the Tribes. "Reperi-"untur in his oris loca quædam in quibus Reges "olim ſolenni creabantur pompa, quæ cincta "adhuc grandibus ſaxis *(ut plurimum duodecim)* "conſpiciuntur." Worm. M. D. p. 87.

[f] Boſcawen'uun, Roſmodereuy, Tregaſeal, Boſkednan.

logers

logers and Regiſters of Time; and it is no wonder that they (forbidden as they were either to teach by Letters, or commit their Myſteries to writing) ſhould endeavour to perpetuate the memory of their Learning, and Aſtronomical Computations, in ſuch Characters as were moſt likely to deſcend through all ages of their Poſterity, without tranſgreſſing the laws of their Order. But whatever was the reaſon, the number of theſe Stones in other places is different, and where the deſign of the Circle was for electing; Governours, or holding Councils, muſt needs have been ſo, becauſe the number of Nobles there aſſembled could not but be frequently different, and each Noble, ſo convened, had a right to his Pillar, at which he was to take his ſtand; again, when the Authors of ſuch Monuments were eminent for family, fortune, or learning, they might probably chuſe to record ſome diſcovery in Science, the number of their famous Anceſtors, or of the Principalities they inherited, in theſe their works.

Diſtance of theſe Stones.

The diſtance of the Stones from each other is alſo different in different Circles, but was likely the ſame, or nearly ſo, at firſt, in one and the ſame Circle, ſo that, by the diſtance of what remain ſtanding, or otherwiſe, may in a great meaſure be aſcertained the number of Stones of which the Circle formerly conſiſted. Whether they were very exact in ſuiting theſe diſtances according to the ſize of the Stones, and obſerved a regular gradation from the ſmaller to the great, and again a gradual declenſion from the greater to the ſmall, is what I cannot aſſert; but is imagined ſo to be by ſome of the learned, as well as that they meaſured thoſe diſtances by Cubits in whole numbers, not by the foot or yard [g].

It was not in any indifferent or common place that theſe Circles were erected; but the Rites of Augury, and the opinion of the Magi (or Philoſophers of the Country) were firſt conſulted, eſpecially if Religion, or the Election of Princes, was upon the carpet [h]; but if Victory, the place where it was won was to be honoured with the Trophy.

Plans.

The figure of theſe Monuments is either ſimple, or compounded. Of the firſt kind are exact Circles, elliptical or ſemicircular. The conſtruction of theſe is not always the ſame, ſome having their circumference marked with large ſeparate Stones only; others having ridges of ſmall Stones intermixed, and ſometimes Walls and Seats, ſerving to render the incloſure more compleat. Other circular Monuments have their figure more complex and varied, conſiſting, not

[g] Dr. Stukeley's Abury, p. 21.

[h] "Augures vero eadem ferme Teſqua quæ & "Templa, vocabant; Loca *Auguriis* deſignata, "quorum termini, cum fere rupibus, ſylviſque ac "montibus finirentur." Not. Var. Hor. Epiſt. Lib. I. p. 14. ver. 19. "No Place was called "a Temple, but what had been marked out, that "is, conſecrated, by the Augurs." Scal. de Lin. Lat. Lib. V. p. 54. Moyle, P. Works, vol. I. p. 390.

only

only of a Circle, but of ſome other diſtinguiſhing Properties [i]. In, or near the center of ſome, ſtands a Stone taller than the reſt [k]; in the middle of others a Kiſt-vaen, that is, a Stone-ſepulchral-cheſt, or Cavity. A Cromlêh (or Altar-tomb of rough Stone) diſtinguiſhes the center of ſome circles [l]; and one remarkable Rock that of others; ſome have only one line of Stones in their circumference, and ſome have two; ſome Circles are adjacent, ſome contiguous, and ſome include, and ſome interſect each other. Sometimes Urns are found in or near them; and theſe Circles are of very different dimenſions, as will be ſeen in the Icons. Some are curiouſly erected on geometrical Plans, the chief entrances facing the cardinal points of the Heavens; ſome have avenues leading to them, placed exactly North and South, with detached Stones, ſometimes in ſtreight lines to the Eaſt and Weſt, ſometimes triangular; all evidences of more than common exactneſs and deſign: of all theſe we ſhall produce inſtances in their proper place.

Theſe Monuments are found in many foreign Countries [m], as well as in all the Iſles dependant upon Britain [n], and in moſt parts of Britain itſelf [o].

They go by ſeveral names in different places. In the Highlands of Scotland they call them Temples; and from two or three of them in the Pariſh of Strathawen, there is a place adjoining called Temple-Town; and, where two Circles are called the Temple Stones, in Auchincochtie, there, as Tradition ſays, Pagan Prieſts had formerly their Habitation. In Scotland ſometimes they are alſo called Chapels; and from one of them in Bamffhire, a Place is called Leachell Beandic, or Bleſſed Chapel [p]. SECT. II. How named.

In the Weſtern Iſles (where there are many) they are called by the common people Druin Crunny [q], that is, Druid Circles. In Denbighſhire, there is one Circle called Kerig y Drudion, or the Druid Stones [r]. Another name (though foreign) may be here taken notice of, which is, that Stone-Circles in Denmark, and in the Iſles of Iſland, Shetland, and Man, are called Ting, that is, a Seat of Juſtice, a *Forum* [s]; and the hill on which the King of the Iſle of Man was

[i] One Circle at Abury has a work in the Center, which the old Britans called a *Cove* (as Dr. Stukeley ſays, ibid.), conſiſting of three Stones making an obtuſe Angle toward each other; this was the Kibla, or point, to which they turned their Faces during the time of Worſhip.

[k] See the Circle of Boſcawen-ûun (Plate XV. Fig. III. p. 198.) this is alſo called the Kibla by Dr. Stukeley. See his Abury, p. 24.

[l] See Karn Lechart in Glamorganſhire, Camden, p. 739.

[m] Iſland, Sweden, Denmark, in the Marquiſate of Brandenburg, the Dutchy of Brunſwick Lunenburgh, and other Parts of Germany.

[n] The Orkneys, Weſtern Iſles, Jerſey, Ireland, and the Iſle of Man.

[o] Scotland, Cumberland, Wales, Oxfordſhire, Wiltſhire, and in Cornwall many, and very entire.

[p] Camden.

[q] Rowl. Mona, p. 112.

[r] Lhuyd's Letter to Mr. Paynter, in Moyle, p. 239. And his Letter to the Biſhop of Carliſle. Baxt. Gloſſ. p. 272.

[s] Worm. Mon. Dan. p. 68.—"Ding, Judicium, Dingſtuhl, Sedes Scabinalis (or Sheriffs Seat), Dingdach, Dies Juridicus.—Huſtingum & Huſtingian, Anglo Saxones pro Curia uſurpabant." Keyſler, p. 78.

formerly inaugurated, ſtanding in the Center of a Circle (his Nobles round him, and the Commons without the Circle) is called the Tinwald-hill.

In Cornwall there is a great number of theſe Circles (and of moſt ſorts that have been mentioned) and the name they go by moſt commonly is, that of Dawns-mên, that is, the Stone-Dance, "ſo called "of the common people on no other account, than that they are "placed in a circular Order, and ſo make an Area for Dancing[t]." This is the true reaſon of that name, and not a corruption of Daniſmên (as ſome have imagined), as if theſe Monuments had been of Daniſh erection; the traditions of the common people ſeldom fixing upon, and being conſtant to, points of hiſtory, but rather taking their riſe from ſome obvious property that ſtrikes the ſenſes, and reſembles the Cuſtoms of their Country. To confirm Mr. Lhuyd's opinion, I muſt obſerve, that theſe Circles are found where the Danes never were; that, Dawnſe in Corniſh, ſignifies a Dance, and that in the circular Figure (of which we are now treating) there is a very ancient Dance, or play[u], ſtill practiſed among the Corniſh. For the ſame reaſon, as I ſuppoſe (namely, becauſe theſe circular Stones-erect ſeem to have thrown themſelves into a Ring towards a Merry-making) about eight miles Weſt of Bath, a Monument of this kind is called the Wedding; and I cannot but obſerve, that the Greeks had ſuch a Dance at their hymeneal ſolemnities, as appears by the Nuptials engraved on the ſhield of Achilles, where the young men are ſaid to run round, or dance in a Ring.

——Πολυς δ' Υμεναιος ορωρει —— The Hymeneals far reſound,
Κυκλοι δ' ωρχηστηρες εδινεον.—— And Youths in myſtic Mazes whirl[w].—
Hom. Il. Lib. XVIII. ver. 493.

SECT. III. Of the intent and uſe of theſe Circles.

The ſeveral names by which theſe Monuments are diſtinguiſhed in different parts of the world, conſidered jointly with the other before-mentioned properties of Size, Figure, Number, and ſome Peculiarities belonging to particular Circles, will contribute to diſcover in a great meaſure by whom they were erected, and for what uſes they were intended; and our conjectures formed upon theſe, we muſt be contented to fortify as well as we can by Tradition, and ſuch hiſtorical Records as offer in other Countries as well as in our own.

Some Religious.

Firſt, it is highly probable that ſome of theſe Monuments were of Religious Inſtitution, and deſigned originally and principally for the Rites of Worſhip. "And Moſes roſe up early in the Morning, and

[t] Lhuyd: Moyle's Poſthum. Works, vol. I. p. 239.

[u] It is called Trematheeves.

[w] "Adoleſcentes autem Saltatores in orbem "agebant ſe." Cler. Hom. ibid. εν δ' αρα, viz. ut fieri ſolebat.

"builded

" builded an Altar under the hill, and twelve Pillars according to " the twelve Tribes of Iſrael[x]." Certainly this was a Religious Monument; the Altar for Sacrifice, and the twelve Pillars for a Prince of each Tribe to ſtand by, to partake of the Sacrifice, to covenant in the name of his Tribe, and to ſeal that covenant which he made with God, by receiving the Blood with which Moſes beſprinkled theſe Delegates of the people, as they ſtood round about the Altar[y]. If it be ſaid, that the Scripture leaves us in the dark as to the plan and form of this Monument; yet it muſt be obſerved, that the ceremonial circumſtances make it clear, that it was of the circular Figure. I would only aſk, in what form theſe Pillars would be erected by any perſon who was to perform the like ceremonies; I fancy it would be anſwered, without any heſitation, in the circular form, as liable to leſs exceptions, with regard to the Princes, and moſt convenient for the officiating Prophet.

In obedience to the Divine Command, there was a Monument ſet up by Joſhua at Gilgal, which conſiſted of twelve Stones fixed in the Earth. The deſign of it was to make the Iſraelites conſtantly adhere to the worſhip of the true God, by remembering their miraculous paſſage (dry ſhod) over the river Jordan, from the chanel of which theſe twelve Stones were taken[z]. In what figure theſe Stones were diſpoſed, the Scriptures do not ſay; but from the reſemblance which Monuments did uſually bear to ſome of the principal incidents they were deſigned to commemorate, as well as alſo from the name of Gilgal[a]; it is moſt probable that this Monument was round. It muſt here alſo be noted, that there was not only twelve Stones erected upon the banks of Jordan, but the ſame number alſo in the chanel of the River, exactly " in the place where the feet of the Prieſts, " which bare the Ark of the Covenant, ſtood[b]." Now as the Prieſts ſtood round about the Ark, to prevent the approach of every thing that was unholy; it is more likely that the Stones in the Water were erected with a conformity to the Order in which the Prieſts ſtood, whilſt the people were paſſing over, than in any other manner. This Gilgal was firſt a place of worſhip[c], then of national Council[d], and Inauguration[e], and when the Iſraelites had degenerated into Paganiſm, it became a place of Idolatrous Worſhip[f]; as ſuiting the principles of the Eaſtern Superſtition: for, as it was their Cuſtom

[x] Exod. xxiv. 4.
[y] Ibid. 7, 8.
[z] Joſhua iv. 21, 22, and 24.
[a] Which ſignifies Rolling, ſurrounding, Roundneſs, a wheel, and the like. See Buxtorf's Lex. Heb. Leigh's Crit. Sacr. p. 40. and Paul. Fag. ibid. ſo that, beſides rolling away the Reproach of Egypt (mentioned Joſh. v. 9.), there ſeems to be in Gilgal a mutual Relation and Agreement between the Name and the Figure of the Monument; and therefore Dr. Stukeley in his Abury thinks Gilgal a Circular Monument.
[b] Joſh. iv. 9.
[c] Ibid. v. 10.
[d] 1 Sam. vii. 16.
[e] Ibid. xi. 15.
[f] Hoſea iv. 15, and xii. 11.

to

to consecrate places to Religion, so it was equally their principle to take care, that those places should be open, and nothing like confinement in their Temples, lest it should look like *Limiting*, *Inclosing*, or *Imprisoning*, an infinite, ubiquitarious being. The Images of the Sun were to be open to the Heavens, and were therefore called חמנים[g], that is, *Subdiales*, or Statues in the open air; and the Phenician Hercules (or the Sun) was wont to be adored in an open Temple[h]; and their Sacrifices, and publick Devotions were always, *sub dio*, on the tops of Rocks and Mountains, or in the midst of Groves, but never under covert. Now these two principles of dedicating particular places to worship, and at the same time keeping them open and unconfined, were thoroughly reconciled in Monuments of this circular kind. The places were marked out sufficiently to preserve them from rude, profane abuse, and yet by Stones placed at some distance from each other on their ends, there was no absolute, compleat inclosure. That the Druids held, the first of the above-mentioned Principles, and had places appropriated to sacred use, has been shewn before[i]; and that they also maintained the second principle, namely, that the Gods were not to be confined within walls, is not to be doubted, it being one of the fundamentals of the Celtic Religion[k], from which we have no reason to think that the Druids ever departed, if we judge from their Monuments, which are the best vouchers for their opinions. Besides, the multitude and nature of their Sacrifices required such Fires as could not admit of Roof or Coverture. Again, the Druids were extreamly addicted to Magick, in which Art the Circle was esteemed essentially necessary, to carry on all the nefarious Rites of Witchcraft, and Necromancy; and the vulgar opinion that Conjurers have no power to call forth the Demon to foretell future events, or discover what is concealed from others, unless he draws a Circle round him, seems to be a remaining part of this Druid Superstition. It has been already observed[l], that the Druids had a surprizing resemblance to the Persians, who took in all the whole compass of Heaven into their Idea of Jupiter[m]; and it must be owned, that the Druids had the same Deity, and that they could not erect their Temples more analogous to, and expressive of, that God, nor better adapted to perform their adorations to every Region of the Heavens, than in the Circular Figure[n]. Again, we find in the middle of such Circles, sometimes a tall Pillar, such as formerly were worshiped as Idols; at other times a Rock, or

[g] Isaiah xxvii. 9. Buxtorf. in voc.
[h] Maundrel's Travels, p. 21.
[i] Cap. xvii. Lib. II.
[k] Tacitus, de M. G. Sched. p. 340.
[l] Cap. xxii. Lib. II.
[m] Herodot. in Clio. Hyde, Cap. VI. p. 137.

[n] In the Symbols of their Deities there was something in the Figure which expressed the principal Attribute of their God (see p. 108.), so also in their Temples; the Temple of Vesta was round, because Vesta was the Earth.

Cromlêh, which have all the appearances of having ſerved on ſome occaſions for Altars; and therefore nothing can be ſo probable, as that the ring of Stones ſerved to mark out the limits of the Temple, where ſacred Offices were performed to ſuch Idols, and upon ſuch Altars. The Circular Figure (as every one muſt allow) was moſt convenient of any for the audience to ſee, and hear, and enter into their parts of the ſacrifical Rites; and therefore could not but ſuggeſt itſelf, from the moſt remote Antiquity, to all Idolaters that placed their whole ſtreſs upon the outſide of Religion. Let me obſerve farther, that ſome of theſe Monuments are of aſtoniſhing Grandeur and Magnificence°, much exceeding every other end, and occaſion, than that of Religion. I am aware that ſome attribute the Circle of Stonehenge to the Romans, and not to the Druids; but there is ſuch a wildneſs in this grand Structure, that to imagine it of Roman erection after Julius Ceſar's time, is too groundleſs a ſuppoſition to be worth confuting. However, to add a word or two to this diſpute, let it be only conſidered, that the Roman ways croſs and mangle theſe Circles (as ſee Tab. IV. of Dr. Stukeley's Stonehenge); and it can never be true, that the Romans would erect and disfigure the ſame, and their own works. It is alſo evident, that ſuch Monuments were prior to the Roman ways, for the Druids would never be ſuffered to impede the Highways of their Lords and Maſters; therefore, theſe muſt have been built before the Roman ways were made, which will naturally lead us to another concluſion equally evident, which is, that as they could not be Roman works, becauſe prior to the Roman ways; ſo neither, for the laſt mentioned reaſon, could they be of the Saxon or Daniſh age and conſtruction, and therefore can juſtly be aſcribed to none but the Druids.

That theſe Temples are of different ſizes, and ſome exceeding ſmall, no more than twelve feet diameter, muſt be confeſſed; and yet this will not hinder but that all might be places of worſhip: that ſome are of larger dimenſions than others, may probably be owing either to the different quality of the Founders and Prieſts, or the different end for which they were deſigned; the larger for more noble and general aſſemblies, the ſmaller for more private, and, perhaps, family uſes: the large for Sacrifices and feſtival Solemnities, the ſmall for particular Interceſſions, Predictions, and perhaps Sepulchres of Prieſts and Worthies.—In ſhort, theſe Circles were of different ſize, either becauſe thereby they were better proportioned to the different kind of Superſtition therein to be performed, or to the different ranks and claſſes of the Druids; if the riches or power of the perſons who erected them was great, ſo was

° See Dr. Stukeley's Stonehenge and Abury.

their work; if their ability was ſmall, the Circles they erected were in proportion.

Particular ſorts of Circles.

Of theſe Monuments that kind was moſt ancient which was moſt ſimple, and conſiſted only of a Circle of Stones-erect. Of this ſort we have a great number in Cornwall, which differ not materially from one another: Boſkednan Circle therefore (Plate XV. Fig. II.) may repreſent the whole.—In the tenement of Kerris[p] there is an oval Incloſure, which may be ſeen Plate XVII. Fig. II. It is about 52 paces from North to South, and 34 wide, from Eaſt to Weſt: At the Southern Termination A, ſtand four rude Pillars about eight feet high, at the foot of which lie ſome large long ſtones, which I am apt to think did formerly reſt upon theſe Pillars. The Plan on which theſe Pillars ſtand[q] is eighteen feet from North to South, and eleven feet wide. I am inclined to think that this was a place of Worſhip, that theſe Stones-erect were deſigned to diſtinguiſh and dignify the Entrance, and were the Kibla of the Place (as the learned Dr. Stukeley calls the Cove of one of his Abury Circles), and that they were erected like ſome of the Stones at Stone-henge in the ſhape of two rude Portals, to inſpire thoſe that entered this encloſure with double Sanctity[r]. It is at preſent called the Roundago, which name (though Engliſh) it may have acquired poſſibly from the ſuperſtitious Rounds uſed in the Druid Worſhip.

Boſkednan.

Kerris Roundago.

Salakee in Scilly.

On a Karn adjoining to the Giant's Caſtle in St. Mary's Scilly, we found the back of the Rock cleared, as it ſeemed, of all unevenneſs, and making one plane of Rock. This Area is of a circular figure, 172 feet from North to South, and 138 feet from Eaſt to Weſt; on the edges of it are nine vaſt ſtones ſtill remaining, planted in a circular line; ſeveral others perfected the round, but from time to time have been removed, and ſome of them within theſe few years. There is no uniformity in the ſhape of the Stones that remain, neither do they ſeem to have ever been placed at any calculated, equal diſtances. The Stone (Plate XI. fig. II.) placed among the Rock-idols[s] makes one of the ring; the front of it, towards the center, is 20 foot long; a rude Pillar fallen down lies before it, about five paces diſtant, inwards. This Rock ſtands Eaſt of the Central Point; and in a line from it ſomewhat to the North of the Weſt, are three large flat Stones, which have Baſons on the top of them, but pieces of them are broke and carried off. This was a great work of its kind, the floor of one Rock, and the Stones round the edges of an extraordinary ſize.

Some Circles are near one the other, and their Centers in a line, to ſignify, perhaps, that they were intended for, and directed to, one

[p] Pariſh of Paul, Cornwall.
[q] See the Entrance, or Portal, Pl. XVII. fig. III.
[r] Chap. iii. p. 176.
[s] Ibid. p. 173.

uſe

Pl: XV. p. 198.

Fig I
Tredineh Circle p: 206.

Fig II
Boskednan Circle in Gullval.
p: 198.

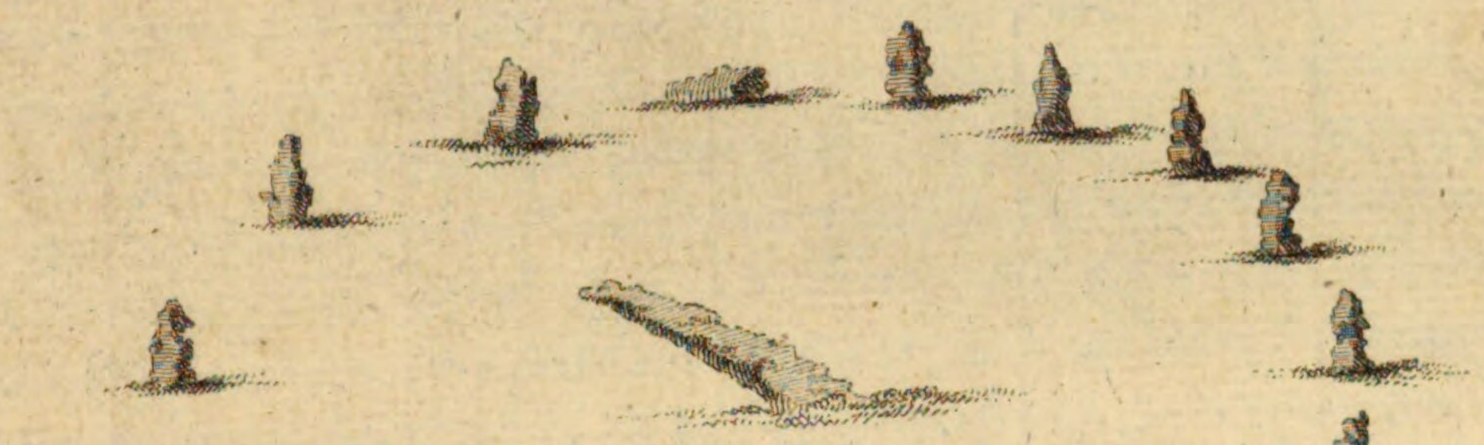


Fig III. Boscanven-ûn Circle in Beryan see p. 205.

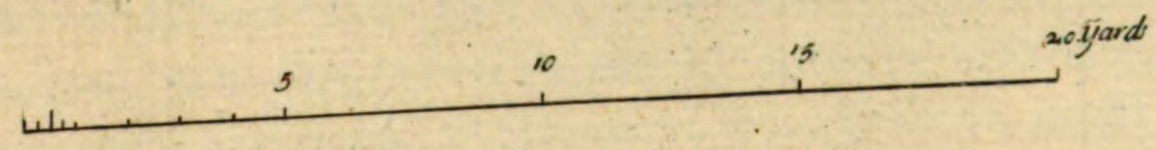


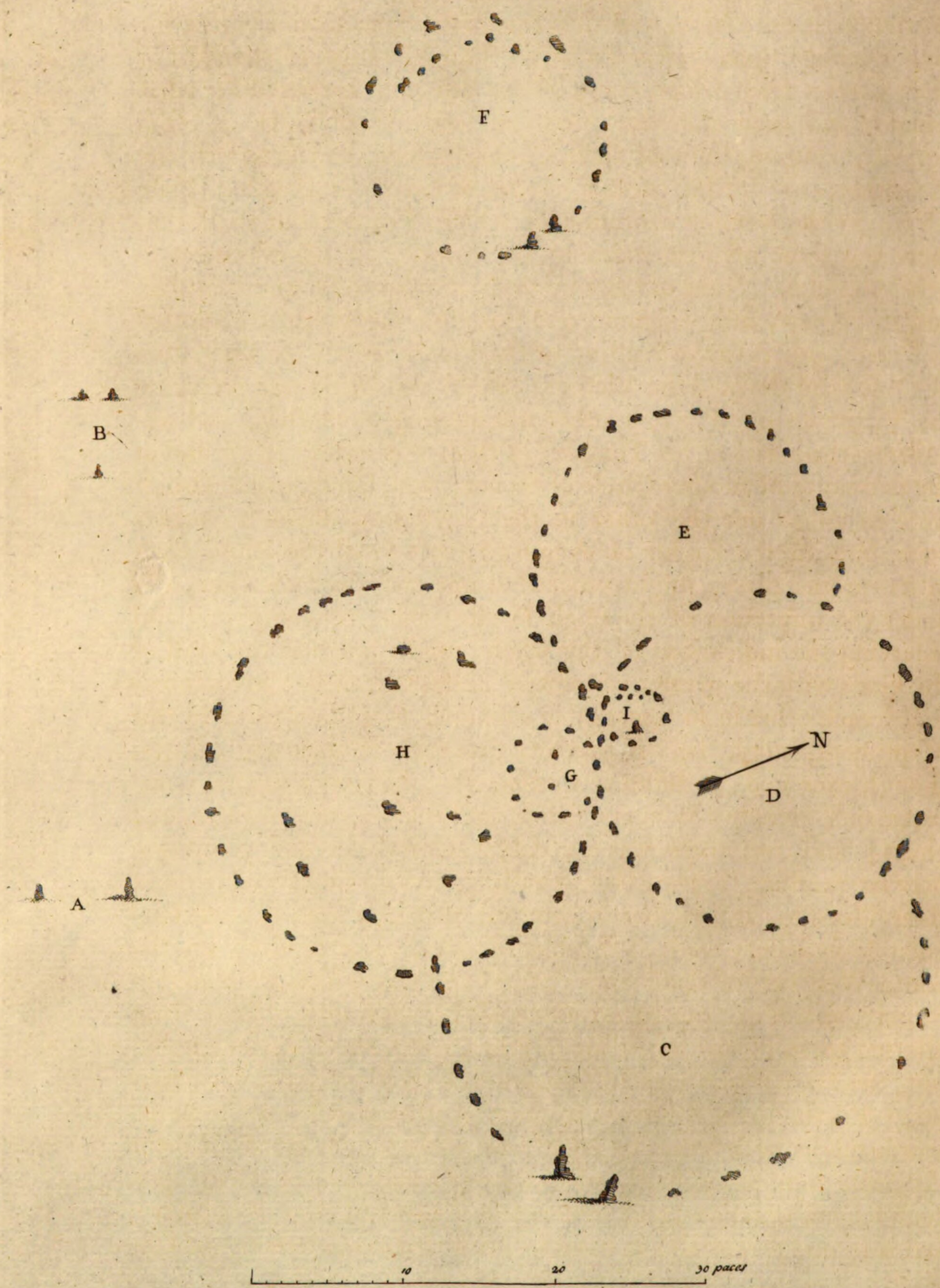
Fig IV Senor. Circle p: 206.

A

To Christopher Hawkins of Trenvinard in Cornwall Esq.r
This plate is with great respect inscrib'd by Wm. Borlase.

PL. XVI. *pa. 199.*

Botalleh Circles in S.t Just



To the Rev.d Jeremiah Milles D.D. Precentor of the Church of Exeter

This Plate is with great respect inscrib'd by Wm. Borlase.

uſe. Of this kind is the Monument called the Hurlers, in the Pariſh St. Clare, Cornwall; the Stones of which, by the vulgar, are ſuppoſed to have been once Men, and thus transformed, as a puniſhment for their hurling[t] upon the Lord's Day. This Monument[u] conſiſted of three Circles from which many Stones are now carried off; what remain, and their diſtances, may be ſeen (Plate XVII. p. 215. fig. VI.) Again, ſome of theſe Circles include, and interſect one the other, as in the curious cluſter of Circles at Botallek (Plate XVI.), in the ſeeming confuſion of which, I cannot but think that there was ſome myſtical meaning, or, at leaſt, diſtinct allotment to particular uſes. Some of theſe might be employed for the Sacrifice, and to prepare, kill, examine, and burn the Victim, others allotted to Prayer, others to the Feaſting of the Prieſts, others for the ſtation of thoſe who devoted the Victims: whilſt one Druid was preparing the Victim in one Place, another was adoring in another, and deſcribing the limits of his Temple: a third was going his round at the extremity of another Circle of Stones; and, likely, many Druids were to follow one the other in theſe myſterious Rounds: others were buſy in the Rights of Augury[w], that ſo all the Rites, each in its proper place, might proceed at one and the ſame time, and under the inſpection of the High-Prieſts; who, by comparing and obſerving the indications of the whole, might judge of the Will of the Gods with the greater certainty: laſtly, that theſe Circles interſected each other in ſo remarkable a manner as we find them in this Monument, might be, to intimate that each of theſe Holy Rites, though exerciſed in different Circles, and their own proper compartments, were but ſo many Rings, or Links, of one and the ſame chain; and that there was a conſtant dependance and connexion betwixt Sacrifice, Prayer, Holy-Feaſting, and all the ſeveral parts of their Worſhip. It is farther to be noted, that near moſt of theſe Circular Monuments we find detached Stones, as particularly on the South-Weſt ſide of theſe circles at (A) and (B), which are placed ſo orderly, that there can be no doubt of their having had ſome ſhare allotted them of the ſuperſtitious Rites.—At theſe Stones, probably, the High Prieſt had his Officers to keep ſilence, and the officiating Prieſts their Aſſiſtants to prompt them, leſt any material words might be left out, or what were diſorderly inſerted; for the Ancients were ſcrupulouſly nice in every thing ſaid, or done, upon ſuch ſolemn occaſions, and were not only allowed their Prompter[x], but a ſecond perſon alſo at hand to mark that no Ceremony or Cir-

The Hurlers.

Botallek Circles.

[t] Hurling, is playing with a Ball, and endeavouring to get at the Goal with it before one's Antagoniſt; an ancient trial of Strength and Swiftneſs among the Corniſh. See the Nat. Hiſt. of Cornwall, firſt Edit. p. 300.

[u] The Circles DEF (Plate XVI.) are alſo in a Line.

[w] See Lib. II. Cap. xix.

[x] Plin. Lib. XXVIII. Cap. ii.

cumſtance

cumſtance ſhould be omitted; let me farther obſerve, that, where theſe detached Stones are found at too great a diſtance for the before-mentioned purpoſes, inferiour Prieſts might be ſtationed to prevent or regulate any diſorderly behaviour on the out-ſkirts of the congregation, and might attentively obſerve the flying of Birds, or any other ominous appearances, during the time of theſe ſolemnities. I have only farther to remark, that the Circles, F, H, I, in this ſingular Monument of Botallek, appear to have been edged with two rows of Stones. It need not be here added, that in whatſoever Circles we find Aſhes and Altars, they want no arguments to prove that they were places of ſacrifice and worſhip[y].

Circles with Altars at Treſcaw, Wendron, and the Iſle of Arran.

Of that kind of Circle, which has altars within it, I ſhall take notice of three only. The firſt of them is on the Iſland of Treſcaw in Scilly. It is one rude Stone, nineteen feet long, ſhelving on the top, round the bottom of which there is a hollow circular trench 36 feet in diameter, the brim of which trench is edged with a line of rude and unequal Stones (Pl. XII. fig. IV. p. 173.) The other (Pl. XII. fig. V. ibid.) is in the Wilds of Wendron Pariſh, Cornwall, on a high hill called Karn-Menelez; it conſiſts of four flat thin Stones, by nature placed on each other; the upper Stone is circular, and meaſures juſt nineteen feet long, as the Rock abovementioned; but, what is more remarkable, the circular Trench at the bottom of it is in ſhape and cavity like to that of the former, and meaſures 35 feet and half diameter, which is within half a foot as long as the former; and that ſmall difference may be owing to the inaccuracy of my meaſurement, rather than to any real difference betwixt the things themſelves. I leave the Reader to make his remarks on this conformity; but I cannot help mentioning, "that in the Iſle of "Arran (Scotland) there is a Circle of big Stones, the Area of which "is about twelve paces. In the middle of this Circle, there is a "broad thin Stone ſupported by three leſſer Stones; the ancient "Inhabitants are reported to have burnt their Sacrifices on the "broad Stone in the time of the Heathens[z]." See there, the ſame dimenſions of the Circle as thoſe of the two before mentioned, the Stone in the middle alſo; and I ſee no reaſon to queſtion the truth of the Tradition, as to the uſe of the latter, which may therefore point out to us the uſe and intent of the two former.

[y] "In medio Fani Focum inſtruebant coquendis hoſtiis deſtinatum." Worm. p. 28. "Some perſons who are yet alive declare, that "many years ſince they did ſee aſhes of ſome "burnt matter digged out of the bottom of a "little circle ſet about with Stones, ſtanding "cloſe together in the center of one of thoſe "Monuments, which is yet ſtanding near the "church of Keig in the Shire of Aberdeen." Dr. James Garden's letter, dated June 15, 1692, to John Aubrey, F. R. S. of Eaſton Pierce in Wiltſhire, Eſq; communicated by the Right Rev. Dr. Lyttelton, Biſhop of Carliſle.

[z] Martin, ibid. ut ſupra, p. 220.

We

We ſee how eaſy it is to reconcile all the different appearances of theſe Circles to the Rites of Worſhip; and I muſt obſerve in the laſt place, that Tradition, and the opinion of the learned, confirm the arguments above, which are drawn from the Structure of the Monuments, and the Cuſtoms of ancient ages. Boethius, in his life of Mainus, King of Scots, intimates that ſome of theſe Circles were erected by him, and appropriated to the Worſhip of the Gods [b]. In the Weſtern parts of Iſland, in the province of Thorneſthing, there was a Cirque, in which Men were ſacrificed, after they had been killed, at a vaſt Stone placed therein [b]. In the Mainland (one of the Orkneys) they worſhiped the Sun in a Circle, as they did the Moon in a Semi-circle [c]. "The Grave of Gealcoſſa, a Druideſs, is "in Iniſoen in the County of Donegall (Ireland), and hard by is her "Temple, being a ſort of a diminutive Stonehenge, which many of "the old Iriſh dare not even at this day any way profane [d]."

The Temple at Claſſerniſs is the moſt regular example of this kind that I have met with; and therefore I have inſerted the plan of it (Plate XVII. fig. V. p. 206.) It is in the Iſland of Lewis near Claſſerniſs, and called a Heathen Temple [e]. It conſiſts of an avenue, which has nineteen Stones on each ſide, from F to E, and one at F; this leads you to a Circle of twelve Stones, with one in the center, A; from the circumference of which Circle, and in a line with the center, run a line of four Stones to B, four to D, and four to C. Temple at Claſſerniſs.

"I enquired (ſays Mr. Martin [f]) of the inhabitants what Tradition "they had concerning theſe Stones; and they told me, it was a place "appointed for worſhip in the time of Heatheniſm; and that the "chief Druid ſtood near the big Stone in the center, from whence he "addreſſed himſelf to the people that ſurrounded him." One obſervation occurs to me relating to this curious Monument, which is, that the number of Stones in the Avenue is 39, and the Circle 13, in all 52, and the detached Stones to the South, Eaſt, and Weſt, twelve; whether theſe numbers happened to be ſo compleat by accident, or whether (as I rather imagine) they were intended to expreſs the number of weeks and months in one whole year, I ſubmit to the

[a] Camd. Wallace of the Orcades, p. 54.

[b] Arngrim. ex Eyrbyggia, Worm. Mon. Dan. p. 27.

[c] Martin, p. 365.

[d] Toland, ibid. ut ſupra, p. 23.—"Temples "of the Druids Circles of Obeliſks." Ib. p. 87. "I conjecture, ſays the late learned Mr. Lhuyd, "that they (viz. thoſe Circles) were Places of "Sacrifice, and other Religious Rites, in the "times of Paganiſm." Lett. concerning the Dawnſ-mên, Moyle's Works, vol. I. p. 239. "The Reaſon why we uſe Lhan for a Church, "was, as I conjecture, that before Chriſtianity "the Druids ſacrificed, and buried their dead, in "a Circle of Stones." Ibid. Baxt. Gloſſ. p 272. Wallace, ibid. ut ſupr. p. 53. is of like Opinion.

[e] In copying this Monument, I have followed the deſcription of it given us in Mr. Martin's own Words (p. 9.), as being likely taken on the Spot, and therefore true, and not the Copper Plate (ibid.) which does not at all agree (in Number of Stones, or largeneſs of the Circle) with the verbal Deſcription; being committed, as I ſuppoſe, to the Hands of ſome inaccurate Engraver.

[f] Of the Iſles, p. 9.

learned[g]. The Rev. Dr. Stukeley has given us ſome extraordinary inſtances of exactneſs in works of this kind in his plans of Abury and Stonehenge, which, being in every one's hands, I ſhall not detain the Reader withall.

Of Religious Uſe originally.

To have done with this firſt Claſs of Circular Monuments. When it is remembered that Stones-erect were the Idols of thoſe ages (p. 161.) what is more likely than that they were ſet round about their altars to put thoſe who were engaged in the religious rites in mind, that what they ſaid and did at ſuch times was in preſence of their Deities? "Among their Idols, round about their altars, upon "every high hill, in all the tops of the mountains, and under every "green tree, and under every thick Oak, the place where they did "offer ſweet ſavour to all their Idols." Ezek. vi. 13. I take every thing indeed of this figure, that is either magnificent, greatly expenſive, regular, or laborious, to have been erected for Religious uſe: in this number, therefore, I reckon, all the great works we have of this plan, the Circles of Main-land, Abury, Stonehenge, the Circles of vaſt Stones on Salakee Downs in St. Mary's, Scilly, Rollrich[h], in Oxfordſhire, and in other places wherever they appear. The intent of them, Wormius[i] attributes to a different reaſon; but what he ſays is too vague to be convincing. I take them (ſays he[k]) for Altars, or for Courts of Judicature; and then ſpeaking particularly of Rollrich, Stiperſtons, and Stonehenge (undoubtedly the nobleſt Monument of its kind), "All theſe are no more than "Monuments, and Trophies of Daniſh Victories." Here we have Stonehenge declared to be an Altar, a *Forum*, a Trophy. The ſame perplexed account of theſe things we have from Speed[l]: "Trophies moſt certainly (ſays he) of Victories here obtained, either "by the Romans, Saxons, or Danes." Now, can any one ſuppoſe that the Romans, at the time they lived in Britain, erected Trophies in the ſame taſte as the Saxons and Danes did afterwards? or will any one believe that the ſtupendous Fabrick of Stonehenge was erected by an army intent on action and conqueſt? The grandeur of the deſign, the diſtance of the materials, the tedioufneſs with which all ſuch maſſy works are neceſſarily attended, all ſhew that ſuch deſigns were the fruits of Peace and Religion; that they muſt have been chimerical and impoſſible, during the buſy ſcenes of war.

[g] Since my writing the Obſervation above, I find Mr. Carte (Engliſh Hiſt. vol. I. p. 55.) thinks there is ſomething emblematical in the number of Stones (xix.) on each ſide the Avenue, which he refers to the great Year or Circle of xix years; and the xii Pillars, compoſing the Body of the Temple, he thinks an Emblem of the Zodiac.

[h] Al Roll-dricht, or Roll-druicht, i. e. the Druid-round, as the ingenious Sanderſon Miller, Eſq; of Radway, Warwickſhire, has lately informed me.

[i] Mon. Dan. p. 67.

[k] Ibid.

[l] Wormius, ibid.

Trophies

Trophies are ſuggeſted by the ſudden tranſport of victory; but when the mind cools, and national or perſonal animoſities ſubſide, they are the evidences of a vain-glorious preſumption, and rather inſults upon the vanquiſhed and unhappy, than Monuments of any real honour to the victor[m].

To imagine that Stonehenge is only a Sepulchral Monument[n], is equally incongruous both to the ſhape and vaſtneſs of the building; that it might, after it was built and conſecrated, be applied to ſuch purpoſes, for the greateſt Princes or Prieſts, is very likely; for though theſe Circles were originally of Religious Inſtitution, yet that they became afterwards applied to other uſes, we ſhall ſee in the next Section.

SECT. IV. Places of Council and Judgment.

Next to Religion, Government muſt be ſuppoſed to have claimed the attention, and employed the labour and arts, of mankind; and in order to give weight to the moſt ſolemn Acts of the Society, where could Aſſemblies be held more properly than in places conſecrated to Religion, already reverenced equally by the Nobles and the Commonalty, and therefore likely to influence thoſe who were to make Laws and govern, as well as awe thoſe who were to follow them, and obey? Accordingly when any place had firſt been diſtinguiſhed by the Rites of Worſhip, and was looked upon with a kind of ſacred dread, as the habitation of the Deity (where he was moſt eſpecially and always preſent); this place naturally ſuggeſted itſelf to all ranks, as moſt likely to inſpire the Rulers with juſtice and knowledge, and the people with ſubmiſſion: the Laws made here were reckoned to partake of the ſacredneſs of the place; the Oaths ſworn here were of higheſt obligation, and double impiety it was accounted to violate any compact, or diſturb any friendſhip, here contracted: beſides, as the Ancients took care that all civil Treaties, Laws, and Elections ſhould be attended by Sacrifices, no place could ſerve ſo commodiouſly for ratifying thoſe Acts of the Community, as where they could ſo eaſily have all the means of the moſt ſacred atteſtations, ſuch as Prieſts, Altars, and Victims, to confirm them.

The Monument of Gilgal was firſt dignified by Religious Rites there performed: here the whole nation, by God's particular appointment, was circumciſed; here they kept a ſolemn paſſover (which, ſince their departure from Mount Sinai they had entirely omitted[o]), conſequently, the Ark and Tabernacle remained here for ſome time, and where they were, there were their ſtated conſtant

[m] Wormius himſelf, ibid. p. 90, thinks ſuch Circles more likely to be Places of Election, than Trophies.

[n] As Keyſler, p. 109.

[o] The firſt Paſſover was held on the Day they came out of Egypt, Exod. xii. 2. The ſecond the Year after, upon their receiving the Law, and ſetting up the Tabernacle in Sinai, Numb. ix. 2. The third was this at Gilgal.

Sacrifices,

Sacrifices, and devotional Oblations, publick prayers and interceſſions. This Monument became afterwards the Seat of Juſtice and National Councils; but we do not read of its being uſed as ſuch, till the time of Samuel, which was ſome centuries after its firſt erection by Joſhua; and then, out of regard to the holineſs of the place, and from a perſuaſion that God was preſent there in an eminent and peculiar manner, by his power and goodneſs: for whatever was done there, was ſaid to be tranſacted "*before the Lord*," that is, in the moſt ſolemn manner, in the moſt holy place, and with the additional corroboration of Sacrifice and Devotion [p].

There is no doubt but the ancient Monuments of Stones erect, and particularly theſe Circles, underwent the ſame alterations in other countries; and for the ſame reaſon became, in ſucceeding ages, the common places of aſſembling upon any emergent and more than ordinarily intereſting occaſion. In the ſame place was the *Forum* (viz. Court of Judicature), and the Altars of the Gods, ſo as that the *Fora* might at once ſerve for Worſhip, Law, and Juſtice: ſo Homer, Il. xi. ver. 805.

— — — — — Ινα σφ' Αγορη τε, Θεμις τε
Ηεν, τη δη και σφι Θεων ε[ε]ευχα[ο] Βωμοι.

So alſo Virgil, deſcribing the Grove and ancient palace of Picus [q], ſays, that it ſerved for the inauguration of the Latin Kings, and for Religion too:

Hinc ſceptra accipere, & primos attollere faſces
Regibus omen erat; hoc illis curia, Templum,
Hæ ſacris ſedes epulis; — — — — —

Inſtead therefore of detaining the reader with a diſpute whether they were places of Worſhip, or Council, it may with great probability be aſſerted that they were uſed to both purpoſes; and having for the moſt part been firſt dedicated to Religion, naturally became afterwards the *Curiæ* and *Fora* of the ſame Community.

SECT. V. Stones to ſtand by.

When theſe Circles paſſed into Courts of Council, Judicature, and Election, they probably underwent ſuch alteration as the national cuſtoms upon thoſe occaſions did require; for, when the aſſembly was convened, it was the cuſtom either to ſtand by, or to ſtand upon, or thirdly to ſit upon theſe ſtones; and each of theſe different poſitions of the body required a peculiar arrange-

[p] 1 Sam. ii. 14. xv. 31. —— xv. 33. [q] Æn. vii. ver. 174.

ment

ment of the ſtones [r]. In the firſt caſe, whilſt any election or decree was depending, or any ſolemn compact to be confirmed; the principal perſons concerned ſtood each by his pillar; and where a Middle Stone was erected in the Circle, there ſtood the Prince, or General elect. This ſeems to be a very ancient cuſtom, and is ſpoken of as ſuch, before the Babyloniſh Captivity [s]. A Monument of this kind I take the circle of Boſcawen-ûn to be (Plate XV. Pag. 198. Fig. III.), as having a Middle Pillar erected near the centre of the Circle, probably at the Election of ſome conſiderable Prince, or at the eſtabliſhment of ſome new Decree; each Elector, or Legiſlator, ſtanding by his Pillar in the circumference, as the Prince did by that in the middle. Boſcawen-ûn Circle.

SECT. VI. Stones to ſtand upon.

It was alſo the cuſtom to ſtand upon Stones, placed in a circular manner, and ſhaped for that purpoſe, as ſo many pedeſtals to elevate the Nobles above the level of the reſt; conſequently, ſuch Stones (however rude) were of different ſhape, and are therefore carefully to be diſtinguiſhed from the abovementioned Columnar Stones erect, by the ſide of which the Kings ſtood, and *upon* which it cannot be ſuppoſed that any one ever intended to ſtand. Where we find Stones of this Kind and Order, we may pronounce them merely elective, conſultory, and judicial, as never intended for the Rites of Worſhip [t]. This cuſtom of chuſing Princes, by Nobles ſtanding in a Circle upon Rocks, is ſaid to have remained among the Northern Nations, 'till the Reign of Charles IV. and the Golden Bull, A. D. 1356 [u]. Some of theſe Circles have a large Stone in the middle, as the Monument near Upſal in Sweden, called Moraſten, of which Olaus Magnus gives us both the deſcription and uſe [w]. On this Moraſten, Ericus was made King of Sweden, no longer ſince than the year 1396 [x]. In Denmark alſo there are Monuments of this kind [y]; and Macdonald was crowned King of the iſles, in the iſle of Yſla, ſtanding upon a Stone with a deep impreſſion on the top of it, made on purpoſe to receive his feet [z].

[r] Wormius, p. 87. ſeems to make no diſtinction betwixt theſe Monuments; whereas, whoever conſiders the ſhape of the Stones which compoſe them, muſt immediately perceive that the tall Columnar Stones erect could neither be for ſitting or ſtanding upon, as the Moraſten and Kongſtolen kind evidently were.

[s] See p. 164.

[t] "Lecturi Regem, veteres, affixis humo ſaxis "inſiſtere, ſuffragiaque promere conſueverunt "ſubjectorum lapidum firmitate facti conſtantiam ominaturi. Quo ritu Humblus, decedente patre, novo Patriæ beneficio Rex creatus." Sax. Gr. in Worm. p. 88.

[u] Worm. ibid.

[w] "Eſt etiam Lapis ingens & rotundus, circum circa duodecim minores adjacentes habens, cuneatis petris paululum e terra elevatus, non procul a Metropoli Upſalenſi Moraſtên dictus, ſuper quem novus Rex eligendus, infinita populi multitudine præſente ſuſcipitur." Lib. I. p. 11.

[x] Worm. p. 90.

[y] Ibid. p. 87.

[z] Martin of the Iſles, p. 241. Of this kind I have not yet met with any in Cornwall, unleſs it ſhould pleaſe the Reader to reckon the great Stone on the Iſland of Treſcaw, Scilly (Plate XI. Fig. IV.), in that number, which by the hollowneſs of the Ground round it, I have judged rather to be an Altar, p. 200.

SECT. VII.

Stones to ſit on.

It was alſo a cuſtom to ſit on Stones, placed in the ſame Circular manner, during the time of Council, Law, or Election; and the ſeat where the King ſat, is ſtill in Denmark, called Kongſtolen, or King's ſeat, as that whereon the Queen was crowned, is called Droning-ſtolen. In the Holm, as they call it, in Shetland (i. e. the Law-Ting), "there are four great Stones, upon which ſat the "Judge, Clerk, and other Officers of the Court [a]."

Tredineck Circle.

Of this kind of Circular Monuments for the principal of the Aſſembly to ſtand, or to ſit on, I take our Circle of Tredinek in Gullval (Cornwall), to be: the drawing of which will beſt ſupport the conjecture (Plate XV. Fig. I.).

Bodinar Crellas.

Of the ſame kind, I take the following ſingular Monument, called the Crellas [b], to be. Its plan is very regular (Plate XVII. Fig. IV.). It conſiſts of two low walls, the outermoſt forms two Circles, one of which, B, is but 18 feet diameter, the other, C, is 55 feet diameter by 50; and incloſes within it another circular wall, which makes an Area within, 41 feet from North to South, and 36 from Eaſt to Weſt; between each wall of the great incloſure, is a ditch four feet wide. The larger Circle has two entrances from the adjoining grounds at E and F, and one into the ſmaller Circle at G; theſe entrances have tall Stones on each ſide: I conjecture, that the little Circle might be for the Prince, with thoſe of higher rank, to ſit, or ſtand upon, and the other two Circles, for the inferiour part of the Council.

Senor Circle.

In the Pariſh of Senor, I met with a remarkable Cirque (Plate XV. Fig. IV.), formed by ſmall Stones thrown looſely together in a circular Ridge. At the entrance A, there is one tall pillar. The dimenſions of it may be found by the ſcale annexed. I judge this to have been an elective Circle; but why this Round ſhould conſiſt of ſuch a number of ſmall Stones heaped together, and the reſt of a few, and ſo much larger, I cannot gueſs; unleſs that in the latter, ſuch as Boſcawen-ûn, &c. where the Stones are few, great, and erect, the Election was made by a few Leaders, or Nobles; and here, where the Stones are ſmall and numerous, the Election was was more popular, and determined by the Voices of the common people.

This Cuſtom of ſitting on Stones in Council, was very ancient among the more Eaſtern Nations; for, in the ſeveral ſculptures, which the fruitful imagination of Homer beſtows ſo liberally on the ſhield of Achilles, one of them is of the Elders of the community, met together to decide a matter in difference, ſitting on Stones properly adapted to receive them, and in a ſacred Circle:

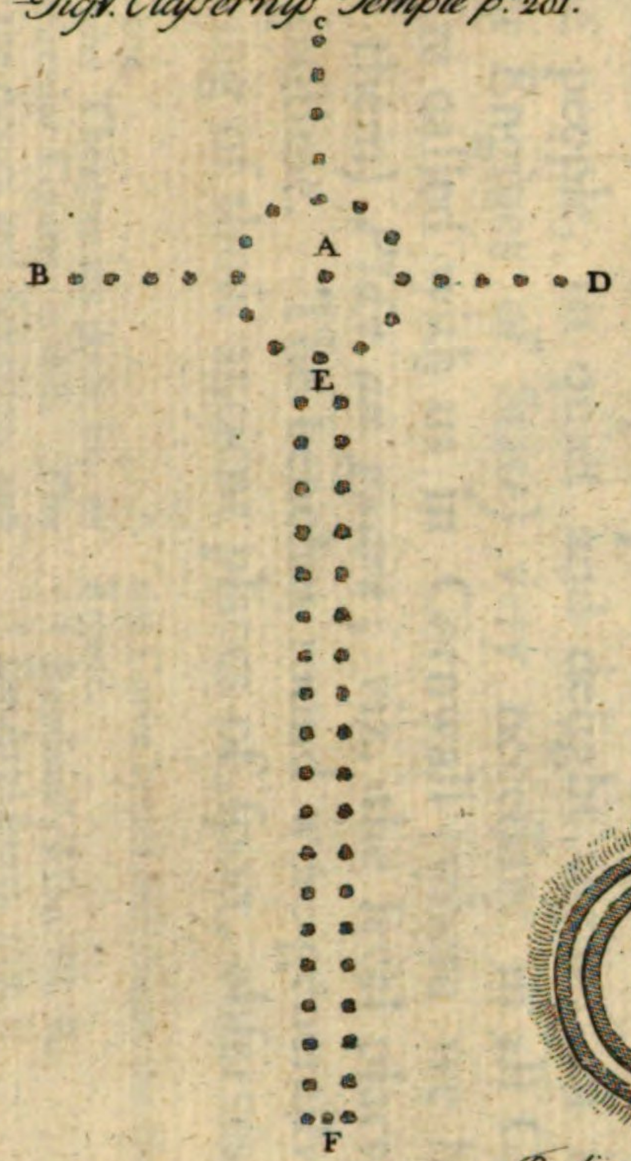
[a] Martin of the Iſles.

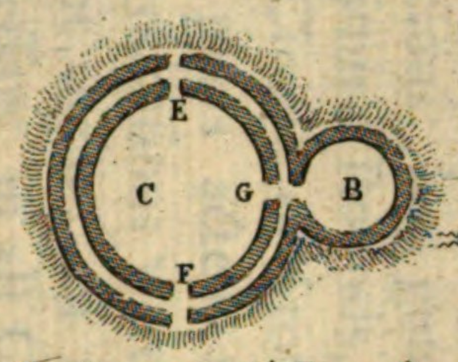
[b] In the Tenement of Bodinar, Sancred, Cornwall.

— Or

Fig. VI. The Hurlers p. 199.

Fig. V. Clasverniss Temple p. 201.





Bodinar crellas Fig. IV. p. 206

Fig. II. Herr'is Roundago p. 198.

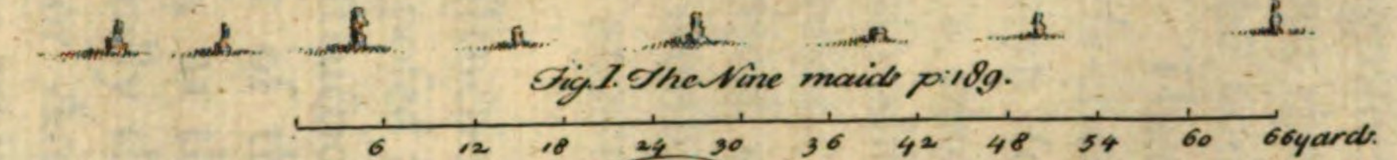


Fig. I. The Nine maids p. 189.

To Thomas Hawkins of TREWITHEN in Cornwall Esq.r Member of Parliament
This plate is with great respect inscrib'd by Wm. Borlase.

——— Οι δε γερονλες
Ειατ' επι ξεσοισι λιθοις ΙΕΡΩ ΕΝΙ ΚΥΚΛΩ[c].

On rough-hewn Stones, within the ſacred Cirque,
Convok'd, the Hoary Sages ſat. ——— ———

SECT. VIII. Some Theatres, and Amphi-theatres.

We muſt not think, however, that all the Monuments of the Circular kind had no other uſe, but thoſe before mentioned, of Religion, Law, and Election. The names which ſome of them are ſtill called by, and the ſingular conſtruction of others, as well as particular Cuſtoms, recorded in hiſtory of the Ancients, will ſuggeſt ſome other very different uſes, to which Monuments of this Figure were applied.

For Plays.

Where theſe Stone incloſures are ſemi-circular, and diſtinguiſhed by ſeats and benches of like materials; there is no doubt but they were conſtructed in that form, out of regard to and for the convenience of the ſpectators[d], at plays, games, and feſtivals. There is a Theatre of this kind in Angleſea, reſembling a horſe-ſhoe, including an Area of 22 paces diameter, called Bryngwyn (or ſupreme Court[e]), with its opening to the Weſt: it lies in a place called Tre'r Drew (or Druids town), from whence it may be reaſonably conjectured, that this kind of ſtructure was uſed by the Druids.

There is alſo one in Main-land (Orkney), from its theatrical or creſcent-like form, ſuppoſed to have been dedicated to the worſhip of the Moon; but perhaps nothing more than one of theſe ancient Theatres.

But though the theatrical form is beſt adapted for the inſtruction and information of the Audience, yet (as men cannot be ſuppoſed in thoſe illiterate times to have conſulted the delight and inſtruction of the Ear, as much as the pleaſure and entertainment of the Eye) it is not ſo commonly met with among the Ancients, as the Amphitheatrical, which, being more capacious, had generally the preference to the former. In theſe continued Rounds, or Amphitheatres of ſtone (not broken as the Cirque of Stones erect), the Britans did uſually aſſemble, to hear plays acted, to ſee the Sports and Games, which upon particular occaſions were intended to amuſe the people, to quiet and delight them; an inſtitution (among other Engines of State) very neceſſary in all Civil Societies: theſe are called with us in Cornwall (where we have great numbers of them) *Plân an guare*; viz. the level place, or Plain of ſport and paſtime. The benches round were generally of Turf, as Ovid, talking of thoſe ancient places of ſport, obſerves[f]:

[c] Il. xviii. ver. 504.

[d] The Reaſon why Theatres are built in, or nearly in, a ſemicircular Figure, is this. The Right Line is for the Actors and Speakers, and the Curve better diſtributes the Hearers than any Figure.

[e] Rowland's Mon. Ill. 84.

[f] De Arte Amat. Lib. I.

In

In gradibus ſedit populus de ceſpite factis,
Qualibet hirſuta fronde tegente comas.

St. Juſt Plân an Guare.

We have one whoſe benches are of Stone, and the moſt remarkable Monument of this kind which I have yet ſeen; it is near the church of St. Juſt, Penwith, now ſomewhat disfigured by the injudicious repairs of late years; but by the remains it ſeems to have been a work of more than uſual labour and correctneſs (See Plate XVIII. Fig. I. and II.). It was an exact Circle, of 126 feet diameter; the perpendicular height of the bank, from the area within, now ſeven feet; but the height from the bottom of the ditch without, ten feet at preſent, formerly more. The ſeats conſiſt of ſix ſteps, fourteen inches wide, and one foot high, with one on the top of all, where the Rampart is about ſeven feet wide. The Plays they acted in theſe Amphitheatres were in the Corniſh language; the Subjects taken from Scripture Hiſtory, and "called Guirimir, which Mr. Llhuyd "ſuppoſes a corruption of Guari-mirkl, and in the Corniſh dialect, "to ſignify a miraculous Play, or Interlude. They were com-"poſed, for begetting in the common people a right notion of "the Scriptures, and were acted in the memory of ſome not long "ſince deceaſed [g]."

Duels.

In theſe ſame Cirques alſo were performed all their Athletary Exerciſes, for which the Corniſh Britans are ſtill ſo remarkable; and when any ſingle combat was to be fought on foot, to decide any rivalry of Strength or Valour, any diſputed Property, or any Accuſation exhibited by Martial Challenge; no place was thought ſo proper as theſe incloſed Cirques [h]. When a ſudden Challenge and Rencounter happened, and the Champions were to fight it out on the ſpot, the area was marked out immediately with ſuch ſtones as were at hand [i]; and indeed it muſt be obſerved, in favour of theſe rude cuſtoms, that the marking out the place of battle muſt have prevented much cruelty, and ſaved many innocent lives; for if either combatant was, by any accident, forced out of the deſcribed Gyrus or Cirque, he was to loſe his cauſe, and to pay three marks of pure ſilver as a redemption of his life [k]. Frotho the great, King of Denmark (cotemporary with our Saviour) is reported [l] to have firſt ordered, [m] that all controverſies ſhould be decided by the ſword; for which law he had doubtleſs this reaſon of ſtate, viz. That all his ſubjects might ſtudy and practiſe the

[g] Biſhop Nicholſon's Letter to Dr. Charlett, Nov. 14, 1700. pen. Mr. Ballard, of Magdalen College, Oxford.

[h] "Quædam (viz. Saxa) Circos claudebant in "quibus Gigantes & pugiles duello ſtrenue de-"certabant." Worm. p. 62.

[i] "Nec mora (ſays Sax. Gr. Worm. p. 65.) "circuatur campus, milite circus ſtipatur con-"currunt pugiles."

[k] Worm. p. 68, 69. [l] Sax. Gr. Lib. V.

[m] "Ut de qualibet controverſia ferro decerne-"retur." Worm. p. 68.

uſe

Pl: XVIII. *p.208.*

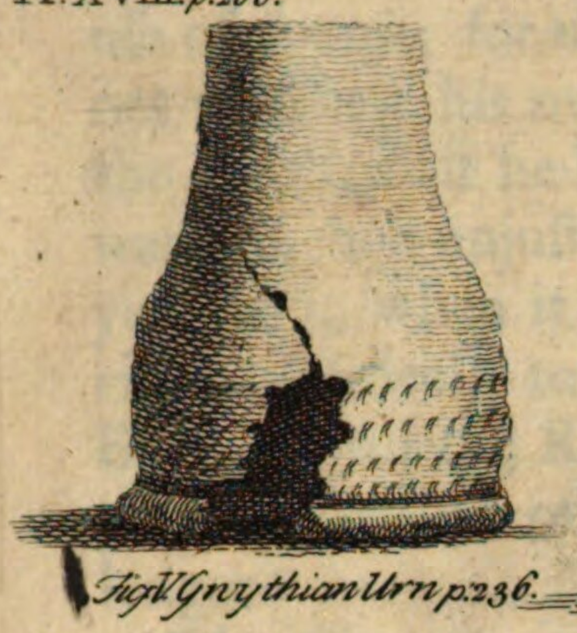
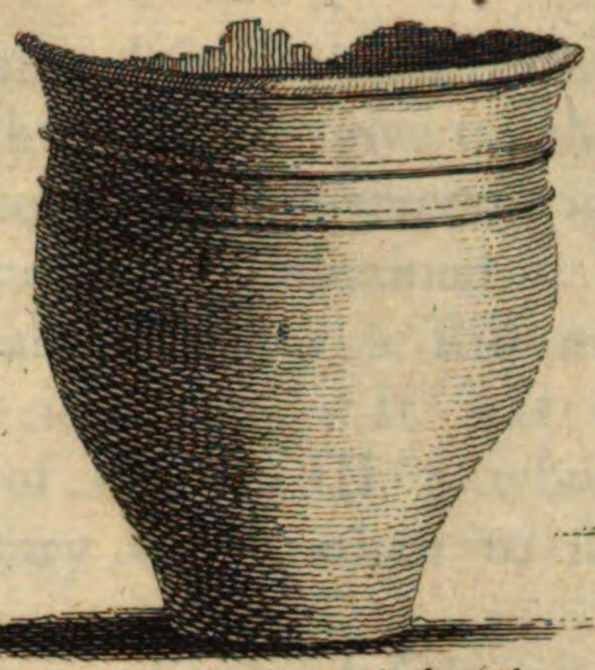


Fig:I Gwythian Urn p.236.

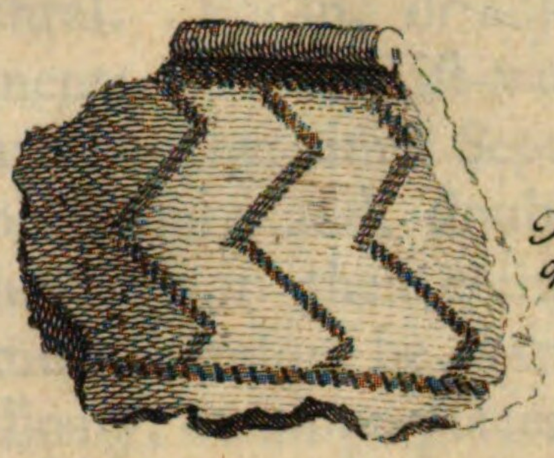


An Urn found in Piran San.

2 4 6 *inches for the Urn*

Fig:III. Kerris Urn p.307.

IV



V

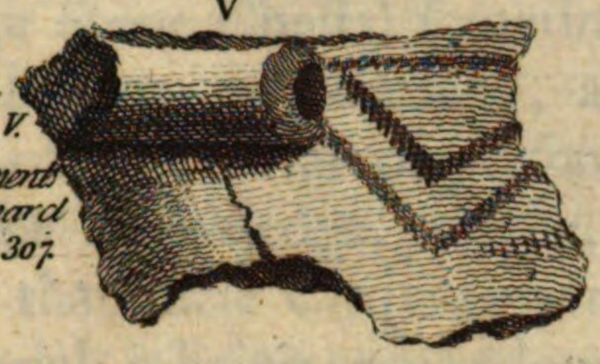


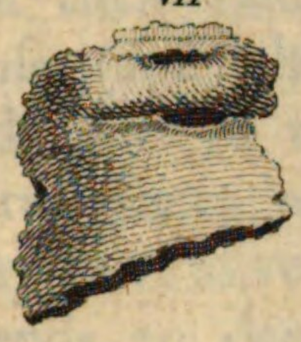
Fig:s IV. V. Two fragments of Trewinard Urn p: 307.

1 2 3 4 5 6

for the Fragments

Fig:VI Sancred Urn p.307.

VII



Two fragments of Bosavarn Urn Fig:s VII. IX. p.307.

IX

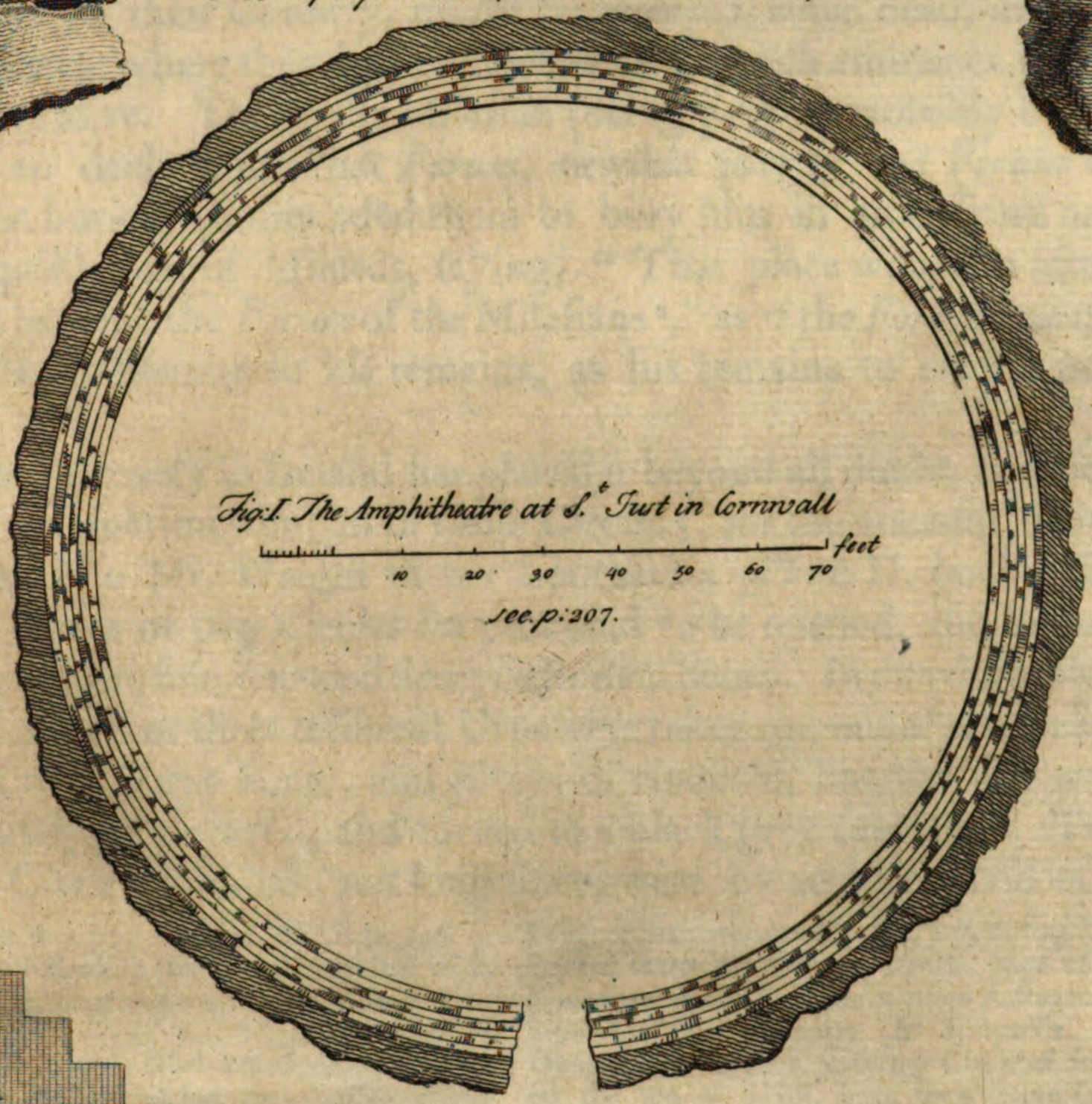


Fig:I. The Amphitheatre at S.t Just in Cornwall

10 20 30 40 50 60 70 *feet*

see p: 207.

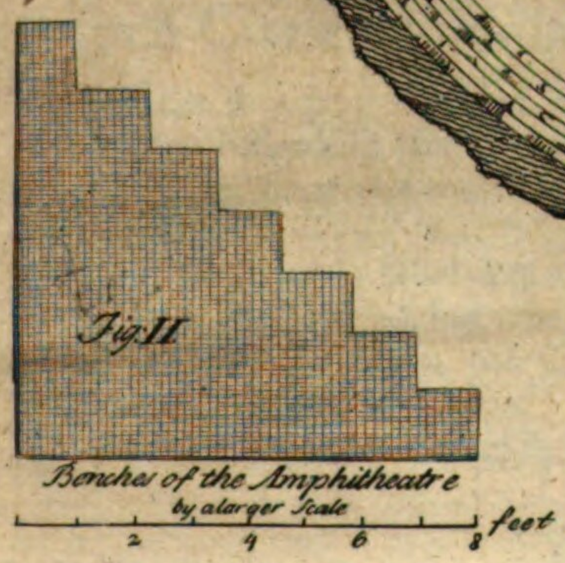


Fig:II

Benches of the Amphitheatre by a larger Scale

2 4 6 8 *feet*

uſe of Arms; for upon any diſpute whatſoever, if a man could not vindicate his own right, he muſt give up the Cauſe, and bear the Inſult, as if he had been actually overcome in a Duel [n]. This warlike, but unjuſt manner of trial obtained in Denmark, 'till the year 987, when it was aboliſhed for a ſtill more whimſical deciſion (Ordeal) to take its place. It was not prohibited in England 'till the Reign of Edward III [o]; who better underſtood the true nature of Military Glory, than to ſuffer Duelling any longer [p].

SECT. IX. Some Sepulchral.

The Cirques, whether open or encloſed, were alſo often Sepulchral. For in, or adjoining to the edge of theſe Circular Monuments, we find Kiſt-vaen's (or Stone Cheſts) ſometimes Cromlêhs [q], and at other times Sepulchral Urns, or Barrows [r], all evident ſigns of burial; and, doubtleſs, of the burial of perſons, the moſt illuſtrious in their country for Knowledge, Virtue, or Power. It muſt therefore be obſerved, that theſe Cirques were never the ordinary, common places of burial, it being very ſeldom that more than one Kiſtvaen, Barrow, or Cromlêh, is found in or near them, ſcarce ever more than two, and very few Urns. And, indeed, it is no wonder that their friends ſhould deſire, and the general voice conſent, that thoſe (and thoſe only) who were at the head of the Religion and Laws of their Country, might be interred, when dead, in thoſe ſacred places, where they had preſided with ſo much eminence whilſt they were alive. Thales the Mileſian (being preſſed probably by his friends to declare in what *Forum*, or what part of the *Forum* he would be buried) commanded them to bury him in an obſcure and contemptible part of Miletus, ſaying, "That place would in after-"times become the *Forum* of the Mileſians [s]," as if the *Forum* was not ſo able to do honour to his remains, as his remains to erect a new *Forum*.

A late diſcovery in Ireland has placed it beyond all doubt, that perſons were ſometimes buried in thoſe Circles; for the account of it I am obliged to Mr. Wright in his Louthiania (Plate II. book III.). "The center of two Circles he procured to be opened, and in both "of them were found ſeveral decayed human bones. In one the broken "parts of two or three different Urns were taken up, one of which was "filled with burnt bones, and pieces of charcoal, but the reſt were "almoſt quite decayed, and turned to a black grey ſubſtance. Two "ſuch Circles of Stones, not long ſince, were, by accident, laid open

[n] Worm. p. 69. [o] Camd. vol. I. p. 349.

[p] Notwithſtanding this Prohibition, and of ſo great a King, ſome remainders of the inveterate old Cuſtom remained 'till "the beginning of "Elizabeth, when a Duel was appointed, and all "the Apparatus ſettled, but when the Champions "had entered the Liſts, the Queen interpoſed "and made up the difference."

[q] There is part of a Cromlêh to be ſeen on the Skirts of Boſcawen-ûn Circle (Pl. XV. Fig. III.) marked there B. On the outſide edge of the Roundago at Kerris, there is alſo a Kiſtvaen, or Sepulchral Stone Cavity. At Killimille, near Dungannon, Ireland, within a Circle of Stones on the top of aHill, have been found Urns. Philoſ. Tranſ. 1713, p. 254.

[r] Camd. Annot. 1396.

[s] Plut. in Solone.

" upon Mr. Kaux's Eſtate near Dungannon[t], and three ſuch Urns were " diſcovered, but the Urns were broke[u]." But either all Circles have not been uſed for this purpoſe of burial, or all people have not been alike ſucceſsful in their reſearches, for " Ralph Sheldon, Eſq; [w] digging " in the middle of Rollrich Circle [x], (Oxfordſhire) found nothing[y]."

SECT. X. Little Circles originally ſepulchral.

We muſt not diſmiſs this ſubject, before we have obſerved, that there are many little Cirques, ſometimes of a low bank of Earth[z], ſometimes of Stones erect[a], ſometimes of looſe ſmall Stones thrown together in a circular form, incloſing an Area about three yards[b], without any larger Circles round them.

Now as the firſt are found in the Area of a Fortification, and the ſecond intermixed with the Circles of Worſhip, I ſhould be apt to think them, in both, places of Burial; in the firſt inſtance, Monuments of the leaders of the Garriſon of Bartinè, who fell during the Garriſon's lodging there, and were brought off from the Enemy (it being accounted moſt diſhonourable of all things to the engaged party, to leave behind them their ſlain commander[c]); and in the ſecond inſtance the Sepulchres of ſome principal Druids buried there. Thirdly, the little Circles on the Moors of Altarnun are about three yards diameter, more or leſs ſomewhat; about four or five in the Botallek Monument; and the three in Bartinè Caſtle are ſix and half, 7, and 9 yards diameter; all much too ſmall for fortification, or duel, attended with no veſtiges which can make us ſuppoſe them habitations, and much below the general ſize of the other Circles (mentioned in ſect. III.) and therefore intended I ſhould think originally for Sepulchres.

[t] In the County of Tyrone in Ireland.

[u] Nat. Hiſt. of Ireland by Molyneux, p. 184. Wright's Louth. p. 8, 9.

[w] Stukeley's Abury, p. 12.

[x] Rollrich is ſuppoſed Sepulchral by Sir Tho. Brown, Hydriot. p. 28, but a Temple by Dr. Stukeley in his Abury; both likely right.

[y] That the Druids uſed ſuch Places for Burial, ſee Camd. p. 739. and that theſe Circles continue to this Day in Scotland, applied to the ſame Uſe, ſee ibid. 1270.

[z] As at Bartinè Caſtle (Pl. XXIX. Fig. I. *a*, *b*, *c*.).

[a] Among Botalleck Circles (Pl. XVI. *a*, *b*, *c*.).

[b] In the wilds of Altarnun Pariſh near Lanceſton.

[c] See Homer's Iliad. The long Diſpute about the Body of Patroclus.

Pl. XIX. *pa.* 210.

A Singular Monum.t from Wormius, p. 63. Expl.d p. 188.

CHAP. VII.

Of Barrows.

IN Cornwall there are diſperſed on every plain (almoſt) as well as tops of hills, great numbers of thoſe artificial heaps of earth or ſtone, which are at preſent called Barrows[d]. A kind of Monument this, found, in moſt countries, of the remoteſt Antiquity, oftentimes of the higheſt Dignity, of various name and conſtruction, but for one uſe only, foraſmuch as all of them ſeem primarily intended for the more ſecurely protecting the remains of the dead, though afterwards transferred to other uſes.

SECT. I. Found in moſt Countries.

The moſt ancient Barrow we read of, is that of Ninus founder of the Aſſyrian Empire[e]: Semiramis, as it is related, wife of Ninus, buried her huſband in the Royal Palace, and raiſed over him a Mount of Earth.

In Perſia the ſame manner of burying obtained[f]; though, generally ſpeaking, none but princes were ſo buried.

Achan[g], after his body had been burnt (he, and his children, and cattle being firſt ſtoned), was buried under a Stone Barrow, during the time of Joſhua's command; and the King of Ai was buried in the ſame manner. In the 2 Sam. xviii. 17. it is ſaid that "they took "Abſalom and caſt him into a great pit in the Wood, where they "laid a very great heap of Stones upon him." But it may be well queſtioned whether this was properly Barrow-burial; and not rather burying a King's ſon (whoſe life had been taken away ſo expreſſly contrary to the royal command) in as expeditious a manner as poſſible; and in a Stone quarry, perhaps, where rubbiſh for covering the body was at hand. However, by the above inſtances, it ſeems that this way of burying was not always intended to do honour to the dead, but ſometimes to create an abhorrence of their crimes. In general they were Sepulchres of Dignity; Alyattes the Father of Creſus, and King of Lydia[h], was buried under a Barrow.

The ſame method obtained among the Grecians. The Monument of Laius father of Oedipus is yet extant in the middle of the way *(Trivium)* where he and his ſervants were buried, "collected Stones"

[d] I call them Barrows, becauſe that Name is commonly uſed; but in Cornwall, we call them, much more properly, Burrows; for Barrow ſignifies a Place of Defence (Dugdale's Warwickſhire p. 782.), but Burrow is from Byrig, to hide or bury; and ſignifies a Sepulchre, as what we call Barrows moſt certainly were.

[e] Diod. Sic. Lib. II. cap. i.

[f] Xenophon, Lib. VII. — Hyde, cap. xxxiv. p. 410.

[g] Joſh. vii. 26. viii. 29.

[h] Herodotus.

being

being thrown over them [i]. Tydeus, the father of Diomed, ſlain in the Theban War, was buried in that country under an Earthen Barrow [k]; and it ſeems to have been the univerſal cuſtom of Greeks and Trojans, to bury both the Soldiers and Generals in the ſame manner during the ſiege of Troy [l]. "The Monument of Lycus "near Sicyone, was an Earthen Barrow, and the Sicyonians generally "buried in that manner [m]." Alexander intombed his friend Hepheſtion in a Barrow [n].

As we come farther Weſt, in Sicily we find vaſt numbers of theſe Monuments. The Romans had the ſame cuſtom, ſome think as anciently as Remus and Numa; and Virgil [o] makes it ſtill more ancient. From Livy [p], it appears, that Claudius Nero buried his own Soldiers after this manner, in the ſecond Carthaginian War; and Ceſar Germanicus brought the firſt Turf himſelf, to raiſe the Barrow over the Remains of Varius's unfortunate army [q].

In Germany there was the ſame way of interring [r]; and in the moſt Northern Kingdoms there are ſtill many Barrows of great Note and Extent.

In Britain, and the Britiſh Iſles, they are without number, for the Druids burnt and then buried their Dead.

Mr. Martin (Rel. de Gauls, Vol. II. p. 345.) denies the Druids to have had either Barrows or Urns; but as the Gauls burnt their Bodies, and uſed Urns, at leaſt for their Victims, as this Author confeſſes (ibid.), can it be imagined that they uſed not the ſame way of interring their Prieſts, Generals, and Princes? Who could be the Authors of the numerous Barrows in Britain, but the Britans themſelves? How could it ſurprize this Author that Aſhes ſhould be mixed in theſe Barrows, when the Heap was formed from the neighbouring Ground, upon which the Funeral Pile had been burnt? That the Gauls honoured the Remains of their human Victims is true; but that they could not but reſpect the Remains of the moſt conſiderable men among them, muſt alſo be as true.

SECT. II. Name. Theſe Monuments are differently named, according to their obvious and moſt diſtinguiſhed properties. From the Stone Materials of which ſome are built, they are, in Scotland, in the Iſle of Man, Ireland, and in Cornwall, as well as in other parts of England, called Kairnes or Karns; but when among the Grecians they conſiſted of Earth (χυτη γαια [s]), they were then called γηλοφοι, or γεωλοφοι,

[i] Pauſanias in Phocicis, cap. v. p. 808. Λιθοι λογαδες. "A little below the City (viz. of "Orchomenos) are ſome heaps of Stones ſome-"what diſtant from each other, erected to the ho-"nour of Men that had fallen in Battle." Ib. Arcad. p. 626.

[k] Iliad. xiv. ver. 119.

[l] Il. vii. ver. 336. Il. xxiii. ver. 247. Il. xxiv. ver. 795.

[m] Pauſan. p. 126.

[n] "Tumulumque ei XII mill. Talentorum fe-"cit." Juſtin, Lib. XII. cap. xii.

[o] Æn. xi. ver. 207, &c.

[p] Lib. XXVII. cap. xlii.

[q] Worm. p. 34.

[r] "Sepulchrum ceſpes erigit." Tacit. de M. G.

[s] Il. x. ver. 799. and ver. 801.

or

or *Tumuli* of Earth[t]; ſometimes Ἐρμαια, from being near the Highways, where the Symbols of Mercury uſed frequently to ſtand. From the circular plan on which they were erected, in Cornwall they are often called Crigs, or Crugs (in Britiſh, round Heaps), and by the Vulgar oftentimes Crig an Bargus, or the Kite's round Hill; it being no uncommon thing for a bird of that kind to perch upon ſuch Habitations of the Dead.

From their being intended for Sepulchres, they are called Lows in Staffordſhire[u], &c. and Lawes in Ireland; in Wales they are called Tommens, or Hillocks; in Oxfordſhire and Northamptonſhire, Cops[w]; in Teutonick Broghs, in Saxon Byrighs (whence comes our Engliſh word); and Burrows they are ſtill called in Cornwall. Becauſe they conſiſt of Earth or Stones gathered into a Heap, Quintilian calls the manner of burying Sepultura Collatitia: in Denmark and the Northern Kingdoms, they have their names from the Kings and Generals interred under them.

When the Funeral Pile was exceeding large, or the number of the Perſons burnt great, the fire was not ſuppoſed to be extinguiſhed till the third day, when they proceeded to collect the Bones and make the Barrows. SECT. III. Conſtruction of plain Barrows.

Tertia lux gelidam cœlo dimoverat umbram,
Mœrentes altum cinerem, & confuſa ruebant
Oſſa focis, tepidoque onerabant aggere terræ[x]:

The materials, of which the Barrows conſiſt, are either a multitude of ſmall or great Stones, or ſecondly Earth; or Stones and Earth mixed together, collected (as they ſeem to me) by many hands, from the neighbouring neareſt ground, and heaped together till they make a little Hill, or *Tumulus*. It is ſuggeſted[y] that "ſome Barrows are "compoſed of foreign, adventitious Earth, of a yellow colour, "known to be the natural ſoil of a hill a mile diſtant from them;" but whether the Sun, Rain, and Air, together with the admixtures of Clay, Turf, Earth, and Sands (moſt of them entering jointly into the compoſition of ſuch Monuments) may not have contributed to alter the original colour of the compoſt; and why the Ancients ſhould go a mile for Earth, when ſo much eaſier to be procured in the adjacent Plains, are queſtions not ſo eaſy to be anſwered. If it be ſaid with this Author, that the more trouble the Ancients took in erecting theſe Monuments, the more reſpectful (as they thought) they ſhewed themſelves to the memory of the deceaſed; it ſhould alſo

[t] Pauſan. p. 126. in Corint. calls the Tumulus of Lycus, χωμα γης, a Heap of Earth.

[u] Plot, Staff. p. 402. Low ſignifies a Sepulchre, as Kow-low, regale Sepulchrum.

[w] Morton, Northamptonſh. p. 530.

[x] Æn. xi. ver. 210.

[y] Dr. Williams's Diſſertation on the St. Auſtle Barrows. Philoſ. Tranſact. 1740.

follow, that in erecting Stone Barrows, they fetched the Stones from far, and neglected the Stones near at hand, and equally for their purpoſe; but this does not appear to be the caſe: it is true, the Ancients thought, that the larger they made theſe Monuments, and the vaſter the Stones with which they ſometimes adorned them, the greater honour they did to their departed friends; but to chuſe one Earth before another, purely becauſe at a greater diſtance, contributed nothing to the grandeur of the work; the colour, richneſs, or diſtance of the Mould, were things too minute to have any place in deſigns of ſuch ſimplicity, and haſty erection.

In a field at Trelowarren[z], there was opened in July 1751, an Earthen Barrow, very wide in circumference, but not five feet high. As the Workmen came to the middle of the Barrow, they found a parcel of Stones ſet in ſome order, which being removed, diſcovered a Cavity about two feet diameter, and of equal height. It was ſurrounded and covered with Stones, and incloſed Bones of all ſorts, Legs, Arms, Ribs, &c. and intermixed with them ſome Wood-aſhes; there was no Urn here; but at the diſtance of a few feet from the central cavity, there were found two Urns, one on each ſide, with their mouths turned downwards, and ſmall bones and aſhes incloſed. All the black vegetable mould which covered the place where the Urns were found, was induſtriouſly cleared off, and the Urns, inverted, placed on the clean yellow clay (which in this field lies under the ſoil); then the black vegetable mould was placed round about the Urns; and throughout the whole compoſition of the Barrow, I obſerved afterwards the ſame materials, clay, mould, wood-aſhes, and rubble-ſtone, mixed very diſorderly, ſo that there can be no doubt, but that the people who formed this Barrow took indifferently of the mould and clay that lay neareſt at hand. Three thin bits of braſs found near the middle, juſt before I came there, were given me by the Workmen; they were covered with *ærugo*, neither incloſed in the cavity nor in the Urns, by which I conjecture, that they were pieces of a ſword, or ſome other inſtrument of war, which, after having been inſerted in the funeral pile, and broke, were thrown into the Barrow among the Earth and other materials that were heaped together.

All the materials, therefore, were in this inſtance (as I believe they were in moſt others) fetched from the adjacent and moſt convenient grounds, gathered from the ſurface neareſt to the funeral pile, not dug very deep for, but the ſurface ſkimmed and ſtripped of its glebes[a], which lying more diſperſed, and open to numbers of Workmen, were eaſier raiſed, and lighter to carry, than if the more ſolid parts which lie under the Glebe were firſt dug and broke, and

[z] The Seat of Sir R. Vyvyan, Bart. in Cornwall.

[a] Dugdale, on the Lowes in Warwickſhire, is of the ſame Opinion.

then

then carried; the chief point was for many to work at a time, and for each party to bring their ſhare of Earth, Stone, and Turf, in ſuch regularity and ſucceſſion as might create no confuſion, or any way retard the work in hand, about which ſuch a number of workmen were to be conſtantly employed: that they ſkimmed the ſurface in this manner, needs no other proof than that no hollows (generally ſpeaking), trenches, or pits, appear in the neighourhood of theſe Monuments from which the Earth might poſſibly have been dug. The Earth was brought, and poured out of the Helmets[b]. The Stones, were brought from as far as conveniently might be, on the ſhoulders of the Soldiers, and ſo the Monument was ſoon compleated; eſpecially if plain, and not immoderately great, neither adorned with Circles, or Pillars of Stone, nor crowned with large flat Stones; which Stones in ſome Monuments are indeed of aſtoniſhing magnitude, muſt have been far fetched, and brought with conſiderable labour, to bear a part in theſe works. In places where Stones were more plentiful, and eaſier to be collected than the Earth, theſe Barrows were compoſed of Stones, ſeldom larger than what might be carried eaſily by one Soldier, but oftentimes leſs. In places where Stones were not to be had, the Barrows were formed of the Earth, or ſuch a mixture of Earth, Sand, or Stone, as the ſoil preſented[c]; and this the Ancients ſeem to have done, not out of any preference which they gave to either of theſe materials (unleſs the Stones were large, and thereby became more ſuitable to the magnificence of the deſign), but purely directed by the nature of the place, and their own conveniency; indifferent, whether the remains of the dead were to be covered by heaps of Stone or Earth, they contented themſelves with anſwering the principal intention of the monument, which was, that perſons of diſtinguiſhed merit ſhould have the honour of being interred by the united labours of ſo many of their own countrymen, of which the Barrow was to be a perpetual (Σημα, or) Memorandum. Some think that Earthen Barrows denote an inferiour quality of the perſon interred[d]; but we find them erected (as well as the others) for perſons of the higheſt quality. King Dercennus's in Italy was of Earth (Virg. Æn.) ſo was that of Abradates in Lydia; ſo was Patroclus's; the King of Ai's Monument of Stones; ſo was Achan's; ſo was that of Laius; Hector's was of Stone and Earth; ſo was that of

[b] Ῥιμφα δε σημ' εχεαν. Il. xxiv. ver. 795.

There is a paſſage in Homer which very happily (though no where, as I remember, taken notice of by Commentators) expreſſes the diligence and expedition with which they worked on ſuch Sepulchres:

——— ειθαρ δε χυλην επι γαιαν εχευαν,
Χεναιες δε το σημα παλιν κιον. Il. xxii. ver. 256, 7.

Where χυλην, εχευαν, & χεναιες — come ſo thick on the back of one the other, on purpoſe to expreſs the quickneſs and activity with which the Soldiers poured out their Helmets full of Earth one upon the other, in order to compleat the Barrow as ſoon as poſſible.

[c] That ſome of the Stone Barrows are earthen ones petrified (as Dr. Plot imagines, Staffordſhire, p. 414) is very unlikely, to ſay no more on't.

[d] As Pet. Lindeberg. & Joh. Cypræus, in Worm. p. 33, 34, 38.

Alyattes

Alyattes King of Lydia. To theſe materials of Earth (as is thought) ſome added a covering of green ſod, as more pleaſant for the eyes of thoſe that paſſed by[e]; but as likely, perhaps, to keep the Barrow in ſhape, and give it an air of neatneſs.

This was the conſtruction of plain Barrows, or *Tumuli*; nothing more was requiſite than heaping together the materials till they made a hillock, over the dead body, of a Conic ſhape: that ſome of them are now become of a more depreſſed and hemiſpherical figure, is owing to the rage of winds and rain, the firſt original deſign being to heap up the Earth, or Stones, as high as the Baſe would bear. This was a ſhape (I mean the Conoeid) of the greateſt ſimplicity, and therefore moſt ancient; leſs ſubject than any other form to the injuries of Time, nor likely to be violated by the fury of Enemies, and therefore the moſt laſting; indeed, the Egyptian Pyramids themſelves are but improvements of this firſt Plan, they are but ſo many Conic *Tumuli* of Maſonry (if I may call them ſo), hollowed into Galleries and Chambers, to preſerve the ſucceſſive Remains of Egyptian Princes. Barrows therefore, and Pyramids (ſolids the moſt ſimple, next to Barrows) bid fair to laſt as long as the world: for ſmall ones eſcape the attention and envy of the deſtroyer, and little labour will not deface the large ones; no one but a Cambyſes[f] can be found in hiſtory barbarous or mad enough to uſe much labour in order to deface ſuch venerable inſtances of the magnificence of former ages. By the Laws of Solon, there was a Penalty laid upon the violation of all ſuch Monuments[g].

SECT. IV. Barrows leſs ſimple, how ornamented.

Beſides theſe plain Barrows, there are others which ſhew greater art and exactneſs. Some are ſurrounded with a ſingle row of Stones which form the Baſe; others with a ring or foſſe of Earth. Some have a large flat Stone on the top, and ſome a Pillar, now and then with, but oftner without, Inſcription[h]. Some have a circle round the bottom, and round the top alſo; and where this cuſtom prevailed, and no Stones offered for the purpoſe; there Trees were planted[i], Oak or Beech, to ſupply the want of high Stones:

[e] Wormius, p. 41.

[f] Son of Cyrus the Great, who, when he conquered Egypt, employed his army to deſtroy one of the greateſt Pyramids; but the Officer who had the direction, after much time and labour expended in making a Breach or two (ſtill to be ſeen), gave over the deſign, as equally impracticable and ridiculous.

[g] "Pœna eſt ſi quis, *Buſtum* (nam id puto appellari *Tymbon*) aut Monumentum, aut Columnam, violarit, dejecerit, fregerit." Cic. de Leg. lib. II.

[h] "The Barrows with Pilars are pretty frequent in Ireland; in the county of Waterford the Heap of Stones has in the middle a long Stone about ſix feet high, ſtuck in the ground: Theſe we ſuppoſe to be Monuments of perſons of great diſtinction. Under the Stones of ſuch Karns they have found a ſort of a coffin made with rough ſtones." See p. 163, and 165.

[i] Wormius, p. 38.

— *Fuit*

——— *Fuit ingens monte ſub alto*
Regis Dercenni terreno ex aggere Buſtum
Antiqui Laurentis, opacaque ilice tectum. Æn. XI.

SECT. V. Place.

When theſe Barrows were not very large; that is, when they were intended for private perſons, they were either placed near public roads to put travellers in mind of their common deſtiny, or, like Joſhua's Sepulchre, in the borders of their patrimony; moſt people deſiring to reſt in peace where they had uſually lived with content and reputation [k]. Plato enjoined, that no arable or cultivated, but only coarſe and barren land ſhould be allotted for Sepulchres, leſt that ſhould be taken up to no purpoſe by the dead, which ought to feed the living [l]. If they were the Sepulchres of common Soldiers, they were thrown up generally on the Field of Battle, where the Soldiers fell, and are ſtill to be known in ſome places, by being found in ſtraight lines ſtretched along the plains, which have been the Scenes of great Actions, as regularly as the Front of an Army. On Saint Auſtle Downs in Cornwall, the Barrows "lie ſometimes two, three, even ſeven in a ſtrait "line [m]." It was indeed reckoned ſo honourable to be interred on the Field of Battle, that not only the Athenian and Platæan Soldiers, who fell in the Plains of Marathon were there interred [n], but Miltiades alſo (who commanded in and ſurvived that great Action) choſe to be buried in the ſame place, leaving there his mortal Remains, where he had gained immortal Glory. This General's Sepulchre was apart, at a diſtance from thoſe of the common Soldiers [o]. Sometimes Barrows are found in Valleys, but generally, and much oftner, on the tops of Hills and Plains, where Engagements for the moſt part, as well as Encampments, happen, and where ſuch works may have the advantage of being more conſpicuous than if they were lower placed.

SECT. VI. Of the Size of theſe Monuments.

The Size of theſe Sepulchral Monuments is various, but generally large in proportion to the Quality of the deceaſed, or the Vanity, Affection, and Power of the Survivors. That of Ninus, according to Cteſias, was of a wonderful bigneſs, nine furlongs in height [p], and ten in breadth [q]; ſo that the City ſtanding in a Plain near the river Tigris, the *Tumulus* looked like a ſtately Citadel at a diſtance; and it is ſaid that it continues to this day, though

[k] Joſhua xxiv. 30.
[l] Cic. de LL.
[m] Philoſ. Tranſ. 1740.
[n] Under *Tumuli* with Stones on the top, inſcribed with the names and tribes of the Slain. Pauſan. in Attic is, p. 79.
[o] Ibid.
[p] This Height muſt be reckoned by the ſlant line, not the perpendicular.
[q] Diod Sic. Lib. II. cap. 1.

Niniveh (where it was erected) was deſtroyed by the Medes when they conquered the Aſſyrian Empire.

The Barrow erected by Achilles, over his friend Patroclus, was reckoned but a very moderate one[r], though it exceeded 100 feet in diameter[s]. But this was owing to the particular order of Achilles, who commanded that it ſhould be made no larger until he himſelf came to lie down with his friend in the ſame Sepulchre; for then it was to be made higher and wider[t]. The Barrow of Alyattes King of Lydia was more than a quarter of a league in circuit, and 1560 Italian feet wide. It is indeed certain that, where time and power permitted, perſons of rank were not interred in ſmall Barrows.

When Abradates (of Princely Dignity) was killed fighting under Cyrus, againſt Creſus King of Lydia; his Eunuchs and Servants dug a private grave for him in a riſing ground. Cyrus thinking this too mean a ſetting for ſuch a Jewel, went to viſit his widow, Panthea, and to aſſure her of a more honourable Sepulchre for her huſband. He found her ſitting on the ground, Abradates her dead huſband lying by her with his head on her knees: Cyrus in a friendly manner taking the dead by his hand, and the hand (cut off in Battle) following on the touch, Panthea adjuſted it again to its place; it ſeems ſhe had been before employed in the mournful office of collecting and diſpoſing his other diſperſed and mangled limbs. Cyrus, moved with compaſſion, endeavours to comfort her (though in vain) with a promiſe that a great number of Soldiers ſhould come and raiſe a Monument (χωσεσι το μνημα, i. e. *heap up a Barrow)* worthy of his dignity. Panthea killing herſelf that ſhe might be buried in the ſame grave with her huſband, Cyrus took care that their burial ſhould be performed with proper honours; a very large Barrow was erected, and on the top of the Barrow a high ſtone, was placed with the names of the Princes, there buried, inſcribed in the Syriac language[u].

The *Tumulus* erected by Alexander the Great over his friend Hepheſtion, was ſo large that it coſt 1200 Talents[w]: the Greeks, ſeem about the time of Alexander, to be launching out into great extravagance in this particular; and, therefore, Plato propoſes a regulation, which no one ought to exceed in erecting ſuch Monuments, viz. that no one Sepulchre ſhould be larger than what five men could compleat in five days; nor a Pillar larger than what

[r] Iliad xxiii. 246. Ου μαλα πολλον—Αλλ' επιεικεα τοιον.

[s] It was erected round the Funeral Pile, which was 100 Feet each way. Ib. ver. 164.

[t] Ευρυν, τ' υψηλον τε τιθημεναι, Ib. ver. 247.

[u] Xenophon, Lib. VII. Cyroped.

[w] Juſtin. Lib. XII. cap. xii. Curt. X. iv. 25.

would

PLXX. *p.* 219.

Fig III.
Scilly large
Barrow
p: 219.

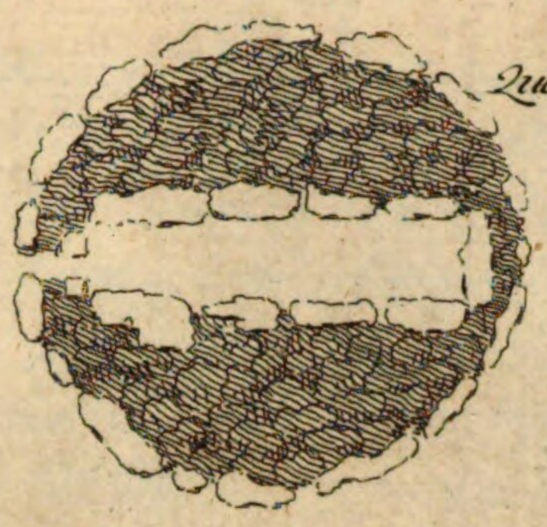


Fig II.
A Monm.t of four stones plac'd
Quadrangularly at Treves can near the
Land's end

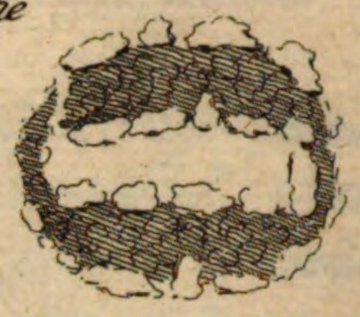


Fig I
Scilly little
Barrow
p: 219.

10 20 30 F.t for y.e Barrows

Fig. V. A Barrow with a kistvaen near y.e top.

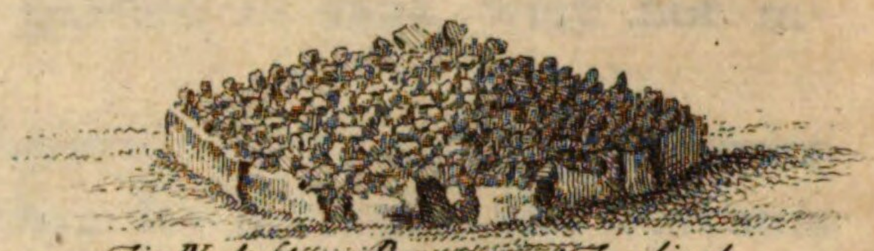


Fig IV. A Stone Barrow at Fredinek
in Gulval

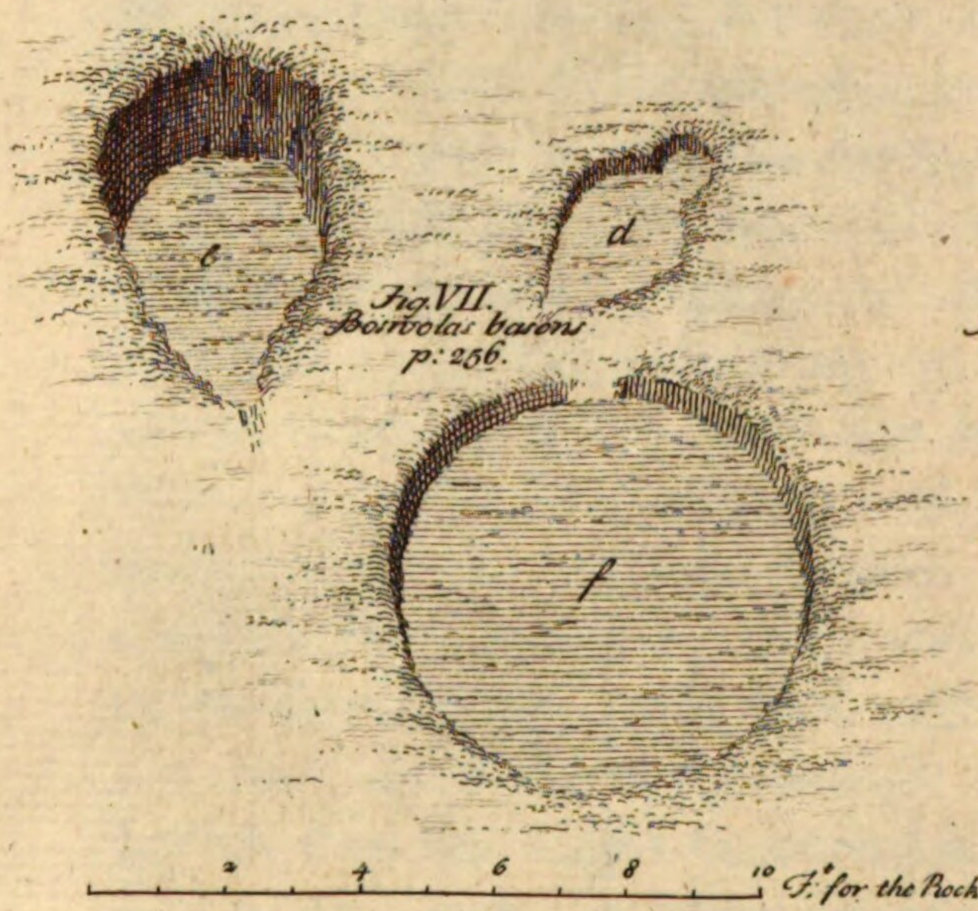


Fig. VII.
Borrolas barow
p: 256.

2 4 6 8 10 F.t for the Rock barows

Fig. VI.
Rock barow called
Authur's bed
p. 256.

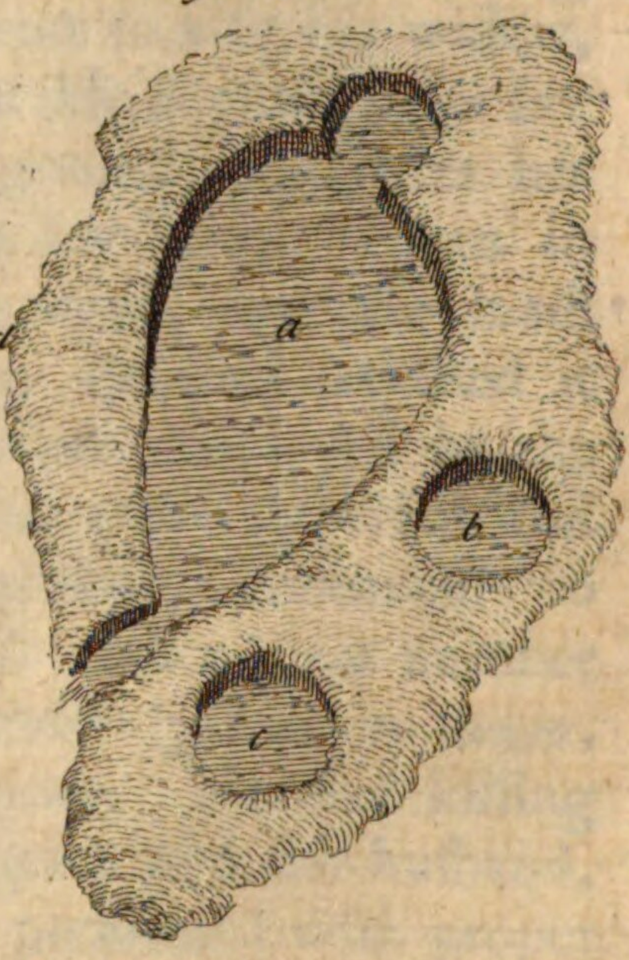
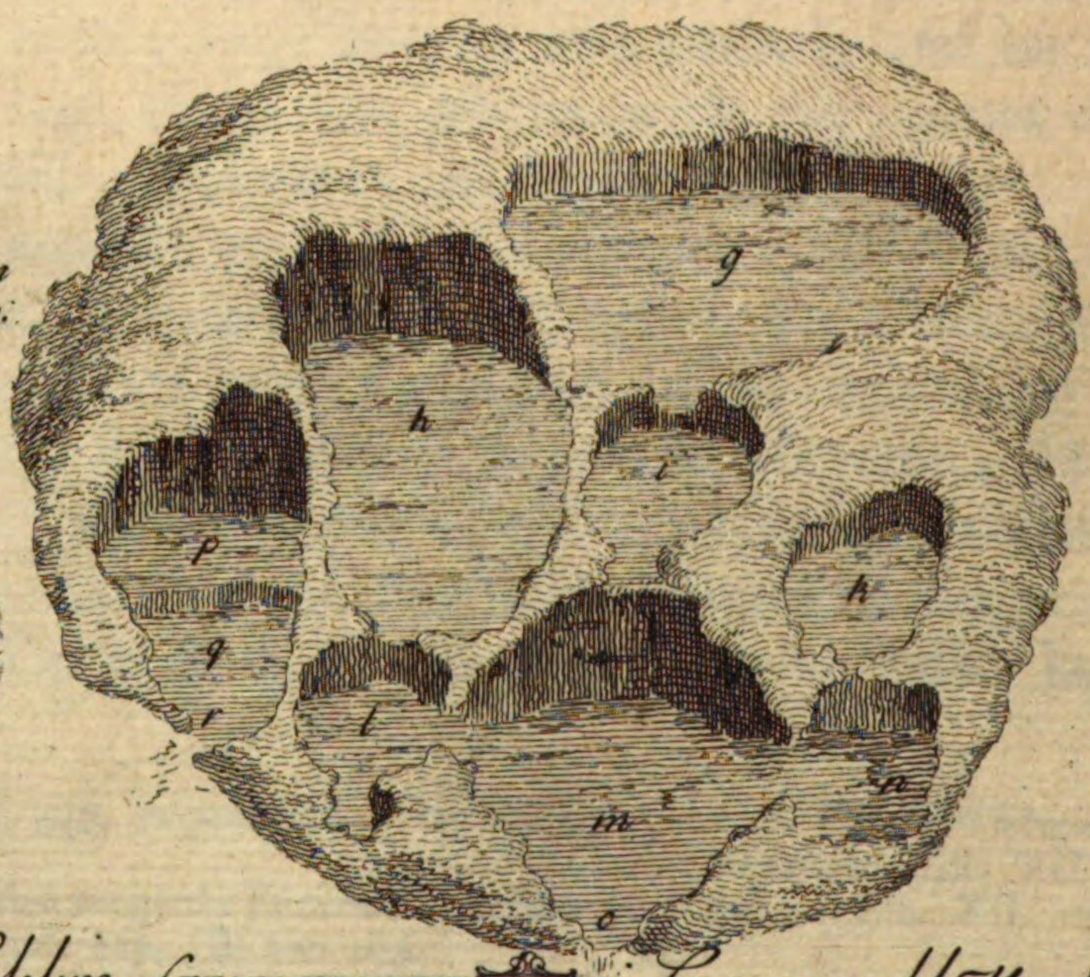


Fig. VIII. The Rock bason
Quoit at Karnbre p: 254.

Fig IX. Plan of the
Tolmen see p: 254.

33 by 18 f.t



To Robert Hoblyn of NANSWYDEN in Cornwall Member of Parliament
This Plate is with great respect inscrib'd by Wm. Borlase.

would contain four Heroic Verſes [x]. In the Northern Kingdoms, the cuſtom was to deny the honour of being buried under Barrows to Tyrants, Parricides, and other Criminals; but to grudge no labour or expence in erecting Barrows to their truly great and worthy Princes. The carcaſe of Fengo was to have neither Urn nor *Tumulus*, but only to be burnt by the common Soldiers, and the aſhes ſcattered into the air [y]. On the other hand, the Barrows of good Princes, and brave Generals, were exceedingly large in themſelves, or adorned with immenſe Stones; ſometimes one *Tumulus* took up three years in the making [z]; the Monument of Haco was *Collis ſpectatæ magnitudinis* [a]; Haraldus employed his whole Army, and a great number of Oxen, in drawing one vaſt Stone to adorn the *Tumulus* of his Mother [b]; and it is to be obſerved, that where Stones of ſufficient Magnitude to do honour to the dead were not to be procured, there the Earth-barrows were made ſo much the larger, and were heaped up into little Mountains, that by their aſtoniſhing ſize they might excite the wonder and curioſity of the living, and thereby perpetuate the dignity and merit of the dead.

Silbury Hill in Wiltſhire is an evidence of the labour and time which the ancient Britans did ſometimes beſtow on ſuch Works. The diameter on the top is 105 feet [c], at the bottom ſomewhat more than 500 feet; its perpendicular height 170 feet. On the top of it the workmen planting trees dug up a Human Body. "In Ireland "their Barrows are alſo ſo very large, that, during their Civil Wars, "they erected Caſtles and Fortifications on their tops [d]." In Cornwall, we have them from 30 feet high and under, down to four feet, and from 15 to 130 feet wide; where Stones are plenty, of Stones; in champain countries and Plains, moſtly of Earth: ſome have *Crypta*, or hollows, in the top; ſome a pillar [e].

SECT. VII. Remarkable Barrows at Scilly.

There is a very ſingular kind of Barrow which obtains throughout all the Scilly Iſlands; they are edged with large Stones, which form the outward Ring (as Fig. I. and Fig. III. Pl. XX.); in the middle they have a Cavity walled on each ſide, and covered with large flat Stones, and over all is a *Tumulus* of ſmall Stones and Earth, in ſome more of Earth than Stones, in others *vice verſa*. Upon opening it (Fig. III.), in the middle of the Barrow we found a large Cavity, as repreſented in the Plan, full of Earth; there was a paſſage into it at the Eaſtern end, one foot eight inches wide, between two Stones ſet

[x] Several laws were made at Athens to reſtrain this Vanity. Cic. de LL. Lib. II.

[y] "Non Urna, non Tumulus, nefandas offium "reliquias claudat, nullum Parricidii veſtigium "maneat" (ſays Amletus to the Soldiers in Sax. Gramm.) "His exequiis proſequendus tyran-"nus." Wormius, p. 39, &c.

[z] Worm. Mon. D. p. 39.

[a] Ibid. p. 33.

[b] See before, p. 175.——Sax. Gram. Lib. X. Worm. p. 39.

[c] Stukeley's Abury, p. 43.

[d] As ſee the Louthiana, paſſim.

[e] As at Boſwens, in the pariſh of Sancred, Cornwall.

on

on end. In the middle it was four feet eight inches wide, the length of it 22 feet. It was walled on each ſide with Maſonry and Mortar, the ſides four feet ten inches high; at the Weſtern end, it had a large flat Stone, which terminated the Cavity; its length bore E. and by N. and it was covered from end to end with large flat Stones, ſeveral of which we removed in order to get the exact dimenſions of the Cavity, and others had been carried off for building. Forty-two feet diſtant, to the N.E. we opened another Barrow of the ſame kind. The Cave was leſs in all reſpects, but of the ſame ſhape; the length bore N. E. by E. 14 feet, the walled ſides two feet high; where the Cavity was narroweſt, it was but one foot eight inches, in the middle four foot, and at the S. W. end two feet wide in the bottom. On one ſide, in the floor, was a ſmall round Cavity, dug deeper than the reſt. It was covered with flat Rocks as the former. In both theſe we found neither Bone nor Urn, but ſome ſtrong unctuous Earth, which ſmelt cadaverous, and was of a different colour from the natural. The reaſon why theſe Cavities were made ſo much beyond the dimenſions of the human body, was probably that they might contain the Remains not of one perſon only, but of whole families, it being uſual among the ancients for particular families to have ſeparate Burying-places. The vulgar, however, are not eaſily perſuaded, but that theſe Graves were made according to the Size of the Body there interred, and they are ſtill called in theſe Iſlands, *Giants Graves* [f].

In moſt of thoſe Barrows which have been examined by the Curious, they have found Urns, of which we ſhall diſcourſe at large, as ſoon as we have gone through the Monuments that incloſe them.

In ſome Barrows there are no Urns; but in or near the centre there are either round or ſquare Pits [g], which, by their containing black greaſy Earth, ſhew that they were deſigned to ſerve the office of Urns; but the moiſture of the ſurrounding Earth, in this kind of burying, ſoon conſumes the Bones. In ſome Barrows again, there are neither Urns, nor little Repoſitories inſtead of them, but Human Skeletons without any Sign of their having paſſed through the Fire. Whoſe Sepulchres theſe were, we ſhall preſently conſider.

SECT. VIII. To what Nation the Barrows in Britain are to be aſſigned.

It muſt be obſerved, that this way of burying under *Tumuli* was ſo univerſal, that it is no eaſy matter to decide by what Nation any Barrows were erected, unleſs ſome criterion, found within, aſſiſt us to

[f] "In hiſce vulgus Gigantes ſepultos credit." Wormius.

[g] Dr. Williams, ibid. ut ſupra, N°. 2, 3, 4. Plot's Staffordſhire, p. 405

"On opening one of the Barrows on Clent "Heath, mentioned by Plot in his Nat. Hiſt. of "Staffordſhire, there was found, at the depth of "ten feet, a quantity of black greaſy earth, and "ſome half-burnt ſticks and aſhes." Letter, 1744.

form

form our judgment. Thus, by the Materials and Workmanſhip of the Urn, the Cell that contains it, Coins perhaps, and Inſtruments of War, or Domeſtick life, which may accompany the Bones, we may diſcover to what Nation we are to aſſign ſuch Sepulchres; but where theſe Indications are wanting, we muſt reſt contented in our uncertainty. If indeed it be true "that the Saxons and "the Danes, though they continued to bury their dead under "Earthen Hillocks, had left off burning them, at or before their "arrival and ſettlement in this Iſland;" as Morton [h] conjectures from Wormius (Mon. Danica, Lib. I. cap. vi. and vii.), then all our Barrows in Cornwall with Urns or Aſhes muſt be either Britiſh or Roman (few, if any, being to be attributed to the Traders of Phenicia and Greece, as being too diſtant from the Sea Shore): but I doubt whether ſo much can be clearly concluded from Wormius. That the Danes and Swedes ſometimes burnt their dead bodies (eſpecially thoſe of their principal men) and ſometimes interred without burning, is to be gathered from Sax. Gram. [i] (p. 50. ibid. Wormius, p. 51.) but no more. Thus far, then, we may proceed upon ſure grounds in aſſigning theſe Monuments to their proper Authors, that where there are no Coins or Pavements underneath, or elegance in the Workmanſhip of the Urns, or choice in the Materials of which the Urns are made, or Roman Camp or Way near or in a line with theſe Barrows, we may ſafely conclude, that ſuch Barrows are not Roman, and *vice verſa*. But we cannot determine all the reſt to be Britiſh, nor indeed diſtinguiſh the Saxon, Daniſh, and Britiſh, one from another; arts being at much the ſame height with them all, and their cuſtoms very like, eſpecially in the ancient ſimple manner of beſtowing their dead; the Saxons, and Danes, likely, when they had leiſure, were as willing to honour their Generals with funeral Piles, as the Britans were their Princes and Prieſts: but it muſt be allowed, that where Barrows have neither Urns, nor little repoſitories inſtead of them, but human Skeletons, without any ſign of their having paſſed through the fire; theſe are more likely to have been the Sepulchres of ſuch unſettled ſtrangers as the Saxons were (whilſt they infeſted Cornwall before the time of Vortigern), and the Danes after them, who were perpetually engaged in in-roads, and all the hurry of wandering parties, than of the fixed natives.

[h] Northamptonſh. p. 531.

[i] The Danes buried the body of Hubba, in the year 878, in Devonſhire. Hearne's Note on the Life of Alfred, p. 60. The Stones are ſwept away by the Sea's encreaſing, yet the name ſtill remains on the Strand near Appledore in the North of Devon, and to this day the place is commonly known by the name of Whibble Stow. If. Mem. of Ex. p. 8. but ſometimes they alſo burnt their Dead. See Worm. and Nich. Hiſtor. Lib. p. 52.

SECT. IX. The Secondary Uſes of Barrows.

By the contents of all Barrows which have been examined elſewhere as well as in this Iſland, it appears that the principal cauſe of their erection was to encloſe either the Aſhes, or the Bodies (unburnt), of the dead: however, the Sepulchres of the Ancients being always looked upon with a kind of veneration, they became afterwards applied to the ſolemnization of their higheſt Rites of Religion and Feſtivity. No ſooner was Alexander arrived upon the Plains before Troy, but he performed Sacrifices and other uſual Rites at the *Tumulus* of Achilles; and this is recorded of him not as any thing new, or inſtituted by him; we are therefore only to conſider him here, as complying with the already eſtabliſhed cuſtoms of his country. Again, as the Druids burnt, and afterwards buried their dead[k], there is no doubt but they had Barrows for their Sepulchres as well as other nations, and this was the original uſe of them, but they were afterwards otherwiſe applied; for, on the Stone Barrows, the Druids kindled their annual fires, eſpecially where there is a large flat Stone on the top[l]. Where the Earth-Barrows are incloſed, or ſhaped by a Circle of Stones erect, they may ſafely be preſumed to have ſerved as Altars for Sacrifice. Theſe Heaps were alſo, probably, at times, places of Inauguration, the Chieftain elect ſtanding on the top expoſed to view, and the Druid officiating cloſe to the edge below[m]. On the ſame Hillocks (likely) judgment was frequently pronounced, and the moſt important deciſions made, as from a ſacred eminence; and where theſe were not at hand, ſomething of like kind[n] was erected, for the Judge to ſtand or ſit upon, and give forth his Decrees with proper advantage.

In the Scotch Iſles they reſt their Corpſes (as they are carried to burial) at ſome little Barrows, oblige themſelves to make a religious tour, ſun-ways, round ſome heaps of Stones; and, that they might retain this very ancient, but Druid Cuſtom (though Chriſtians), maintain a Tradition among them, that one Barrow was conſecrated to St. Martin, and another to the Virgin Mary.

The firſt Miſſionaries in Ireland (in order to prevail in greater points) were forced to connive at ſome of the Druid Superſtitions, and, inſtead of aboliſhing them quite, thought it beſt to give them only another, and a Chriſtian turn. Not being able to withdraw the people from paying a kind of Adoration to Erected ſtones, they cut Croſſes on them, and then permitted that Superſtition. So here,

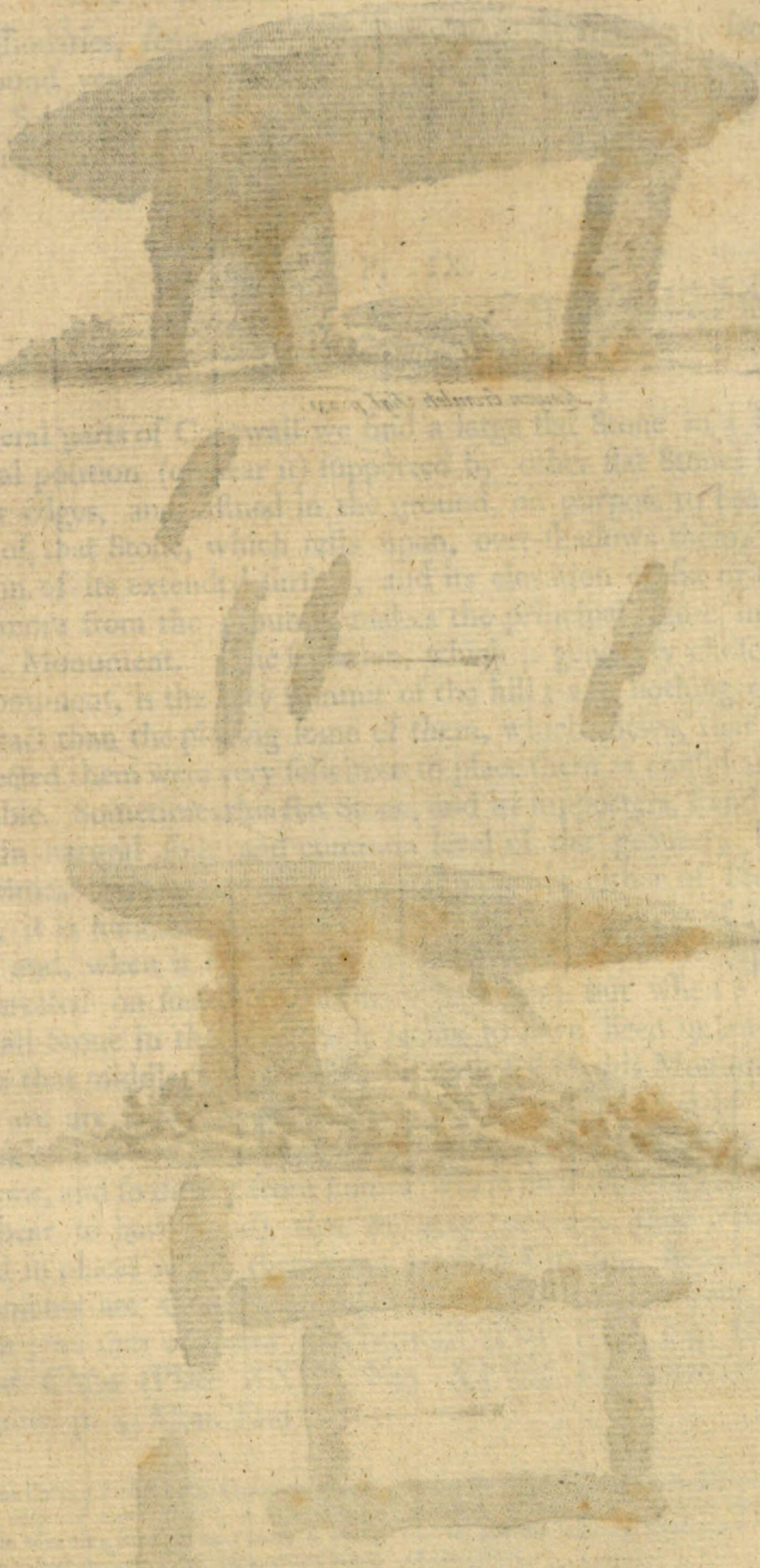
[k] Pomp. Mela, Lib. III. cap. ii.

[l] See Book II. chap. xx. p. 135.

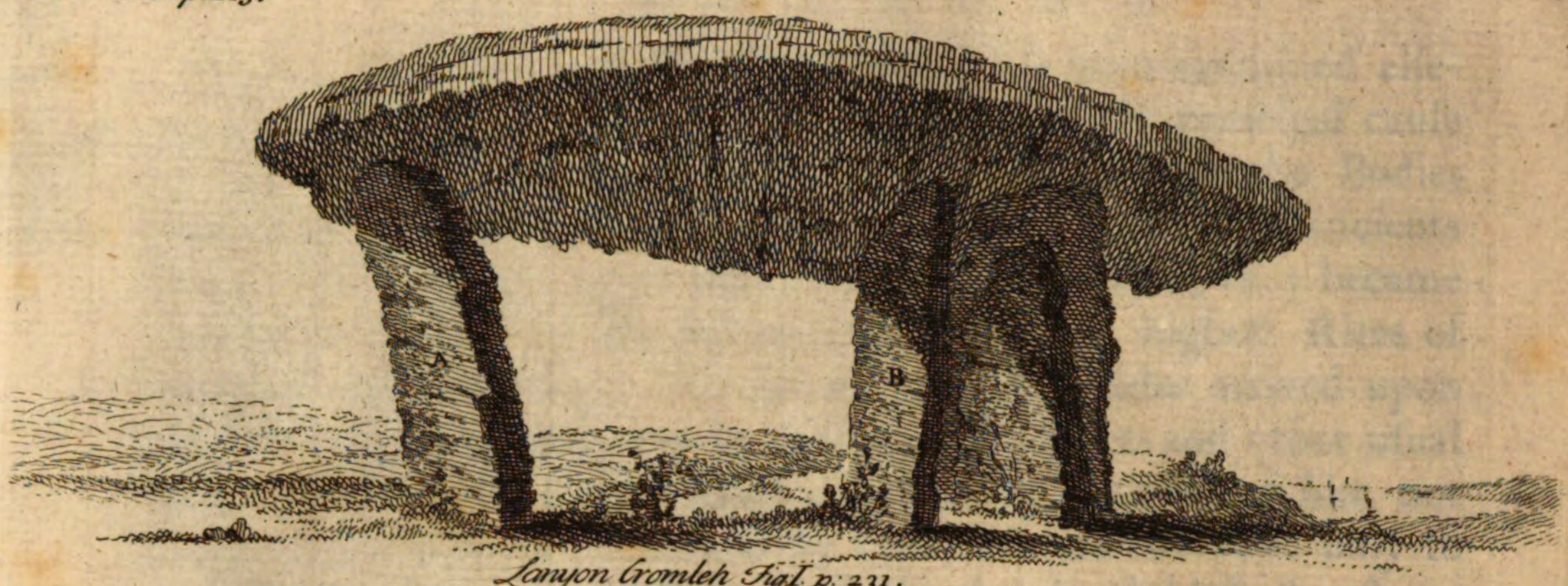
[m] Martin of the Iſles, p. 365.

[n] "When an aſſembly met together for the "title of lands, the King, or his Deputy, came "upon the land, and with the contending "parties and their friends, and a champion for "each, viewed the controverted lands; then "cauſed a round Mount to be caſt up, and upon "the ſame was the Judgment-ſeat placed, having "his Back towards the Sun or the Weather. "Some of theſe Mounts were made ſquare, ſome "round, and both ſorts bore the name of "Gorſeddevy dadle, that is, the Mount of "Pleading." Jones's Anſwers in Toland of the Druids, p. 94.

their



PL. XXI. *p.223.*



Lanyon Gromleh Fig I. p. 231.

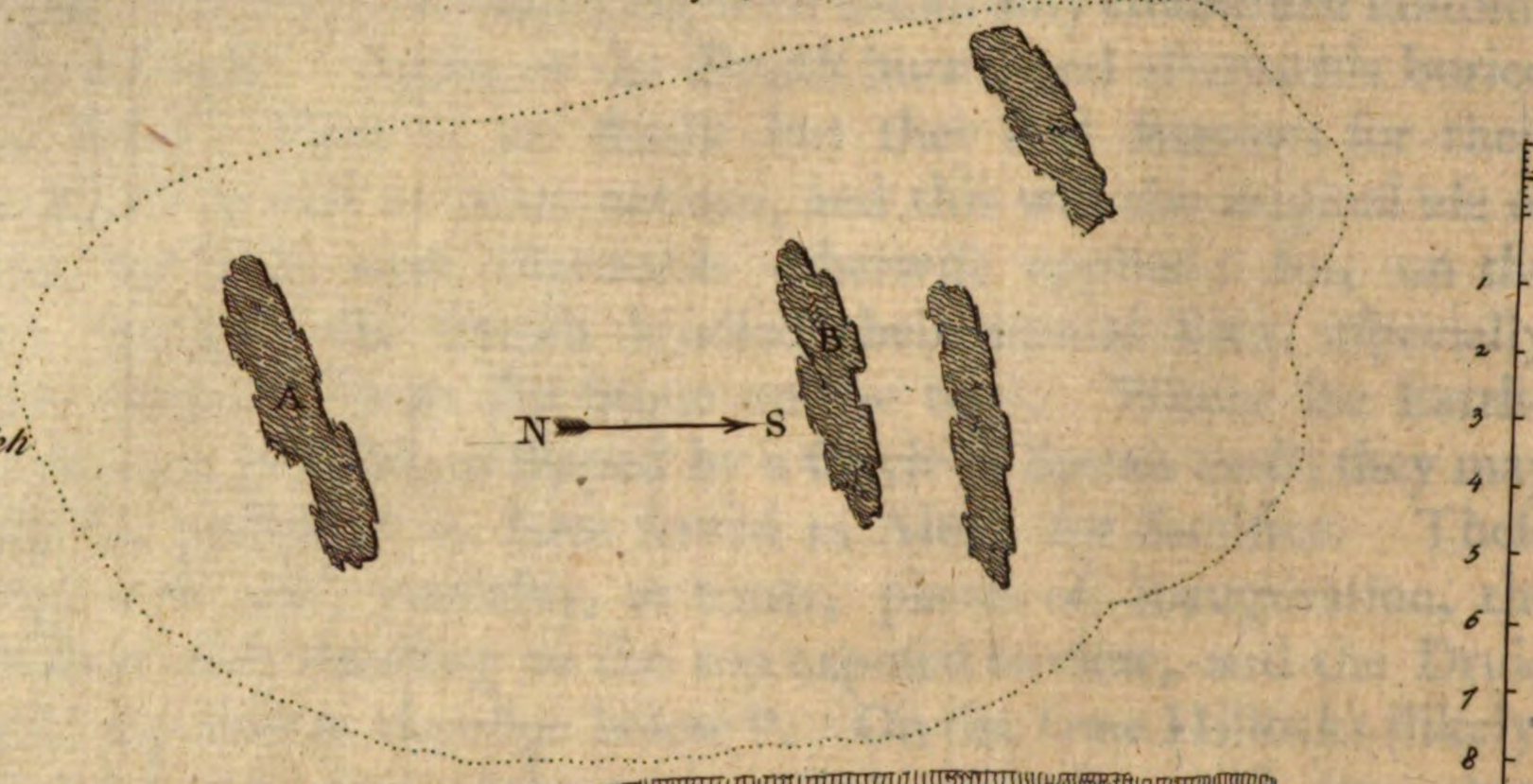
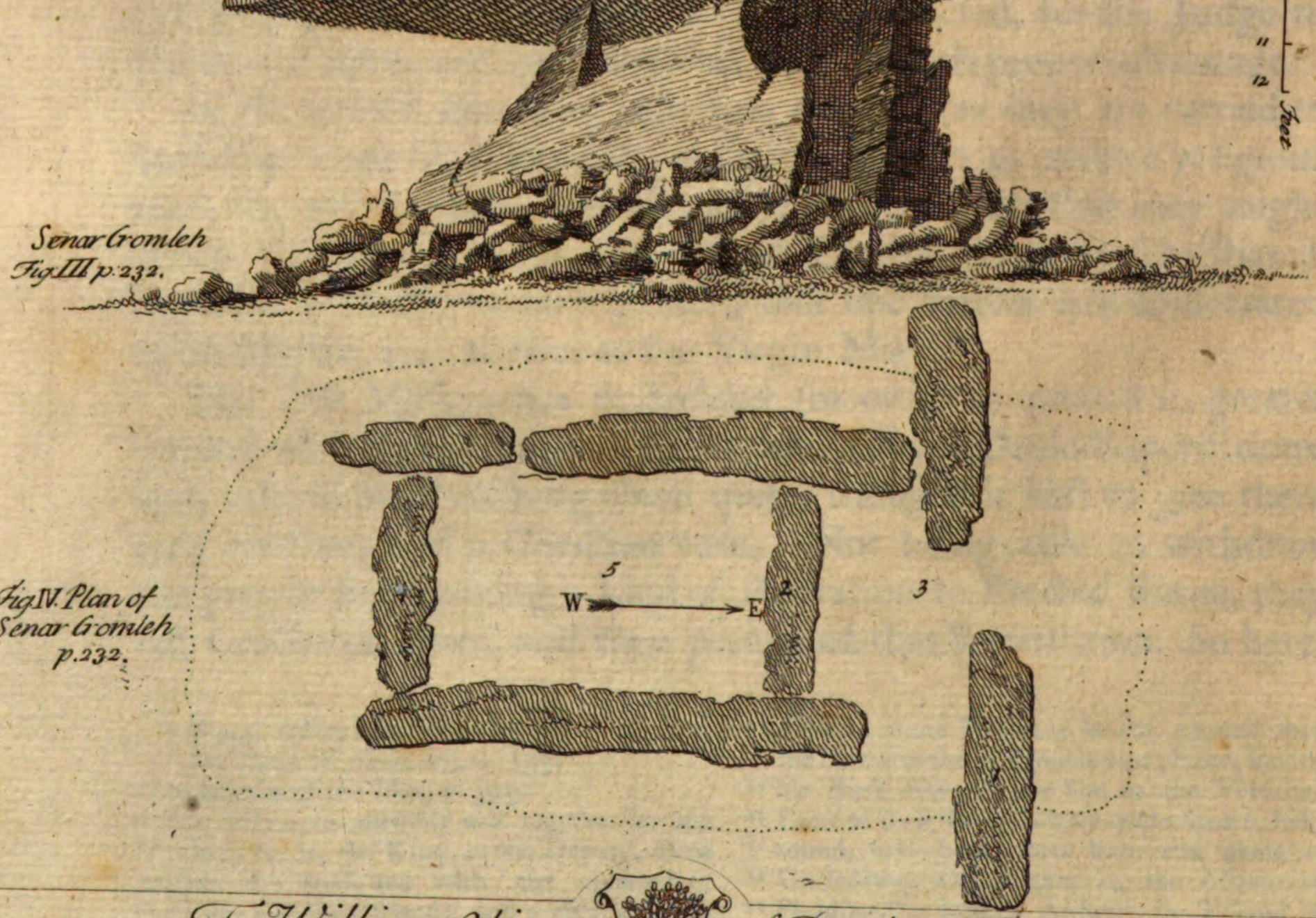


Fig II. Plan of Lanyon Gromleh p. 231.



Senar Gromleh Fig III p. 232.

Fig IV. Plan of Senar Gromleh p. 232.

To William Oliver of Bath M.D. F.R.S.

This Plate, engrav'd at his Expence, is with great respect inscrib'd by Wm. Borlase.

their Miſſionaries, ſent to convert theſe ignorant Iſlanders, ſeeing the profound veneration they had for Barrows, dedicated them to Chriſtian Saints, and then allowed of the religious turn, reſting the Corps, and the like fanciful abſurdities.

CHAP. IX.

Of the Cromlêh.

IN ſeveral parts of Cornwall we find a large flat Stone in a horizontal poſition (or near it) ſupported by other flat Stones fixed on their edges, and faſtned in the ground, on purpoſe to bear the weight of that Stone, which reſts upon, over-ſhadows them, and, by reaſon of its extended ſurface, and its elevation of ſix or eight feet or more from the ground, makes the principal figure in this kind of Monument. The ſituation, which is generally choſen for this Monument, is the very ſummit of the hill; and nothing can be more exact than the placing ſome of them, which ſhews, that thoſe who erected them were very ſolicitous to place them as conſpicuouſly as poſſible. Sometimes this flat Stone, and its ſupporters, ſtand upon the plain natural ſoil, and common level of the ground; but at other times it is mounted on a Barrow made either of Stone or Earth; it is ſometimes placed in the middle of a Circle of Stones-erect[o], and, when it has a place of that dignity, muſt be ſuppoſed to be erected on ſome extraordinary occaſion; but when a Circle has a tall Stone in the middle, it ſeems to have been unlawful to remove that middle Stone, and therefore we find this Monument of which we are ſpeaking, ſometimes placed on the edge of ſuch a Circle[p]. But we find ſome Cromlêhs erected on ſuch rocky ſituations, and ſo diſtant from houſes (where no Stones-erect do ſtand, or appear to have ſtood), that we may conclude, they were often erected in places where there were no ſuch Circles. Some of theſe Monuments are quite incloſed, and buried, as it it were, in the Barrow; as that of Senor in Cornwall (Plate XXI. Fig. III.) and that at Chûn (Plate XXIV. Fig. X.) and that mentioned by Wormius, p. 4. Mon. Dan[q]. SECT. I. Place of the Cromlêh.

[o] As at Carig a fouky in the County of Cork, Ireland, Hiſt. of Cork, vol. i. p. 190. where the Caſtle adjoining ſeems to have taken its name from the vulgar notion of this Monument being erected by the Fairies; Carig a fouky ſignifying in Iriſh the Fairy rock.

[p] See Pl. XV. Fig. III. *a*, and *b*, in Boſcawen-ûn: from which we may draw this conſequence; that the Cromlêh was poſteriour in date to the Circle, and the former erected there for the ſake of the latter.

[q] One only which I have yet heard of, has its Supporters, or Side-ſtones, fixed on a ſolid Rock. State of Downe, p. 199.

I find

SECT. II. Conſtruction.

I find the number of ſupporters, in all the Monuments of this kind which I have ſeen, to be no more than three, the reaſon of which I take to be this; they found it much eaſier to place and fix ſecurely any incumbent weight on three ſupporters than on four, or more; becauſe, in the latter caſe, all the ſupporters muſt be exactly level on the top, and the under ſurface alſo of the covering Stone be planed and true, in order to bring the weight to bear equally on every ſupporter; whereas, three ſupporters have no occaſion for ſuch nicety; the incumbent weight eaſily inclining itſelf, and reſting on any three props (though not of one level on the top); and accordingly, we find the Covering Stones, not horizontal, but always more or leſs ſhelving, the weight naturally ſubſiding where the loweſt ſupporter is found, and ſupporters of unequal height being eaſier found than thoſe of one and the ſame[r].

The Supporters mark out, and incloſe an area, generally, ſix feet long, or ſomewhat more, and about four feet wide, in the form of a ſtone Cheſt or Cell[s]; on theſe Supporters reſts a very large flat, or gibbous ſtone[t]. In what manner they proceeded to erect theſe Monuments, whether by heaping occaſional Mounds, or Hillocks of Earth, round the Supporters, in order to get the Covering Stone the eaſier into its place, or by what Engines, it is in vain for us to enquire; but what is moſt ſurprizing is, that this rude Monument of four or five Stones is ſo artfully made, and the huge incumbent Stone ſo geometrically placed, that though theſe Monuments greatly exceed the Chriſtian æra (in all probability), yet it is very rare to find them give way to Time, Storm, or Weight; nay, we find the covering Stone often gone, that is, taken down for building, and yet the Supporters ſtill keeping their proper ſtation.

Name.

From the oblate and ſpreading form of the upper Stone (reſembling a *Diſcus*) this Monument is in Cornwall called by the name of Quoit. In Merionidſhire (Wales) alſo there is one called Koeten-Arthur, or Quoit of Arthur; and another in Carnarvonſhire, called Bryn y Goeten, or the Quoit Hillock. The Cromlêh in Kent (Pl. XXII.) is called Kitt's Cotty-houſe (or rather, with Camden Keith, Coty-houſe), a corruption likely of the Britiſh Kocten, or Gocten, a Quoit. In the Iſle of Jerſey (where there are many) they are called Pouqueleys[u]. There is a Cromlêh near Cloyne in Ireland, named Carig

[r] In Denmark alſo, Wormius ſays, the Supporters are but three.

[s] "Sub hac Mole, Cavitas viſitur in quibuſdam vaſta ſatis, in aliis terrâ ac lapidibus repleta, "quæ ſanguini victimarum recipiendo deputata "creditur." Worm. p. 7. How right he is in the uſe aſſigned for this Cavity, will be ſeen hereafter.

[t] One in Wales at Bodofwyr (Camd. p. 810.) is ſaid to be neatly wrought and pointed into ſeveral Angles, which, if not the effect of ſome modern Fancy, and love of Alteration, is very rare in Monuments of this kind. Thoſe five which I have exhibited here from Cornwall in Pl. XXI. and XXIV. and others which I have ſeen, are more more artleſs.

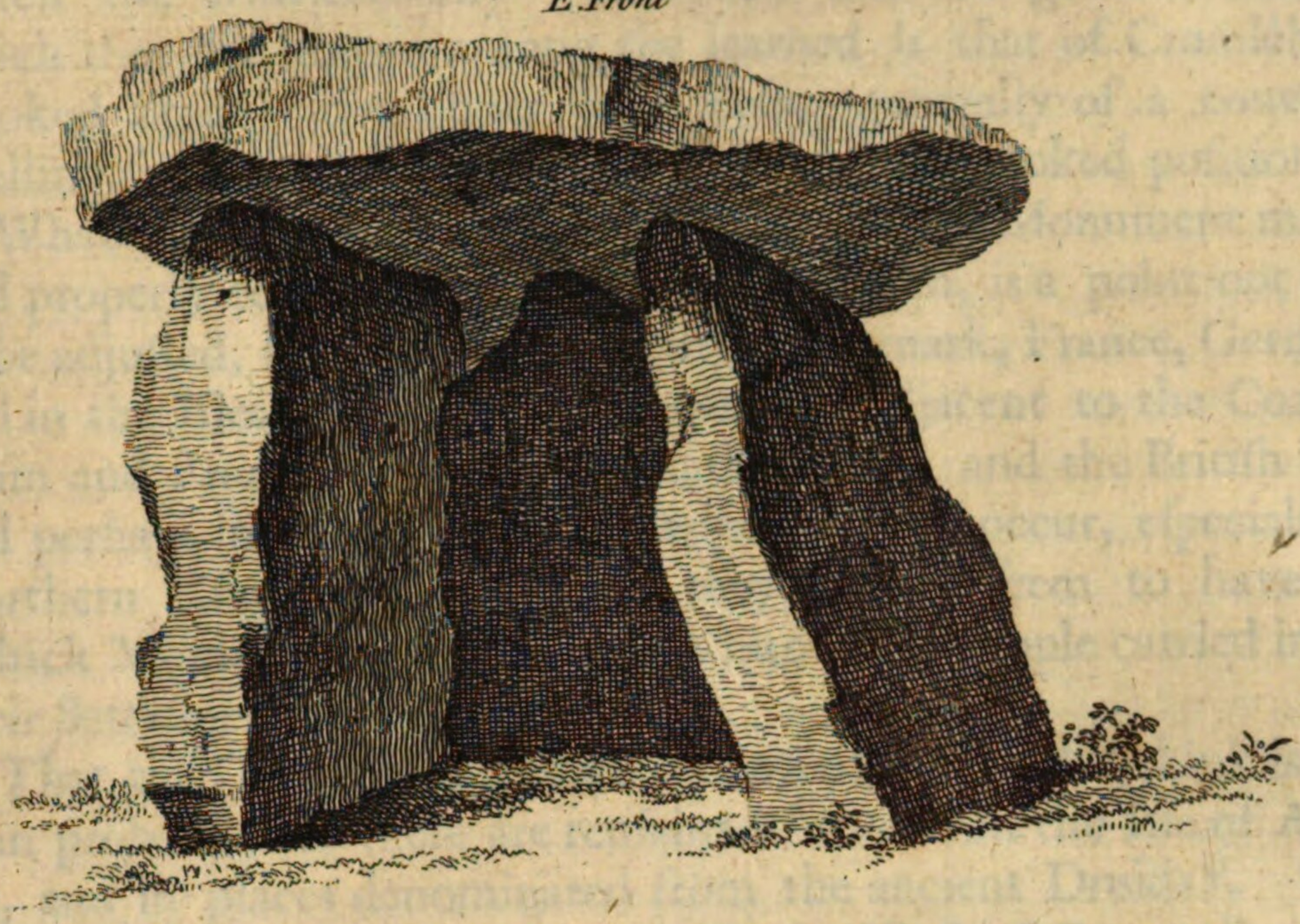
[u] This ſeems to be a Britiſh Compound word; for in Cornwall we ſtill call a Heap a Pook (as a Pook of Turves, a Pook of Hay, i. e. a heap of Turves, a Haycock); and Ley is nothing but

Croith

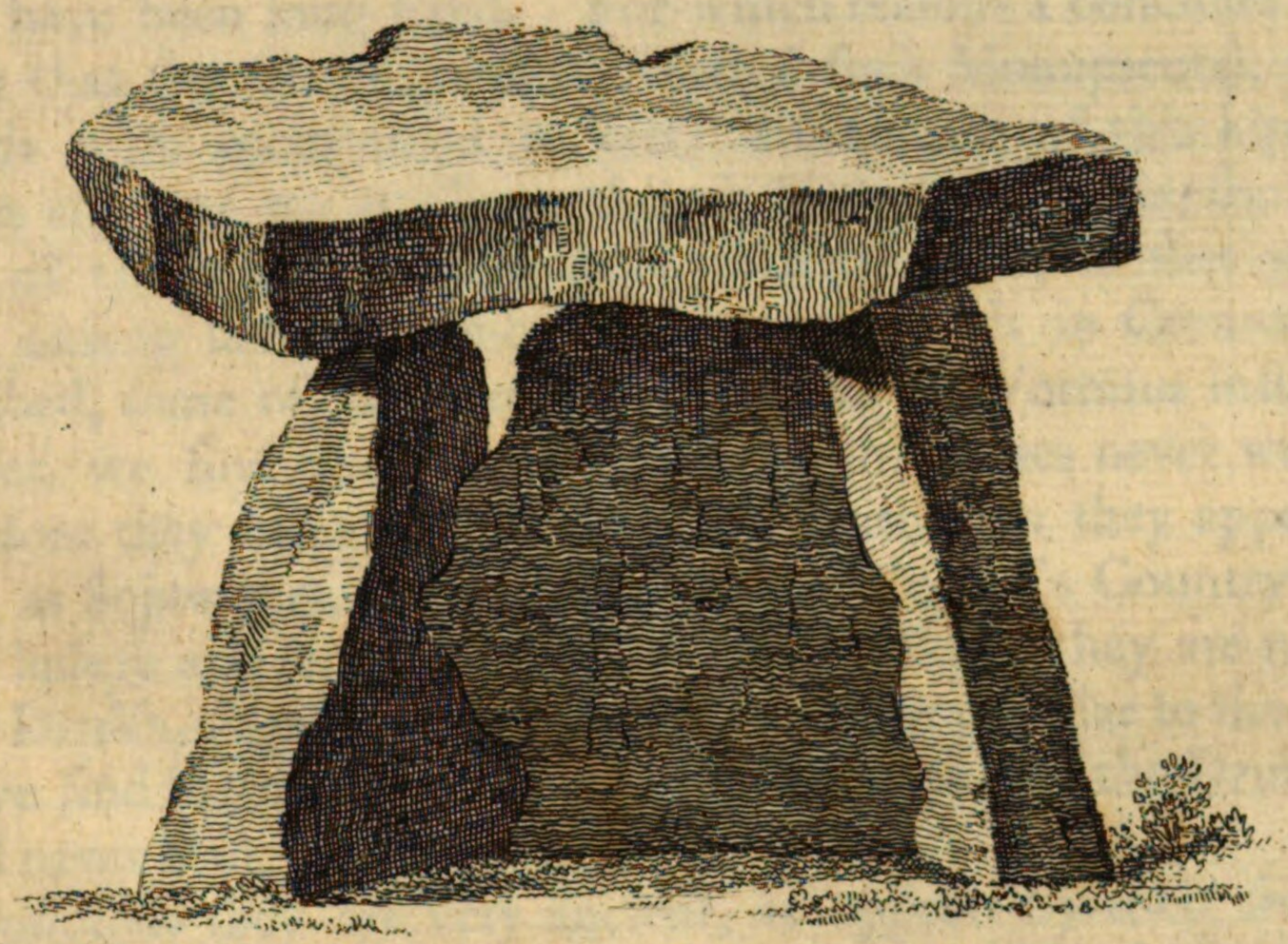
Pl. XXII. p. 224.

Two Views of Kitts Cotty House in Kent.

E. Front



W. Front



"Kitts Cotty House stands on the brow of a Hill about 1 Mile & ½ from Aylesford
"¼ Mile to the right of the great Road from Rochester to Maidstone & is composid of 4
"vast Stones call'd Kentish Ragg. The dimensions of the Stones, That on the S. side is
"8 f.t high by 7 ½ broad & 2 f.t thick weight about 8 ton. That on the N. 8 f.t by 8 & 2
"thick weight 8 ton 10 hund.d the end Stone 5. 6. high by 5 broad thickneſs 14 inch.s
"weight 2 ton 8 ¼. The transverse or impost 11 f.t long by 8 broad & 2 thick w.t 10 ton
"7 hund.d According to Camden & others it is erected over the burial place of Catigern
"brother of Vortimer King of the Britans slain in a battle near Aylesford betwixt
"the Britans & Saxons. — N3. The nearest Quarry is six Miles distant

For this Monument the Author having never seen it the present Edition is indebted to the Gen.t Mag. May, 1763 pa. 248.

N3. 'Tis not by the same Scale as the Cornish Gromlehs, but is evidently of the same construction.

Croith[w], i. e. the Sun's rock, as if it were dedicated to the Sun, which the Iriſh certainly worſhiped: but the general name by which they are known among the learned is that of Cromlêh[P] (or crooked Stone), the upper ſtone being generally of a convex or ſwelling ſurface, and reſting in an inclined or crooked poſition.

SECT. III. What Nation to be aſcribed to.

What Nation, Sect, or Religion, this kind of Monument may be ſaid properly to belong to, or had its riſe from, is a point not eaſily to be adjuſted, ſeeing we find them in Denmark, France, Germany, and in the Iſles of the Mediterranean Sea, adjacent to the Coaſts of Spain and France, in Jerſey, Ireland, Britain, and the Britiſh Iſles; and perhaps in many other countries they will occur, eſpecially the Northern Kingdoms, by which they ſhould ſeem to have been Celtick Monuments, and with that numerous people carried into all their Settlements.

That the Druids erected Monuments of this kind, I think is more than probable, for there are remains of ſeveral in the Iſle of Angleſea, and in places denominated from the ancient Druids[y]. There are alſo many Cromlêhs ſtill entire in the Weſt of Cornwall, where, by the number ſtill remaining of their Monuments, the Druids muſt have been long fixed. For which reaſons I conclude (as well as for that the Chriſtians never erected ſuch Monuments), that the Druids were accuſtomed to erect Monuments of this kind. To whom elſe can we attribute them? If it be ſaid, to the Danes; ſome of them would likely have been inſcribed, if that were the caſe, among ſuch a number as we meet with in Cornwall; for inſcribed, ſome of them are, in Denmark, as Wormius informs us: beſides, we find them in places where the Danes never were, and therefore they cannot all be Daniſh; neither do they appear to be ſuch as Sojourners, and generally in an Enemy's Country, would have leiſure and ſecurity enough to erect. But as they are not likely to be Daniſh, ſo neither can they be ſaid to be peculiar to the Druids; for we find them alſo in many foreign parts, where the Druid Prieſthood never took footing.

Doubtleſs they are very ancient, as appears by their ſimplicity, the grandeur and fewneſs of the Materials. The Iriſh Hiſtorians

Lêh, in Armorick and Corniſh ſignifying a flat Stone; ſo that Pookleh (Gallicè Pouqueley) means a heap of Stone.

[w] Nat. and Civil Hiſt. of Cork, p. 148.

[x] In Welſh, Cromlech; but the Corniſh (inſtead of pronouncing the Greek X as ch), only accent the Vowel before the H, and drop the C; thus, inſtead of Lech a flat Stone, they ſay Lêh, plur. Lêhou. Crom, or Crum (Armorice Crewm), is crooked, and a Word ſtill in uſe among the Corniſh, in that ſenſe. From Crom or Crûm, comes Crymmy, bending, bowing; whence ſome (viz. Toland, and the State of Down, &c.) conjecture that theſe Stones were called Cromlech, from the Reverence and Adoration, which Perſons bowing paid to them. If the Reader chuſes to derive Cromlech from the Hebrew with Rowland, p. 47, 214. חרם לוח will ſignify a devoted, conſecrated Stone.

[y] As Tre'r baird, and Bodofwyr; and Monuments of the ſame nature, viz. Kiſtvaens (or Stone-cheſts) covered, are called in Denbighſhire, Kerig y Drudion, that is, Druid Stones.

ſay that Tigernmas King of Ireland, firſt Author of Idolatry there, died *anno mundi* 3034, in the Plains of Magh Sleachd (i. e. the field of worſhip) with a great number of his ſubjects, whilſt they were ſacrificing there to Crom Cruach [z]. The largeſt Cromlêh in Angleſea, is ſaid to be the Sepulchral Monument of Bronwen, Daughter of King Leirus, who by the Welſh Traditions began his Reign, A. M. 3205 [a]. The Supporters, indeed, are found marked with Croſſes in a Monument of this kind called Ty Iltud [b] in Wales; but the Croſſes and the Saint's name muſt have been given it after Chriſtianity came in, if this be a true Cromlêh, for it is difficult to prove that the Chriſtians ever erected Structures of this kind [c].

SECT. IV. The intent and uſe of theſe Monuments.

Some have been fanciful enough to imagine that the Cromlêh was intended for a federal teſtimony [d]; ſome, from the Sacrifice and other ſacred Ceremonies performed near it, ſeem to have miſtaken the Cromlêh, for the Idol to which divine honours were paid, as at Crom Cruach abovementioned; others have been ſo weak as to think them Priſons, becauſe one of them goes by the name of Kenricus's Priſon in Wales, and might poſſibly be converted to that uſe; but the moſt prevailing opinion is, that they were Druid Altars [e]; which, becauſe eſpouſed by ſeveral learned men, we will now proceed to examine, by conſidering their ſtructure, and fitneſs, or unfitneſs, for ſuch an uſe.

Not Altars originally.

It is very unlikely, if not impoſſible, that ever the Cromlêh ſhould have been an Altar for Sacrifice, for the top of it is not eaſily to be got upon, much leſs a fire to be kindled on it, ſufficient to conſume the Victim, without ſcorching the Prieſt that officiated; not to mention the horrid Rites with which the Druid Sacrifice was attended, and which there is not proper room, or footing, to

[z] This Crom-Cruach (i. e. a heap of crooked, unwrought Stones) was the moſt famous Idol of all Ireland; it ſtands in the middle of a Circle of twelve Obeliſks on a hill in Brefin, in the County of Cavan; and by the Iriſh Writers (State of Down, p. 20. Tol. Hiſt. Druids, p. 100) is ſaid to have been covered with Gold and Silver: I ſuppoſe they mean when it was at the moſt celebrated point of Glory; for Idols riſe and fall in value, and have greater, or leſs reſort, according as the fits of Superſtition are more or leſs inflamed.

[a] Camd. p. 810.

[b] i. e. Houſe of St. Iltut.

[c] Keith Coty-houſe near Aylesford in Kent (which is plainly a Cromlêh, as ſee Plate XXII. p. 224.) is thought by ſome (Camden, laſt Edit. p. 230.) the Sepulchre of Catigern, brother of Vortimer King of the Britans, who invited the Saxons into Britain. If this Tradition is true, Catigern (it may be ſaid) was likely a Chriſtian, and the people who erected his Monument Chriſtians (Britain having before this received the Chriſtian Religion); but it muſt be conſidered, that the Chriſtianity then among the Britans, particularly thoſe of Cornwall (from whence Vortimer came, and ſucceeded his father Vortigern, who was advanced from that Earldom to be the general King of Britain) was ſo deeply tainted with Druidiſm, and exerciſed the great abilities of the Iriſh Saints ſo long after as well as before this period, that it is difficult to determine whether we are to look upon Keith Coty-houſe as a Druid or as a Chriſtian Monument: even though allowed to be of the date Camden gives it.

[d] See the Louthiana, Book III. p. 12.

[e] "Ego ejuſmodi (viz. Tumulos) integris "etiam familiis deſtinatos puto, unde et (in his "Araæ, viz. Cromlehs) quæ communia ſacrificia "pro totius gentis incolumitate immolata ex-"cipiant." Worm. p. 35. See Rowland, p. 47. 215.

perform

perform in ſo perilous a ſtation[e]. Molfra and Senar Quoits are ſo very thin, that the intenſeneſs of the Sacrifical Fire muſt have cracked and ſoon broke the Quoits, which are all of Moor-Stone[f], and can, therefore, reſiſt the fire but very indifferently, the ſtrongeſt and moſt compact ſtone eaſily ſplitting on being roaſted. But what is almoſt deciſive in this diſpute is, that the Table Stone of the Cromlêh at Ch'ûn, in Morvah, Cornwall (Plate XXIV. Fig. X.), is ſo very gibbous, that no Prieſt could ſtand on it, either to tend the Fire, or overſee the conſumption of the Victim. There is alſo one in Pembrokeſhire, of which the middle, or covering Stone, is eighteen feet high, and nine feet broad towards the Baſe[g]; now what kind of Altar could this be? I know that it is confidently affirmed that all Cromlêhs were Places of Worſhip[h]; but this is a haſty, vague expreſſion, and it was not at all conſidered by the Author how improper the dimenſions and parts of a Cromlêh were for a Place of Worſhip. That part of it which lies directly under the Quoit, and may be termed the Kiſt-vaen[i] of this Monument, is in ſome ſo cloſe (as particularly at Senar and Ch'ûn) that 'tis with great difficulty any man can get into it; and where the Kiſt-vaen is not ſo regularly marked out, and encloſed on every ſide (as at Lanyon and Molfra it is not), there is great reaſon to believe that ſome of the conſtituent parts have been removed: beſides, many are erected on Stone Barrows, viz. Heaps of looſe ſmall Stones; a very uneaſy ſtation for people to perform their Devotions upon. The Top-ſtone is alſo too high for the Prieſt to pour out his Libations upon; ſo that it could in no ſenſe ſerve the purpoſe of any Altar, but only (which is not improbable) of ſuch an Altar as was to receive the Oblations and Preſents of the Aſſembly, in honour of the deceaſed.

That the ancients might ſacrifice near the Cromlêh, is not unlikely; whence it comes to paſs that great quantities of Aſhes may be found near theſe Monuments, as in Jerſey; but that the Cromlêh itſelf was an Altar for Fire, will by no means follow: it is incongruous both to the Structure and the Materials, the nature of which laſt, as well as the ſhape and dimenſions of the former, are more invariable rules to judge by, than any other now to be diſcovered or expected.

As the whole frame of the Cromlêh ſhews itſelf unfit for an Altar of Burnt offerings, ſo I think it points out evidently to us

But Sepulchral.

[e] Of this opinion I have the pleaſure to find the judicious Keyſler (p. 46.) ſpeaking of the Cromlêh Monuments, "Quod enim alia hujuſmodi monumenta in Drenthia & Septentrione attinet, conſtat ſuperiores eorum lapides planè rudes, gibboſos atque ad ſacrificia fuiſſe ineptos: Accedit quod nulli in ullis appareant gradus, quibus ſacerdos ſacra peracturus aſcendere & in ſumma eniti potuerit."

[f] A Stone of a large grain or gritt, a kind of Granite eaſily clove, and ſometimes free enough to yield to a chizzel.

[g] Toland, p. 98.

[h] Ibid. p. 97.

[i] See note [k], p. ſequ.

ſeveral

ſeveral reaſons to conclude that it is a Sepulchral Monument. The area incloſed underneath the Quoit is about ſix feet and a half long, and four wide, ſo very near is this ſpace to the dimenſions of the human body, and every kind of *Sarcophagus* of the ancients.

In Cornwall, and elſewhere, we find Kiſt-vaens[k] (of an area equal to the ſize of the human body), conſiſting of Side Stones pitched on end, without any Covering Stone; theſe certainly once incloſed the Bones of the Dead, though now generally dug up to ſearch for money; and what elſe is our Cromleh but a Kiſt-vaen conſiſting of larger Side Stones, covered with a ſtill larger and flat one on the top?

The Supporters, therefore, as well as Covering Stone, are no more than the ſuggeſtion of the common univerſal ſenſe of mankind; which was, firſt, on every ſide to fence and ſurround the dead body from the Violences of weather, and from the rage of enemies, and in the next place, by the grandeur of its conſtruction, to do honour to the memory of the Dead. Our Altar-tombs at this day are but a more diminutive and regular Cromlêh, and called Altar-tombs (as I apprehend) not from any divine ſervice or ſacrifice ever intended to be performed upon them, but rather becauſe they are raiſed from the Earth as Altars are, near the height, and near their figure: I leave it to be conſidered, whether the Cromlêh might not obtain the name of the Altar from the ſame reſemblance[l]. If it be objected, that the Covering-ſtone of this Monument is uſually ſo large, that it is very unlikely people ſhould combine to call it an Altar, unleſs tradition had conſtantly and juſtly aſſerted that it was really ſo: I anſwer, that the generality and vulgar part of mankind have always thought with the Fabulous, that our Forefathers much exceeded in proportion the preſent race of mankind, and therefore had ſeats or chairs (as we find the Giant's chair almoſt in every country), Altars, Tombs, and Weapons, proportionably larger, than what the dwindled preſent generation have any occaſion for. Next, let it be obſerved, that the Cromlêhs are ſometimes found on, and often ſurrounded with Barrows. Now the Barrow was one of the moſt ancient and moſt general way of interring the dead; and, therefore, its lying ſometimes under, and at other times round this Monument is no weak reaſon for the Cromlêh to have been a place of Sepulture. Again, it is juſtly obſerved[m], that a ſmall brook near this kind of Monument, is called Rhyd y Bedheu, or the ford of the Graves. In the ſame page it is ſaid, that hu-

[k] i. e. Cheſts made of Stone.

[l] "Ea diſpoſitio eſt" (ſays Emmius in Wormio, p. 9.) "ut aras referre videantur."

[m] Annot. on Camden, p. 810.

man

man bones and aſhes have been found near them. The names alſo of ſome perſons interred in them are recorded, as that of Haraldus, (in Wormius, p. 22.[n]) and that of Bronwen in Wales. Wormius mentions a *Crypta* and a Cromlêh together on one Barrow (p. 44.), but, for want of an accurate drawing of both, his deſcription is not ſufficiently diſtinct; out of the firſt were taken a great many human bones, from which he concludes it to have been the burying place of ſome remarkable family.

It is very probable, therefore, that the uſe and intent of the Cromlêh was primarily to diſtinguiſh, and do honour to the dead, and alſo to incloſe the dead body, by placing the ſupporters, and Covering-ſtone, ſo as they ſhould ſecure it on all ſides.

When this Monument is found in the middle of a ſacred Circus, it was probably the Sepulchre of one of the Chief Prieſts or Druids, who preſided in that diſtrict, or of ſome Prince, a favourite of that Order. When the middle of the Circus was already taken up by a ſingle Obeliſk, which was always regarded as a Symbol of ſomething divine, and generally worſhiped[o], then was the Cromlêh placed on the edge of that Circle, and perhaps reſpecting a particular region of the Heavens. Princes and great Commanders were not only interred in a Barrow, but had their Sepulchres farther dignified by a Cromlêh erected over them. Laſtly, it was the deſire of many in former times, as it ſtill is, to be buried near the remains of an illuſtrious Anceſtor, or Predeceſſor in Office; and hence it is, that ſome Vaults are diſcovered near theſe Cromlêhs; hence, in the large Crypta, above-mentioned from Wormius, ſome bones, aſhes, and the Enſigns of military command, as ſpears, helmets, and the like; the principal body remaining (as I ſuſpect) undiſturbed by the after-interments in the Kiſtvaen of the Cromlêh; but either through age and moiſture decayed, or diſſipated by the fooliſh, in hopes of finding treaſure.

That theſe places of burial became afterwards the ſcenes of the Parentalia, or where divine honours were payed, and ſacrifices performed to the Manes of the dead, is very reaſonable to believe; but theſe Rites muſt have been tranſacted at ſome diſtance from the Cromlêh, which (as I think has been ſhewn) could never ſerve for ſacrifice. "*Uncia ubi viſitur* (viz. *Ara*, i. e. the Cromlêh) "*maximâ ex parte Sepulchro impoſita eſſe ſolet, eo fine, ut ibidem* "*in memoriam defuncti quotannis ſacra peragantur*[p]." By which

[n] Snorro (in his Hiſtory of King Harald, ch. 45.) deſcribes his Tomb ſo, that it muſt needs have been of the Cromlêh kind. "In "medio Tumuli (viz. Barrow) ſepultus eſt Rex "Haraldus, diſpoſito utrinque Lapide juxta "caput, pedeſque, ac ſuperimpoſita *Sepulchrali* "*Petra*, aggeſtis etiam ad latera lapidibus mino-"ribus." Keyſler, from Snorro, p. 101.

[o] See before on ſingle Stones erect, Book III. chap. ii. p, 160.

[p] Worm. p. 8.

words, if he means, that there, in that place, near by, that is, round about the Barrow and Cromlêh, ſacrifices were performed, his opinion is juſt, and the Cromlêh might be, as it were, the ſacred Kibla, to mark the place of aſſembling, and to which they were to direct their devotions.

I muſt not diſmiſs this Article without proper Examples and Figures given of ſome of thoſe Monuments in Cornwall.

SECT. V. Examples.

Five Elevations I have choſen to exhibit here, and four plans, which, as there are ſome peculiarities in each, may, perhaps, afford ſome light and confirmation to what goes before, or, paſſing into more ſkilful hands, may prove the means of explaining the uſe and intent of this Monument in a ſtill more ſatisfactory manner.

Môlfra Cromlêh deſcribed.

In the Pariſh of Madern (Cornwall), there are two Cromlêhs; one at Môlfra (Plate XXIV. Fig. XI.) the other at Lanyon (Plate XXI. Fig. I.) The former is placed exactly on the ſummit of a round bald hill, as the word ſignifies in the Cornu-britiſh. The Cover-ſtone is nine feet eight by fourteen feet three inches, reckoning a piece evidently clove, or broke off from it, and lying near it. The ſupporters are three, five feet high, incloſing an Area ſix feet eight from Eaſt to Weſt, and four feet wide, ſo that the length bears due Eaſt and Weſt, has a ſide Stone to the North, but is open to the South, that Stone being probably removed, or broken into pieces. This Quoit was evidently brought from a Karn or Ledge of Rocks below, about a furlong to the North Weſt, in which Karn may be ſeen ſeveral very large flat Stones lying on one another horizontally; and ſome thin ones, near the top, ſeem by their parallel edges to have been raiſed or clove off from the Rock underneath by art, as if on purpoſe to form more Cromlêhs; thoſe that did not riſe well ſerving for Supporters, and the more entire for Quoits, or Covering Stones. The Stone-Barrow with which this Cromlêh is ſurrounded is about two feet high from the general ſurface, and 37 feet three inches in diameter.

As this Quoit is off from its ancient ſituation with one edge reſting on the ground, I thought it might permit us ſafely to ſearch the incloſed area. In digging, one foot was very black, the natural upper ſoil; we then came to a whitiſh, cinereous-coloured ſtiff clay, two inches in depth, then a thin ſtratum of yellow clay mixed with gravel, four inches deep; then a flat, black, greaſy loam, mixed in and throughout, more or leſs, with the yellow natural clay ten inches in depth, under which appeared the hard, natural, ſtony, ſtratum which lies on the Karn, not moved ſince the deluge. The pit was 20 inches deep under the natural hill. Although here is not all the diſcovery that might be wiſhed, yet the following truths may be deduced from this digging: by the black greaſy loam being

got

got down under the two layers of yellow and cinereous clay, it appears that a pit was dug in the area of the Kiſt-vaen; that ſomething which either was originally, or has ſince turned black, was placed in the bottom of the pit.

The length of the area deſcribed by the ſupporters of Lanyon Quoit is ſeven feet; but it does not ſtand Eaſt and Weſt, as at Môlfra, but North and South, as that Monument of Haraldus mentioned by Wormius, p. 22. There is no Kiſt-vaen, that is, no area marked out by Side Stones, under this Quoit, which is more than 47 feet in girt, nineteen feet long; its thickneſs in the middle, on the Eaſtern edge, is ſixteen inches, at each end not ſo much, but at the Weſtern edge this Quoit is two feet thick. The two chief ſupporters (A and B[q]) do not ſtand at right angles with the front line, as in other Cromlêhs, but obliquely, being forced from their original poſition, as I imagine, by the weight of this Quoit, which is alſo ſo high that a man can ſit on horſeback under it. Under this Quoit I cauſed to be ſunk a pit of four feet and half deep, and found it all black earth that had been moved, and ſhould have ſunk ſtill deeper, but that the Gentleman in whoſe ground it is, told me, that a few years before, the whole cavity had been opened (on account of ſome dream) to the full depth of ſix feet, and then the faſt[r] appeared, and they dug no deeper; that the cavity was in the ſhape of a grave, and had been rifled more than once, but that nothing was found more than ordinary. This Cromlêh ſtands on a low bank of earth, not two feet higher than the adjacent ſoil, about 20 feet wide, and 70 long, running North and South: at the South end has many rough Stones, ſome pitched on end, in no order; yet not the natural furniture of the ſurface, but deſignedly put there; though, by the remains, it is difficult to ſay what their original poſition was. Weſt N. W. there is a high ſtone about 80 yards diſtance. By the black earth thrown up in digging here, nothing is to be abſolutely concluded, there having happened ſo many diſturbances. By the pit being in the ſhape of a grave, and ſix feet deep, it is not improbable that a human body was interred here, and by the length of the bank, and the many diſorderly ſtones at the South end, this ſhould ſeem to have been a burial place for more than one perſon. Lanyon Cromlêh.

On the top of a high hill about half a mile to the Eaſt of Senar Church-town ſtands a very large handſome Cromlêh; the area incloſed by the ſupporters is exactly of the ſame dimenſions as that at Molfra, viz. ſix feet eight inches by four feet, and points the ſame way, running Eaſt and Weſt (Plate XXI. Fig. III. and IV.) The Senar Cromlêh.

[q] See Pl. XXI. Fig. I. and II.

[r] The Ground which has not been moved is called in Cornwall the Faſt.

Kiſt-

Kiſt-vaen (Fig. IV. N°. 5.) is neatly formed, and fenced every way, and the ſupporter marked N°. 2. in the Plan, is eight feet ten inches high, from the ſurface of the earth in the Kiſt-vaen, to the under face of the Quoit. The ſide Stones of the Kiſt-vaen running on beyond the end Stone (N°. 2.) form a little Cell (N°. 3.) to the Eaſt, by means of two ſtones terminating them at right angles. The great depth of this Kiſt-vaen, which is about eight feet, at a medium under the plane of the Quoit, is remarkable; there is no ſtone in it, and the Stone-barrow fourteen yards diameter was heaped round about it, and almoſt reached the edge of the Quoit, but care taken that no ſtone ſhould get into the Repoſitory. This Quoit was brought from a Karn about a furlong off, which ſtands a little higher than the ſpot on which this Cromlêh is erected; and near this Karn is another Cromlêh, not ſo large as that here deſcribed, in other reſpects not materially different.

Chûn Cromlêh. About 500 yards to the South Weſt of Ch'ûn Caſtle, in the pariſh of Morvah (Cornwall) ſtands a Cromlêh, the Covering-ſtone of which, being twelve feet and a half long, and eleven wide, is ſupported by three ſtones pitched on edge, which with a fourth form a pretty regular Kiſt-vaen.

The top of the Quoit is very convex; it has a low Barrow, or Heap of Stones, round it as at Môlfra, Plate XXIV. Fig. X.

Carwynen Cromlêh. In a tenement called Carwynen, in the pariſh of Camborn (Cornwall), ſtands a very entire, and plain Cromlêh; it is called the Giant's Quoit: the three ſupporters incloſe an area five feet three inches wide, and ſeven feet long: the Covering-ſtone is twelve feet three inches long, by eleven feet ſix wide, and no more than one foot thick at a medium, Plate XXIV. Fig. IX.

Though, in ſearching theſe Monuments, I was not fortunate enough to find any Bones, or Urns, yet thoſe who have lately been employed in the ſame enquiries have had better ſucceſs, and, as their diſcoveries plainly confirmed the uſe aſſigned to theſe Monuments in the foregoing papers, I beg leave to tranſcribe a paragraph or two from Mr. Wright's Louthiana.

" I chanced one day to meet with a fallen one (viz. Cromlêh) " upon Lord Limerick's ground about two miles from this, by the " ſide of a River, exactly between the two Druids groves before " deſcribed: two of the ſupporters were broke down with the fall " of the incumbent load, the other ſtanding. This (viz. the cavity " between the Stones) his Lordſhip immediately ordered to be " carefully dug into, and in the middle, about two feet deep, " covered, and incloſed within broad flat Stones, great part of the " Skeleton of a human figure was found, all crowded together " within a bed of black greaſy earth, as if originally incloſed within

" an

" an Urn. Mixed with the bones, were found ſome pieces of clay
" about the thickneſs of my little finger quite ſolid, and round, as if
" part of a Rod broke to pieces, which, if really ſo, probably may
" have been the *inſignia* of the high office of the perſon here
" interred. Since my return from Ireland, I received this farther
" account from a friend upon the place. "' Yeſterday I went with
"'' Lord and Lady Limerick to the great Cromleche at Bullrichan
"'' (near Dundalk, Louth) where you found the human bones:
"'' the country people had ſunk above a yard deeper in queſt, I
"'' believe, of treaſure, and we found them ſtill at work; they had
"'' got under, and were trying to pull up the large ſquare Stone
"'' which ſtood on one edge; they came to another flat Stone, under
"'' which they found many large Bones, but we do not yet know
"'' whether they be human[s]: they raiſed alſo many regular Stones
"'' of a conſiderable length, and the whole place ſeems to have been
"'' built up regularly, as well to ſtrengthen the three great props, as
"'' to contain a proper Repoſitory for Bones, or whatever was to be
"'' laid there[t].'"

CHAP. X.

Of Urn-Burial; and ſome remarkable Urns found in Cornwall.

THAT the Britans burnt their dead, and then interred the Remains in Urns, cannot but appear from the number of Barrows and Urns found every where, and Aſhes mixed with the Earth of the Barrows; that the Gauls did the ſame, we are well aſſured[u]; let us therefore proceed to take notice of the moſt remarkable circumſtances relating to Urn-Burial in general, and Urns found in Cornwall in particular.

The Urns deſigned to contain Human Bones were ſometimes of Gold[w], Silver, Braſs, Marble, or Glaſs, but are generally of Pottery Ware; among the *barbarous* nations, of rude faſhion, coarſe clay, and rather ſmoked than burnt; but thoſe of the Romans eaſily diſtinguiſhed by their elegant ſhape, materials, and ornaments. Among the politer Ancients, when the Urns were carried to be intombed in the Barrrows prepared for them, they were ſometimes decked with flowers, ribbons, or other gay attire; but the ſtern

[s] If they were not human, why buried with that care and labour, and the ſame ſort of covering over them as where human bones were found by Mr. Wright?

[t] Wright's Louthiana, Book III. p. 12.

[u] See Montfaucon, tom. V. p. 194.

[w] Patroclus's was of Gold, Il. xxiii. ver. 253. Corineus's of Braſs, Æn. vi. ver. 226. A Glaſs one, ſee Kenn. Par. Ant. p. 12.

Lycurgus confined the Spartan Urns to the more ſober dreſs of Olive and Myrtle[x]. If the Barrow could not be immediately erected, the Urn, with the Bones in it, was ſecurely laid by, covered with tranſparent linen or ſilk, till the Sepulchre was ready.

SECT. I. Places where found.

The place where we generally find them is the middle of the Barrow, but there are ſome which are found near the outward edge[y]; the reaſon of which different poſition ſeems to be this: the Urn, which the Barrow was purpoſely erected to incloſe, lies in the middle of it; but, if any perſon had a deſire afterwards to be intombed in the ſame Barrow, a ſkirt of it only was opened near the extremity of the circumference, or a little trench dug that reached not to the middle, and there the ſecond Urn was made partaker of the ſame Monument, but in ſuch a manner that no violence might be offered to the Remains firſt interred.

It was common among the Ancients, where there had been great intimacy and friendſhip, for the Survivers to deſire to be interred near the perſon that died firſt.

— — — — — Και νυν πωθω
Του σου θανουσα μη 'πολειπεσθαι Ταφου.

— — — — — And now my laſt requeſt,
Grant me, ye Gods! with thee intomb'd to reſt.

Says Electra, lamenting over the ſuppoſed Urn of her brother Oreſtes[z].

Sometimes not only one, but two (or more) Urns were depoſited round the central Sepulchre, and ſometimes a whole family choſe to be buried in the ſame Barrow, and then we find many Urns placed cloſe one to another; the moſt remarkable Monument of which kind that I have yet heard of in Cornwall, was that opened by Ralph Williams, yeoman, in the tenement of Chikarn (St. Juſt, Penwith) where (A. D. 1733.) in removing a Barrow was diſcovered a great number of Urns; and as they approached nearer the center, a ſtone ſquare cheſt, or cell, paved underfoot[a], in which was alſo found an Urn, finely carved, and full of human Bones. As well as could be remembered (at the time when I had this relation from him, which was four years after the diſcovery), there were about 50 Urns which ſurrounded the central and principal one, which alone, becauſe it appeared to be neatly carved, he carried home to his

[x] Brown, p. 37. Hydriotaphia.
[y] Dr. Williams, Philoſ. Tranſ. 1740. of the St. Auſtle Barrows, Cornwall.
[z] Sophocles, Electra, Act. iv. Scene i.
[a] As I have been informed (ſince the Death of R. W.) by his Daughter, who ſaw the Urn, which her Father brought from the Field into his Houſe.

Houſe,

Houſe, the reſt (all which had ſome remains of Bones and Earth in them) were thrown away and broke, as of no conſequence.

Farther particulars have been diſcovered, by ſearching three Barrows lying in a line nearly S E, and N W, in the tenement of Boſavern Rôs, in the ſame pariſh, about a mile diſtant from the foregoing. In the eaſternmoſt Barrow, about the year 1748, there was found the carcaſe of a man laid at full length; a long ſtone on each ſide, and one at each end on their edge, the cavity like a grave, the bones large ſized, no ſtone covering the body; the middle Barrow was opened afterwards, and bones in it, but not regularly placed; the Barrow ſeemed to have been ſearched before. On the 29th of May 1754, I got the weſternmoſt Barrow to be opened; there was a kind of cave or door-vault which led into this Barrow with a tall ſtone on each ſide and a covering ſtone acroſs, but fallen inſide; the floor was ridded clear to the rabman[b], on which there was about three inches depth of ſea-ſhore gravel, the biggeſt of the gravel about three quarters of an inch diameter, then ſome bones ſcattered on the gravel, then an Urn of the contents of three quarts (beer meaſure) full of bones, and a little partition beyond it fixed on the gravel; about a foot farther, ſome walling, which being removed, a little Urn of about a pint full of bones appeared in a cell of ſtone work (the cell about two feet eight inches long, and one foot ſix inches wide, with a covering flat ſtone), placed upon the rabman (no beach, or gravel under the Urn); when this little Urn was taken out, at about a foot diſtance appeared the ſide of a tall great Urn one foot three inches high, the bottom eight inches wide, of the contents of three gallons and half, full of bones to within three inches of the top; ſome bones eight inches long, and with the bones ſeveral pieces of burnt ſticks. About four inches diſtant from the great Urn ſtood two other Urns of about two quarts each, which, with the little one abovementioned, ſtood triangularly round the great one which ſtood in the middle. Matted graſs had forced its roots in among the bones. The Northern and Eaſtern parts of this Barrow conſiſted of natural rock and ground, not moved ſince the flood; the reſt was artificial, with a ring of rocks forming the outer edge: that part which incloſed the Urns was factitious, had a wall doubled (i. e. faced within and without) of large ſtones for the ſpace of fifteen yards, about five feet high; the whole Barrow about fifteen feet high, thirty-ſix feet diameter. Several ſhreds of Urns were found before they came to the bottom; Urns, by which it may be juſtly conjectured that there were more ſtages of Urns than one, ſome likely placed above the lowermoſt, when the undermoſt area was filled.

[b] A Corniſh word, ſignifying a ſtratum of ſtone not quite ſolid, but next in conſiſtence to the ſolid rock.

That

How guarded and placed.

That theſe Urns might be guarded from the weight above and round them, they are generally found in ſuch little Cells of Stone-work; but ſometimes they are incloſed with greater neatneſs and ſecurity, eſpecially when depoſited by the more cultivated nations[b].

Urns are generally found ſtanding erect on their bottom, and covered with a flat Stone, or Tile; but ſometimes they are themſelves a covering to what they contain, being found placed with their mouths downwards, as were the Urns at Trelowarren (Chap. viii. p. 214.) and a remarkable one (Pl. XVIII. Fig. V. p. 208.) found in Gwythian Pariſh, Cornwall, where, in May 1741, about half a mile to the South Weſt of the Church-town, the ſea having waſhed away a piece of the Cliff, diſcovered about three feet under the common ſurface of the Land a ſmall cavity about 20 inches wide, and as much high, faced and covered with Stone; the bottom was of one flat Stone, and upon it was placed an Urn with its mouth downwards, full of human bones, of which the *vertebræ* were very diſtinct. Round about the Urn was found a quantity of ſmall Duſt or Earth, which had all the appearances of *human* Aſhes, and filled the lower part of the cavity about four inches high from the bottom. This Monument will ſhew, that the Ancients took different ways to ſecure the remains of their friends. Here, the bones being placed in the Urn, and ſecured therein with clay, earth, or fat[c]; the Urn was inverted, and placed in its cell with its mouth downwards, a method of proceeding which they thought might prevent the moiſture of the ground above from ſuddenly rotting the bones, and, in caſe of any accidental failing of the coverture, might reſiſt the weight with greater ſtrength, than if the Urn was placed on its bottom; but there was here another caution obſerved, which is, that when the Urn was thus placed on its mouth, the aſhes of the human body ſeem to have been collected and placed round the Urn, filling the cavity to ſuch an height, that the mouth of the Urn ſtood about four inches deep in theſe aſhes. This body was well burnt, which is a mark of dignity in the deceaſed, as we ſhall ſee by and by; and, as the bones of ſome bodies which have not undergone ſo much fire are found round the Urn in ſome Sepulchres, ſo here the aſhes were laid round the Urn which incloſes the bones, for the ſame reaſon, namely, becauſe both the bones and aſhes belonged to the ſame perſon.

SECT. II. Bones how diſpoſed.

In theſe Urns the friends or relations of the deceaſed thought it their duty to lay up the collected bones as free from filth and

[b] Such a one was the Urn found at Kerris, and the Urn found in Golbadnek Barrow, of both which there will be a particular account given hereafter, Lib. IV. cap. ii.

[c] See Hom. Iliad, paſſim.

pollution

pollution as the nature of mortality will permit. The larger bones of the body were burnt again and again, till they were reduced to the ſmalleſt ſhreds, and till all the bones, both great and ſmall, could eaſily be crowded into ſo narrow a compaſs as that of an Urn: this was the general way of proceeding, for human bones are ſeldom found ſcattered, in the Barrows: when the bones were thus reduced, they were laid in the Urn, and the aſhes which the Urn would not contain were ſpread about it, and covered by the Barrow. But we find that the fires were not always ſo well attended, nor continued long enough to conſume the greater bones, for in a Cell in the middle of the Barrow at Trelowarren (mentioned, p. 214. before), we find bones of all kinds and ſizes, which ſeems to have been the reaſon that they were placed in a Cell, as being too large for an Urn; but adjoining to this Cell we find two Urns (one on either ſide) full of bones, which being certainly laid there after the Cell was made, in the middle, ſhew that the bones of them were better burnt, and reduced ſmall enough to be incloſed in Urns.

Sometimes they incloſed what was well burnt in an Urn, and what was not ſo, in a Cell round the Urn; for in the year 1716, a farmer of the village of Mên, near the Land's End, Cornwall, having removed (in order to cleave it for building) a flat Stone ſeven feet long, and ſix wide, diſcovered a cavity underneath it, at each end of which was a Stone two feet long, and on each ſide a Stone four feet long. In the middle of this ſquare cavity, was an Urn full of black Earth, and round the Urn very large human bones, not placed in their natual Order, but irregularly mixed. In theſe inſtances it appears that the ancient Corniſh-Britans either wanted time, or were not always ſo religiouſly punctual in conſuming the larger bones of the body as others of the Ancients thought themſelves obliged to be.

Whilſt we are treating of the diſpoſal of the bones, it may not be amiſs to obſerve, that in ſome Sepulchres are found bones much larger than thoſe of the human body, which are therefore by the vulgar thought to be the Remains of Giants; but they are more likely the bones of horſes, which, as well as arms, were thrown into the funeral pile, and thought as abſolutely neceſſary (for thoſe who were Soldiers) in the next life, as they had been in this; and ſo honourable was it accounted to have the horſe interred with them, that (as Keyſler obſerves, p. 169.) none but the *Equites* had a right to this honour, the Foot-Soldiers were not allowed it.

The bones being laid in the Urn were covered ſometimes with earth preſſed in cloſe, whence it comes to paſs, that in ſome Urns we find the roots of graſs; in other Urns, the bones ſeem to have been cemented by ſtrong mortar, to prevent any impure mixture, and keep out the air and moiſture; but the moſt ancient and

effectual way was to cover the bones with the fat of beaſts, the oil of which, the bones, hot from the embers ſtrongly imbibed, and became thereby much better guarded againſt ſucceſſive drought and moiſture, than by any other method then known. Achilles therefore, out of his tenderneſs for the remains of his friend, orders his attendants to cover the bones of Patroclus with a double coat of fat[d].

SECT. III. Various Contents of Urns.

Beſides human bones, it was uſual among the politer nations to incloſe in the ſame, Urn, lamps, lacrymatories ſuch (ſmall vials as were filled with purchaſed tears) and other utenſils of mourning, which had attended the funeral. Sometimes the furniture of the toilet accompanied the Matron to her grave; combs, inlaid boxes, nippers, ſome favourite jewel or bracelet[e], were thrown into the Urn, as of no farther uſe when the lady was to dreſs no more; others choſe to throw in a little deity, in Agate, Amber[f], or Cryſtal. In ſome Urns are found Coins, kindly inſerted for the ſatisfaction of poſterity, being of the age nearly in which the body was interred. In others are found veſſels of oil, aromatick liquors, or vinous ſpirits[g]. The Helmet, Sword, or Spear, were uſually thrown into the funeral pile of the Soldier. It was a very ancient cuſtom for a Soldier to be thus accompanied, whether the body was interred without burning, or burnt, and the aſhes placed in an Urn. If the body was not burnt, the ſword is found entire, and was uſually placed under the head, a cuſtom recorded by the Prophet Ezekiel, chap. xxiii. 27. "They ſhall not lye with the mighty that are "fallen of the uncircumciſed, who are gone down to hell with "their weapons of war, and have laid their ſwords under their "heads." But if the body was burnt, we cannot expect to find the Sword, Helmet, or Javelin, entire; they were either melted, or cruſhed, and broke in the fallings of the funeral fabrick, undermined by the fire, or purpoſely broke before thrown into the funeral pile; the reaſon of the latter was either that ſome piece, after it had gone through the ſame fire with its maſter, might be inſerted in the Urn, or that the pieces might be ſtrewed round about it in the Barrow, to give notice to all who ſhould dig, that the remains of a ſoldier lay there, and were not to be violated; theſe ſeem to me to be the reaſons that we find only ſmall pieces of theſe weapons in Sepulchres where the bodies had been burnt. Several bits of braſs were found among the bones in the Mên Sepulchre[h], and the perſon who found the Urn, ſhewed

[d] Il. XXIII. ver. 243.

[e] A beautiful bracelet of gold, about three inches broad, but exceſſively thin, was lately found in a brown earthen Urn under a Stone Barrow in Ireland. By the ſize it ſhould be a lady's bracelet, for it will hardly come on a man's hand: the gold was of the fineſt ſort. Letter from the Rev. Dr. Mills, to the Right Rev. Dr. Lyttelton, Biſhop of Carliſle.

[f] Brown, of the Farneſe Urn. Hydriot, p. 23.

[g] Brown, ibid. 33. Kenn. Paroch. Antiquit. p. 23.

[h] Page preced.

me

me the point of a ſword of braſs found at the ſame time and place: ſome thin bits of braſs I had alſo out of the Trelowarren Barrow, which I take to have been parts of a ſword.

In ſome Urns have been diſcovered thin plates of braſs, remainders, either of ſwords, or ſome neat implements belonging to a deceaſed Artiſt, and theſe, which is very remarkable, are half-melted; which laſt circumſtance ſeeming to be an evidence, that ſuch Urns contained the remains of ſome perſon of quality[i]; we will examine a little into, eſpecially as we had reaſon, in the foregoing page, 238, to take notice of the different degrees of burning which our Corniſh remains of mortality have undergone.

SECT. IV. Some Bones more burnt than others, and why.

There is no doubt, but that the funeral piles of perſons of rank and character were better contrived, the materials greater in quantity, and of the moſt combuſtible kind, the fires better tended, and conſequently more vigorous, than when perſons of lower circumſtances, or impious lives, were to be burnt. It is no wonder, then, that the bones of the vulgar, of deteſted Tyrants, ſuch as Tiberius (whoſe body was to be but half burnt[k]), or of thoſe who died by peſtilence, whoſe piles were erected in haſte, and but little care taken whether their burnings were properly compleated or not; it is no wonder, I ſay, that their Relicks ſhould be but half burnt, and expoſed to putrefaction, the moſt dreaded of all cataſtrophes; a fate, of which Nero was more afraid than of death itſelf[l]. But it was otherwiſe, where the quality of the deceaſed, and the love of their ſurviving friends, called jointly for all the ritual Obſequies to be moſt minutely performed; here all imaginable care was taken by the friends, that the Fire ſhould be kept in full force, till the fleſh was quite conſumed, and the bones blanched fair[m], and few, fit to take their place in the appointed Urn. The fierceneſs of ſuch ſtrong Fires melted the Sword Blades, Spear-Heads, Spurs, and other Enſigns of War or Art; and therefore, where theſe evidences of ſuch intenſe Fires are found, it may be fairly concluded, that the intombed remains were thoſe of ſome conſiderable perſon. On the other hand, if a great quantity of Bones remained unconſumed, it may be inferred, either that the perſon interred was of common ordinary circumſtance, or, what may have been more probably the caſe, that the funeral was performed in haſte, during the alarms of war, when they had not ſufficient time to ſuperintend the burning; for by the bits of Braſs, and piece of a Sword, found at Trelowarren, and alſo at Mên, there muſt have been Soldiers buried in both Sepulchres, though ſo many Bones remained entire.

[i] As Sir T. Brown very judiciouſly ſuppoſes, ibid. p. 37. To whom aſſents Keyſler, p. 517.

[k] "Et in amphitheatro ſemiuſtulandum." Sueton. in Tiber. not. Caſaubon.

[l] Sueton. Brown, p. 38.

[m] Λευκεα οστεα. Hom.

However,

However, in all countries, where burning of the dead obtained, it was accounted very unhappy for the deceaſed, not to have every part of his body (except a few Bones, which, becauſe they were ſo much burnt, were generally called aſhes) conveyed into the etherial Regions by the flame; and it is this general ſentiment of the Ancients, to wit, that the body ſhould be thoroughly conſumed by the funeral Fires, which is conveyed to us by Homer in the following beautiful Epiſode.

The body of Patroclus being placed on the funeral pile, and the fires lighted[n], Achilles, intent upon the laſt offices of friendſhip, perceived, with concern, the Fire to burn faint and languid; immediately he ſuſpends his addreſſes to the *Manes* of his departed friend, retired a little from the pile; from an exulting Hero became a ſubmiſſive ſupplicant; offered up his Prayers, and poured his libations to Boreas and Zephyr; having then vowed proper Sacrifices, he beſeeches them to come without delay, to rouſe and fan the Fire, that it might conſume the dead body of his dear Patroclus: in fine, leſt the prayers of a mortal ſhould prove ineffectual in an affair ſo eſſential to the honour and happineſs of the deceaſed, Iris, from the Gods, ſeeing the diſtreſs of Achilles, haſtes away to ſolicit the Winds; they come, and blow the fire, and the body is burnt.

CHAP. XI.

Of the Rock-Baſons.

IN Cornwall there are Monuments of a very ſingular kind, which have hitherto eſcaped the notice of Travellers; and, though elſewhere in Britain, doubtleſs, as well as here, in like ſituations, have never been remarked upon (as far as I can learn) by any Writer; they are Hollows, or artificial Baſons, ſunk into the ſurface of the Rocks.

SECT. I. In ſeveral Parts of Cornwall, &c.

The firſt which I met with of this kind were thoſe cut into a Karn, or large groupe of Rocks, in the tenement of Boſworlas, in the Pariſh of St. Juſt, Penwith, in the year 1737. Three of them may be ſeen, Plate XX. Fig. VII. *d*, *e*, *f*, p. 219.

There are many more Hollows of the ſame kind on this Karn; and in the tops of ſeveral ſeparate large Rocks, which are ſcattered in the Valley beneath, there are more, and ſome have one ſingle Baſon on their higheſt part.

[n] Iliad XXIII. ver. 192, &c.

In

In the higher part of a Tenement called Karn-Lêhou, in the pariſh of Tiwidnek, are many large flat Rocks. Many Baſons there are cut into the tops of theſe Rocks, which have no communication with one another (as before at Boſworlas) nor any chanel to diſcharge whatever it was that they were deſigned to contain: theſe are of ſeveral ſizes, but of no particular Figure.

On the top of a large Quoit here (Pl. XI. Fig. III. p. 173.) is one Baſon, which has ſeveral little ones round it, communicating what moiſture they collect to this principal Reſervoir, which is triangular, about three feet ſeven long, is ſunk on the extremity of the Rock, having only a brim left round the edge to confine the contents, and oblige it to diſcharge them through one lip, lying to the South.

Round Arthur's Bed, on a rocky Tor in the pariſh of North-hill, there are many, which the country people call Arthur's Troughs, in which he uſed to feed his Dogs. Near by alſo, is Arthur's Hall; and whatever is great, and the uſe and Author unknown, is in Cornwall, for the moſt part, attributed to king Arthur; the dimenſions, ſhape, and diſtance of theſe Rock-baſons, may be ſeen Plate XX. Fig. VI. *a*, *b*, *c*, p. 219.

I have an account of ſome of the ſame kind found in Wales, where I doubt not but, upon proper enquiry, more will appear; and I think we muſt underſtand a paſſage of Leland's Itin. (Vol. V. p. 59.) to relate to works of the ſame kind [o]. I have obſerved ſo many of theſe Baſons in other Karns here in Cornwall, that I may venture to ſay, there was hardly any conſiderable groupe of Rocks in theſe Weſtern parts which had not more or leſs of them; but no where perhaps are they to be found in greater number, or variety of ſhape, ſize, and ſituation, than on the top of Karn-brê-hill in the Pariſh of Illogan.

Since no author has mentioned, and attempted to explain, theſe Monuments; let us ſee what light and aſſiſtance their ſhape and ſtructure, expoſition, number, and place, conſidered together with the cuſtoms and known Rites of Antiquity may afford us in this untroden path.

SECT. II. Properties obſervable.

Of theſe Baſons there are two ſorts; ſome have lips or chanels to them, others have none: and therefore as thoſe lips are manifeſtly the works of deſign, not of accident, thoſe that have ſo material a difference muſt needs have been intended for a different uſe; and

[o] "On the farther ripe of Elwy, a three or "four miles above St. Aſaphes, is a ſtony rock "caullid Kereg the tylluaine, i. e. the Rok with "hole Stones, &c. There is in the Paroch "of Llanſannan in the ſide of a ſtony hille a "place wher ther be 24 hole ſtones or places in "a roundel for men to ſitte in, but ſum leſſe and "ſum bigger, cutte oute of the mayne Rok by "manne's hand, and there children and young "men cumming to ſeek their catelle uſe to ſitte "and play. Sum call it the rounde table. Kiddes "uſe ther communely to play and ſkip from ſete "to ſete."

Two Sorts, some have Lips, some none.

yet both theſe ſorts ſeem to be the works of the ſame people, for there is a multitude of theſe Baſons which have no lips or outlets, as well as thoſe which have, to be ſeen in Karn-brê-hill, and elſewhere, on contiguous rocks.

Where found.

Theſe Baſons are generally found on the higheſt hills, ſpread on the tops of the moſt conſpicuous Karns, very numerous in ſome places; and where we find few of them, and perhaps none at all, it is owing, in all likelihood, to the many rocks which have been clove and carried off for building P.

On ſome ſingle rocks, as we deſcend the hill at Boſworlas, we find a few ſingle Baſons, but they are ſmall.

They are never on the ſides of Rocks (unleſs diſplaced by violence) but always on the top, their openings horizontally facing the Heavens.

They are often found on the tops of Logan, or Rocking Stones; wherefore they, as well as thoſe, ſhould ſeem to have ſome affinity to, and to be in their ſeveral kinds ſubſervient (on different occaſions) to the ſame ſuperſtition.

Some are found ſunk into thin flat ſtones, but they are oftner worked into more ſubſtantial and maſſive Rocks.

Their Shape.

The ſhape of theſe Baſons is not uniform; ſome are quite irregular, ſome oval, and ſome are exactly circular: one I meaſured at Karn-brê is a very regular Ellipſis, and is already taken notice of, p. 119.

Their openings, do not converge in the top as a jar or hogſhead, but rather ſpread and widen, as if to expoſe the hollow as much as poſſible to the ſkies.

Some have little falls into a larger Baſon, which receives their tribute, and detains it, having no Outlet.

Other large ones intermixed with little ones have paſſages from one to another, and by ſucceſſive falls uniting, tranſmit what they receive into one common Baſon, which has a drain to it, that ſerves itſelf and all the Baſons above it.

The floor of theſe Baſons (if I may ſo call it) is generally ſunk to a horizontal level, or at leaſt ſhelving, ſo as that whatever falls into it, may run off into the next Baſon, then into a third, and ſo on; this I have obſerved, more eſpecially in the works of this kind which have moſt art, and are moſt finiſhed; but in others which ſavour leſs of workmanſhip, the bottom is not ſo exactly leveled.

The Lips do not all point in the ſame direction, ſome tending to the South, ſome to the Weſt, others to the North, and others again to the intermediate points of the Compaſs, by which it ſeems as if

P As is apparently the caſe at St. Michael's Mount, where, and at Boſcawen Rôs, and elſewhere, ſome fragments of them, but not many in proportion to the ſtill remaining Karns, are found.

the

the Makers had been determined in this particular, not by any myſtical veneration for one region of the Heavens more than another, but by the ſhape and inclination of the Rock, and for the moſt eaſy, and convenient Outlet.

The ſize of them is as different as their ſhape, they are formed from ſix feet to a few inches diameter: in Boſworlas the vulgar call the largeſt, which is circular, and ſix feet diameter, the Giant's Chair (Plate XX. Fig. VII. *f.* p. 219.); and in the great Rock at Boſſavarn juſt by, there is another of the ſame kind, which goes by the ſame name; the common people here attributing all thoſe works which have ſomething vaſt in them, as they do in other countries, either to Giants in general, or to their own national heroes in particular. Size.

SECT. III.

Many uſes may ſuggeſt themſelves to the imaginations of the curious from the deſcription of theſe new, and hitherto ſcarce mentioned Monuments; in order therefore to obviate ſome prepoſeſſions, and prevent the mind from reſting ſo far on groundleſs ſuppoſitions as may make it more difficult to embrace the truth, I ſhall firſt conſider (by comparing and recurring to the foregoing properties of theſe Baſons) For what Uſe

What, in all probability, *cannot* have been the deſign of them, and then ſubmit to the reader a conjecture or two relating to the intended uſe of them, drawn from their ſhape, ſtructure, number, and ſituation, and conformable to ſome univerſal principles and tenets of the ancients. they are not fit.

Some may perhaps imagine that they were deſigned to prepare and dry ſalt in for human uſe[p] (becauſe, on the ſea ſhore in Cornwall, we find little hollows in the rocks ſpread with the whiteſt ſea ſalt); but theſe Baſons are found in great plenty many miles diſtant from the ſea[q].

Diodorus Sic. (Lib. III. cap. i.) informs us, that the men employed about the gold mines in Ethiopia take a piece of the Rock (viz. of the Ore broke out of the Mine with its *pabulum)* of ſuch a certain quantity, and pound it in a ſtone mortar till it be as ſmall as vetch: and the ancient Tinners had certainly the ſame cuſtom of pounding in Stone-troughs their Tin-ore, before ſtamping-mills were found out: it may therefore be imagined, that theſe Baſons were intended for ſo many troughs to pound their Tin-ore in, eſpecially if no ſuch Monument occurs in other parts of this iſland; but there are many objections to this uſe of theſe Baſons. Firſt, theſe Baſons

[p] Rev. Francis Wiſe, late B. D. Radcliff Librarian, Oxford.

[q] The reader might juſtly think me too minute and circumſtantial in the deſcription of theſe, ſeemingly ſo trifling, peculiarities; but he is deſired to conſider, that, in caſe the Author ſhould be miſtaken in the uſe and application which he has made of theſe ſeveral properties, yet, being ſo particularly deſcribed, they may one time or other lead ſome one (more happy in his conjectures) to diſcover the true and real uſe of theſe Monuments.

are

are on the tops of hills, whereas the ancient workings for Tin were altogether in valleys by way of ſtream-work, or waſhing (by the help of adjacent rivers) the Tin brought down from the hills by the deluge, and violent rains. Theſe baſons are generally far from water, which every one knows is of abſolute neceſſity to promote the pulverizing any ſtubborn, obdurate ſtones, as our Tin-ores generally are. In the next place, it may be obſerved, that if theſe Baſons had been much uſed in pounding Tin, they would be all concave at the bottom; but what is more convincing ſtill, is, that many of the Baſons are found on ſuch high, and almoſt inacceſſible Rocks, that people muſt have been very ſimple indeed to have made them there, when they had ſo weighty a ſubſtance to manufacture by their means, and muſt have lifted up and let down both the Tin and themſelves with ſuch inconveniency.

It may with more reaſon be thought that theſe Monuments were intended ſome way or other for the purpoſes of Religion, rather than of Mechanicks; and according to our propoſed method we will firſt ſhew what religious Uſe they ſeem not to have been intended for. Firſt, they are evidently too ſhallow and irregular, and too cloſe together, to have received Obeliſks, or Stone Deities erected in them.

Neither do they ſeem to have been deſigned for Altars, either of Sacrifice, of Libation, or Holy Fires.

The Ancients indeed ſacrificed on Rocks[r]; but the Rocks of which we are diſcourſing, have their ſurfaces ſcooped out in ſuch a manner as no Altar extant, or on record, ever ſhewed the like: Altars of 20 feet high, and more (for ſo high are ſome of our Rock-Baſons) without any eaſier acceſs than climbing from Rock to Rock, are no where to be found. If they were deſigned for a whole Burnt-Sacrifice, how ſhould the Victim, or the neceſſary fuel, without great labour be drawn up to the top of the Altar? How ſhould the Fire be properly attended, nouriſhed, and continued in ſo high a ſituation as that of the Mountainous Rock at Karn-brê[s]? To what purpoſe the ſmall Baſons round that capacious Urn, which ſtood on the top of this Rock, of three feet diameter, and one foot deep, beforementioned, p. 117.

If they were for Altars, why ſuch communications, as if to drain away through one common paſſage, ſomething not commonly found in the Element of Fire? Why ſuch thin and artful partitions, as we ſee in ſome of them, betwixt the ſeveral Baſons? If theſe were all for Altars, and offerings made by Fire, why ſhould they not be all of one ſtructure? Why have ſome Lips, and others never deſigned

See Pl. XX. Fig. VIII.

[r] As Balaam, Numb.. xxiii. 9.—Gideon, Judg. vi. 20.—Manoah, ibid. xiii. 19.
[s] Map, Pl. VII. Fig. F. p. 117.

to

to have any? Or, indeed, for the uſes of Fire, what needed the ſurface of Rocks to be any more than meerly planed and leveled? Why ſuch hollows at the bottom of the Fire-place, as muſt have been retentive of water, and therefore in a great meaſure weaken, if not wholly defeat, all Ignition? This would evidently be the caſe with thoſe Baſons which had no Lips; and thoſe which had, would paſs away the holy aſhes upon every ſhower. In the laſt place, it may be obſerved, that ſome of theſe Baſons are ſunk into thin flat Stones, ſome not ten inches thick [t]; which Stones could not long reſiſt the fretting power of Fire, but muſt crack and fly to pieces with intenſe heat. If it be ſurmiſed, that theſe hollows may be the natural conſequences, and were all fretted into the Stones by the power of the Fire, let it be conſidered, that they would then be without all regular form, none would be Circles, nor Ellipſes, there would be no perpendicular ſides, nor thin partitions, nor plainly deſigned communications, nor ſmall and artfully-placed mouths, all which, it muſt be confeſſed, are the properties of theſe Monuments. Theſe are the difficulties, which, till they are anſwered and removed, muſt prevent our thinking, that the Rock-Baſons were deſigned for Altars of Sacrifice, or Holy Fires.

Theſe Veſſels before us muſt have been of more general uſe than either, for Libations of Blood, or, I may add, of Wine, Honey, or Oil; becauſe, for ſuch uſes, they are too many, and too large.

Having now ſhewn what uſes the ſeveral properties of theſe Baſons will not permit us to aſcribe unto them, it will undoubtedly ſeem ſtill more difficult to aſſign the real uſe, intent, and deſign of them; the candid Reader will therefore, pardon the following conjectures, although he may not approve of them.

SECT. IV. Purifications by Water, frequent and very ancient.

Among all the Pagan Superſtitions there was hardly any one more anciently and more univerſally adopted, than that of Luſtration and Purifications by water. The Ancients thought that the Soul itſelf was defiled by the impurity of the body [u], and therefore much care was taken of this outward purity: by frequent ſprinklings and waſhings, they had perſuaded themſelves that all Sins were to be canceled, but without them no pardon was to be obtained; and beſides the Rites neceſſary for every private individual frailty, they never approached the Sacrifice, nor entered their place of Worſhip, nor lay down to their feſtival entertainments, nor withdrew from battle, nor initiated their *Noviciates*, nor inaugurated their Princes, or Prieſt, nor proceeded to their magick enquiries, nor, in ſhort, engaged in any part of their endleſs Superſtition, without either total or partial Waſhings.

[t] As I obſerved in a flat Stone at St. Michael's Mount.

[u] Porphyr. de Abſtin. Lib. II.—Spencer, de L. Hebr. p. 1177.

There is no queſtion but theſe Rites of waſhing are as ancient as the inſtitution of the Moſaical Law; but many of the learned carry their original much higher, and, conſidering how every Gentile nation, though divided into the extremities of the globe, had the ſame cuſtoms of purifying, think them as ancient as the Flood of Noah, and diſperſed with mankind from Babel[w]. This Rite, indeed, by its great ſimplicity, ſhews its early date; and though the purifications of Waſhing were, in many caſes, enjoined the Jews by God; yet does it not follow, but that they might be much ancienter than the Law, and might probably be inſerted in the Levitical Ordinances, that the Jews (impatient always of reſtraint) might not think themſelves arbitrarily debarred of any innocent Rites, which the reſt of the world ſo univerſally embraced, and derived from ſo high a fountain as the reſtoration of mankind, after the Deluge.

Jewiſh Rites.

The Jews uſed not only Ablutions, but Libations alſo in the moſt early ages, after their Migration from Egypt. It is ſuppoſed by ſome[x], that as the Jews were not preſcribed the uſe of theſe Libations, and yet uſed them, they muſt have borrowed them from the Heathens, but the conſequence is not clear: and though Water-libation is no where ordained in the Levitical Law, yet this I take to be one proof of its Antiquity, and not of its being derived from the Gentiles; for the Jews might practiſe it as one of thoſe Rites, which, being founded on the general ſenſe of mankind, needed not to be republiſhed, and it is recorded as a piece of worſhip performed under the eye, and therefore, it may be preſumed, not without the approbation, of that ſtrict Governour, Samuel; "The "Children of Iſrael gathered together unto Mizpeh[y], and drew "water, and poured it out before the Lord;" which, if not cuſtomary, it is not likely that Samuel would have ſuffered; at a time too, when the people were to humble themſelves for too criminal a commerce already carried on with the Gentile Worſhip; neither is it probable, that David (who was a man after God's own heart, more eſpecially on account of his avoiding every part of Idolatry and Superſtition) would have performed this ſame Rite of Water-libation[z], if it were no better authorized to him than from the practice of the Heathens. The Jews practiſing, therefore, this Rite without the Ordainment of God, is a ſtrong proof of its Antiquity, and its being derived (not from the Gentiles to the Jews, but) from the univerſal ſenſe of mankind.

Not borrowed from the Gentiles.

[w] It was the general opinion of the Ancients, that the Earth was purified by the Waters of the Flood (Spenc. ib. 713.) "Primum inter Sacra "locum Ὑδροσποιδοις tribuit Porphyrius de Abſt." Lib. II. Sect. xx. Spencer (ib. 1099.) thinks theſe Rites as old as the Age immediately following the Flood.—"Hanc Ablutionem arbitror "fuiſſe inter Inſtituta vetera orta poſt magnum "Diluvium in memoria aquâ purgati Mundi." Grot. ad Matt. iii. 6.

[x] Spencer, ibid. 1098.

[y] 1 Sam. vii. 6.

[z] 2 Sam. xiii. 16.

It

The Gentile Rites.

It muſt however be acknowledged, that the Heathens are no where found without Ablutions and Libations; the Egyptians, Ethiopians, Syrians, Perſians, Arabians, and the more Eaſtern Idolaters, the Greeks and Romans in the Weſt, Chriſtians as well as Heathens, nations, however diſtant, and in Genius, Climate, Religion and Manners, however different, all conſpired to uſe theſe ſame Rites; which is ſufficient Teſtimony, that they muſt have been the Cuſtoms of Mankind before the diſperſion, and paſſed into all Countries with the firſt Planters of Nations; not borrowed from the ſmall and little-noted people of the Jews, no more than from the Gentiles derived to the Jews; but having deſcended to all from their firſt common fathers, who practiſed it when mankind was united in one common maſs, it could not but ſpread itſelf with every ſettlement, into every religious ſect, though in ſome more ſtrictly and ſcrupulouſly performed, in others with leſs delicacy, devotion, and frequency.

Not borrowed from the Jews.

But as old as the Diſperſion.

Differenty practiſed.

Theſe Rites of Luſtration, though at firſt in all probability uniformly practiſed, yet after the diſperſion ſoon varied as to manner, ſubſtance, time, and uſe (as the cuſtoms, dialects, laws, and religion took a different turn) ſome preferring one time of the day, or month, ſome another; ſome enjoining frequent and ſeveral ſtated daily Ablutions, others contenting themſelves with fewer; ſome taught that the hands, others the head, others that the feet only needed to be waſhed, and they ſhould be clean; whilſt not a few inſiſted that nothing leſs than a total and frequent immerſion of the whole body was abſolutely neceſſary. The juſt, and every where prevailing notion, that ſacred things required ſome preparatory, and more than ordinary purity, continued this Rite among all nations; but with ſome it continued in its native ſimplicity, whilſt it grew by degrees, among the civilized and more cultivated nations, into a kind of Science. The water was conſecrated with various ceremonies, nay in ſome places worſhiped as a deity. The very temples were ritually beſprinkled, not only when firſt conſecrated, but as often as the gates were opened, with this holy water; and the people, whenever they came to worſhip. The prieſts were to waſh in one only kind of the pureſt water, their veſtments dewed, their victims, altar, and ſacrifical inſtruments waſhed; they had their magical water to divine by, to foretell events, to try doubtful and criminal caſes; the pureſt was poured out in libations to the Gods; their *noviciates* were initiated with no other than one particular ſort of water; at ſtated times; in certain appointed places; before particular perſons in proper habits; ſo that it became one of the myſteries of the Pagan Religion, an emblematical ſcience, of which the moſt minute circumſtance was not to be omitted;

omitted; a ſcience which no one but their Prieſts underſtood, which, without the moſt powerful ſolicitations, and timely probation, no one was admitted unto, nor ſo much as to be preſent when another was admitted.

SECT. V. Varieties of Holy-Water.

To obtain this external purity, various were the opinions concerning the Water, which ſort was moſt effectual and conducive. All nations agreed, that the pureſt Water was to be uſed at theſe Solemnities; but which was the pureſt Water, they did not agree. Some preferred the fountain, and river Water, and were particularly attached to ſome noted ſprings and rivers of their own Country. The Romans thought it not lawful to uſe any other Water in their Sacrifices to Veſta, than what was taken from the fountain of Juturna where riſes the River Numicus: with this they ſprinkled their Victims, and carried it in the *Futile* (a Veſſel broad at the mouth, and ſo narrow at the bottom, that it would not ſtand on the ground), that it might not touch the common Earth, leſt it ſhould be defiled: this Water was alſo brought to Rome for all Sacrifices[a].

Fountain and River Water.

The Athenians, for Sacrifices and Bridal Contracts, thought it unlawful to uſe any other than that of the Fountain Callirhoë[b]. The Syrians were fond of their own Rivers. "Are not Abana "and Pharpar, Rivers of Damaſcus, better than all the Waters of "Iſrael[c]?" The Egyptian Prieſts purified themſelves with no other Water than that which the Ibis had approved the purity of, by drinking of it.

Sea-Water.

At Heliopolis in Syria, not far from Lebanon, they never purified their Temple but with Water fetched from the ſea, though at a great diſtance[d]. In Sea-water the Greeks waſhed their hands before prayer[e].

The Jews had the ſame cuſtom[f]; but as lake and river Water is very impure, becauſe of the mud and filth which comes from Plants, Fiſh, the Wind, and Animals; ſo neither is the Sea without the like impurities, and, when not agitated by the winds or tides, has its unwholſome ſmells, is foul, and corrupts the air with noxious ſteams.

The pureſt of all water is that which comes from the Heavens, in Snow, Rain, or Dew; and of this the Ancients were not ignorant[g], and therefore no Water ſeems to bid more juſtly for the

[a] Servius Æn. 12.

[b] See Alex. ab Alexandro, Vol. I. p. 1096. The nicety of the Greeks, Perſians, Arabs, Egyptians, and Babylonians, in this particular.

[c] 2 Kings, v. 12.

[d] Spencer, ibid. ut ſupra 775, 6, 790.

[e] ——————Τηλεμαχῳ δε,
Κεφας νιψαμενῳ σολιης αλος, ευχετ' Αθηνη.
Strom. Lib. IV. Clem. Alex. p. 628.

[f] "Moris eſt apud omnes Judæos manus aqua "marina lavare quoties Deum precibus vene-"rantur." Spencer, 789. ibid.

[g] Των ὑδατων κεφαλαι τα ομβρια, και γλυκυταλα, και λαμπροταλα, και λεπτοταλα. Hippocrat. Lib. de Aëre & aquis.

preference

preference in thoſe ſacred Rites than this. For what is likely to be ſo precious in the opinion of the Superſtitious, ſo fit to be offered unto the Gods, or to purify Man, as that Water which comes from the Heavens?

Dew. The people who performed Sacrifice to the infernal Deities were ſprinkled with Dew[h]: "With pure Dew beſprinkled, go ye to the "Temple," ſays Euripides[i]; and from the frequent mention made of Dew, before they proceeded to the ſolemn Rites of Worſhip, we may infer it to have been the opinion of the ancients, that as the Dews of Heaven did waſh and purify the trees, herbs, and flowers, upon which they fell, ſo did the ſprinkling of any Sacred Water clean and purify the perſon who was to attend the Altar of the Gods; and indeed this *ſprinkling* (of whatever kind the water might be) was borrowed (as it ſeems to me) firſt from Nature; for the effect of Dews, and Rain, upon Plants, Leaves and Stones, was no ſooner obſerved in the days of primitive ſimplicity, than theſe Celeſtial Liquors (as if deſigned originally to cleanſe all things they fell upon) became the ſymbols of Purity, and probably the firſt inſtruments (becauſe the moſt obvious) of ritual Purification. Among all the Ancients therefore, without exception, the cuſtom of ſprinkling ſtill continued; although, with ſome, Waters from Fountain, Well, Sea, or River, took place of the natural Dew, and Shower, from whence the phraſe, and the practice, were both at firſt derived.

Rain. In the hot Eaſtern Countries, it was no uncommon Rite to offer Libations, with thanks to the Gods for the former and the latter Rain: the Jews offered Water only[k], at the Feaſt of Tabernacles; by this Rite, teſtifying, that having gathered in their Fruits, they owed the Rain and plenty to God[l]. Some, ſays Pliny[m], prefer the Rain-water preſerved in Ciſterns; and there is little queſtion to be made, but that they uſed in Religious Rites that Water which they thought moſt ſweet, pure, and wholeſome. Hoſpinianus and Pontanus think that the Ancients uſed only that Water which was perfectly pure, without any mixture, to make their *Luſtral*[n]. The Jews too had their Ciſterns for preſerving Rain-water, and every family ſeems to have been thus provided[o]. In theſe Ciſterns they let the Rain depoſit the *Fæces* which it could not but contract (collected as it was generally from the tops of houſes, or into pits), and then purified themſelves therewith[p].

[h] "Aqua abluebantur Sacrificantes Diis ſuperis, "Rore aſpergebantur Sacrificantes Inferis." Servius, Æn. ii. ver. 720.

[i] Euripides in Io.

[k] Spencer, ibid. 1101.

[l] "Pluviam & frugifera tempora Deo." ibid.

[m] Lib. XXXI. cap. iii.

[n] Danet, R. & G. Ant.

[o] It is one argument of Rabſhakeh to the beſieged Jews, "That, if they would ſurrender to "his Maſter, every Man ſhould drink the Wa-"ters of his Ciſtern." 2 Kings xviii. 31.

[p] John ii, 6.

The Greeks too had their ſacred Rain; for Creon [q], coming upon the Stage, and ſeeing Oedipus (after he had deprived himſelf of his ſight, upon his appearing to be the murderer of his Father, and the defiler of his Mother), begs the people preſent, if they had any reverence for the Sun, to whoſe beams they owed all the plenty of the Earth, to take away Oedipus, whom neither the Earth could ſupport without horrour, nor the ſacred Rain purify, nor the light of the Sun endure [r].

The Egyptians, probably [s], were the firſt who improved the ſimple uſe of purifying by Rain, Dew, and Snow, into an eſtabliſhed ſyſtem of ſecret and ſtrict ordinances, and indiſpenſable prohibitions; for there being very little Fountain or Well-water in Egypt, and the Waters of the Nile generally foul, and of a muddy colour, and Rain falling alſo but ſeldom (and therefore the more precious); this laſt became reſerved for, and dedicated to, ſacred uſes, as moſt ſuitable to the ſervice of the Gods, and to all thoſe myſtical Purifications in which the Prieſts of this Country were ſo learned, and nice among themſelves, and ſo unwilling to admit all others unto.

Snow-water.

Pliny [t] tells us, that as Rain was preferred to running ſtreams, ſo was Snow to Rain, and Ice (as reduced by the Chemiſtry of nature to the utmoſt lightneſs and purity) to Snow. The Egyptians, though idolizing at times the water of their Nile, were alſo, probably, the Authors (among their various Rites of Libation and Ablution) of dedicating Snow-water to ſacred uſes; for in all ſuch ſuperficial Purities they much exceeded others, were more ſtrict and pompous, and being bound (from the moſt ancient times) by a greater variety of Laws, they were to other nations, as it were, the Standard and Oracles of Purity, inſomuch that the Romans went even as far as Egypt ſometimes for Water, in order more ritually to beſprinkle the Temple of Iſis at Rome.

— — — — *Si candida juſſerit Io,*
Ibit ad Ægypti finem, calidaque petitas
A Meroë portabit aquas, ut ſpargat in ædem
Iſidis. Juven. Sat. vi. ver. 525.

Polyphemus, in his addreſſes to Galatea, reckons Snow-water as one of the moſt inviting and precious treaſures of his Cave [u].

[q] Sophocl. Oed. Tyr. Act v. Scen. iii.

[r] Ομβρος Ἱερος, well tranſlated by Dacier, "La "Pluye Celeſte, dont nous ſommes arroſez aux "pieds des Autels."

[s] Herod. Lib. II. cap. xxxvii. "Λευται δις της "ἡμερας ἑκαστης, ψυχρῳ, και δις ἑκαστης νυκτος; et ritum "illum recenſet inter alias puritatis externæ "ceremonias a primis uſque Superſtitionis "Ægyptiæ cunabulis uſitatas." Spencer, 1174. See Spencer, of the extraordinary nicety of the Egyptian Prieſts, ib. p. 786.

[t] Ibid. ut ſupra.

[u] Ενλι ψυχρον ὑδωρ, το μοι ἀ πολυδενδρεος Αἰνα
Λευκας εκ χιονος, πολον αμβροσιον, προϊηλι.
Theocr. Idyll. xi. ver. 47.

That

That the Egyptians uſed Snow-water to purify themſelves before eating, is evident from Petronius [w]. Now the cuſtom of ſuch a nation as Egypt, ſo celebrated in Theology, Magick, Science, and the deepeſt Myſteries, could not but influence the cuſtoms of the neighbouring nations; and in the ancient Poem of Job (who is generally ſuppoſed to have lived at no great diſtance from Egypt) the ſuperiour purity of rain and ſnow-water is plainly taught.

In the 9th chap. ver. 30. Job acknowledges that all his endeavours after purity would prove ineffectual, and incapable of making him pure in the ſight of God. "If I waſh myſelf with "Snow-Water, and make myſelf never ſo clean, and if I purify "my hands in a Ciſtern" (viz. of Rain-water), "yet ſhalt thou "plunge me in the Ditch, and mine own Cloaths ſhall abhor me." Meaning, evidently, that the Waters of the Heavens (whether from Snow or Rain) did principally conduce to purification, but that, notwithſtanding all his ablutions, in the pureſt liquid that could be procured, he muſt ſtill appear, in the ſight of God, full of Uncleanneſs and Iniquity.

I muſt here obſerve that, in the latter part of this 30th verſe, our tranſlation leaves out a whole cuſtom of the Ancients, by deſerting the original words, and (which is a manifeſt defect) retaining only the general ſcope of the author; but Spencer [x] tranſlates theſe words as the Hebrew requires [y]: "*Si lavero me "in aquis nivis, & mundavero in ciſterna volas meas.*"; and thence infers the probability of Job's exerciſing himſelf in ſuch Purifications. But more explicit ſtill is *Caryll. ad loc.* p. 376. "Others "conceive it (ſays he), an alluſion to that peculiar Rite in thoſe "times when they took Snow-water to waſh with, rather than "Spring, or River-water, becauſe that came from the Heavens, not "from the Earth here below, and was therefore, in their opinion, "more excellent in its nature, becauſe it had a more excellent "original." Thirdly, "Job (continues this Author), is thought "to ſpecify Snow-water, becauſe, in thoſe Countries, the Fountain "or River-water was not pure; and therefore they preferred Snow, "and took that Water to waſh and cleanſe with, as the cuſtom ſtill "is in thoſe places where good Water is a rare commodity."

SECT. VI. That the Druids had theſe Rites of external Purifications.

Now, it being manifeſt that all nations who were in any degree intent upon cultivating proper diſtinctions betwixt the ſacred and profane, expiating their faults, and reſtoring themſelves to a purity becoming the ſacred myſteries, had ſome or all of theſe Rites of Water-luſtration, ablution, and libation,

[w] "Tandem ergo diſcubuimus, pueris Alex-"andrinis aquam in manus Nivatam infundenti-"bus." cap. xxxi.

[x] Ibid. ut ſup. p. 779.

[y] See Buxtorf, in voce בור and Pagninus, ib.

It

It may with great probability be advanced, that ſo ſtrict a ſect as that of the Druids could not be ignorant of ſo univerſal a cuſtom, nor knowingly forbear to adopt ſo ancient and ſpecious a Rite for a part of their ſyſtem: my opinion, therefore, is, that the Druids, as well as other Prieſthoods, had the Rites of external purification by waſhings and ſprinklings; for this, they had their Holy Water; that this Holy Water was Rain or Snow, or probably both; and that theſe Rock-Baſons were veſſels moſt ingeniouſly contrived to procure that Holy Water.

The great reſemblance which the Druids bore to the Egyptians and Perſians in other parts of their ſuperſtition will not let us believe that they could be ſo ſingular as to reject one of the principal and the moſt extended branches of their religion.

There is no reaſon to think but the Druids were as nice in this particular, and as ſtrict, and valued themſelves upon their ſuperiour purity, and were as cautious of theſe imaginary defilements, as any ſect in the world[z]; and it appears, by their gathering the Selago, that they had their Holy Water, and that, before the Prieſts could proceed to cut this ſacred Herb, he was to be cloathed in white, his feet were to be naked, and waſhed in *pure Water*[a].

Here a Ritual Ablution of the Feet, in order to gather the Selago with greater devotion, is expreſſly mentioned of the Druids, and may with equal juſtice be inferred, to have preceded the forms of gathering the much more ſcarce and reverenced Miſletoe: a Sect which preſcribed rules ſo minute and circumſtantial in their Ceremonial, named the hand, reſtrained the eyes (for they were not to look from the *Samolus* upon any conſideration), preſcribed the colour of the robe, ordained a preparation of faſting, and then commanded the gatherer, with naked and waſhed feet, to proceed to gather herbs, could ſcarce avoid being equally myſtical and ſuperſtitious in their other Rites[b].

The Druids had their Waters of Jealouſy as well as the Jews, and near the banks of the Rhine uſed the waters of that river to purge the ſuſpected[c].

In the admonitions of St. Eloi, in the 8th century, we find him charging the Chriſtians not to follow the ſeveral ſuperſtitions of the then Pagans and Gauls (who were doubtleſs of the Druid perſuaſion), "Qu'on ne faſſe point de Luſtrations[d];" whence it is plain,

[z] "Les Druides etoient fecondes en Myſteres, "& rafinoient ſur tout;" ſays Rel. de Gaul. p. 138. vol. I. very judiciouſly.

[a] Plin. Lib. XXIV. cap. xi.

[b] The Celts uſed Luſtrations, and even Baptiſmal Rites; and by Pope Gregory's Epiſtle, 122, to Boniface, it appears, that ſome Prieſts at that time ſacrificed to Jupiter, and eat part of the Victim (which Rites muſt conſequently have been Pagan), and then proceeded to baptiſe.

[c] "Le Rhin tenoit lieu aux Gaulois des eaux "de Jalouſie. Ce fleuve, dit Julien l'Apoſtat, "vangeoit par ſon diſcernement l'injure qu'on "faiſoit à la pureté du lit conjugal." La Rel. de Gaul. Vol. I. p. 56. 71.

[d] Rel. de Gaul. ibid. p. 71.

plain, that the Druids had the Rite of Luſtration; for that this is meant of the Druids is evident by what immediately follows, "Qu'on ne jette aucun charme ſur les herbes," that they ſay no incantations over herbs, i. e. over the Miſletoe, Samolus, and Selago as the Druids uſed to do.

Having reaſon therefore to conclude that the Druids had theſe Rites of waſhing and purification, let us next conſider whether theſe Rock-Baſons were Druid works. That theſe Baſons are Druid works.

Although theſe Baſons could not be of any conceivable mechanick uſe[e], or ſerve the religious purpoſes of Druidiſm as to Libations, or ſerve as Altars, or as ſtages for their Holy Fires, yet there are great reaſons to believe that they are indeed Druid Monuments.

Theſe Monuments are generally on the tops of Hills, on the Crags, or Karns, in places which have the veſtiges of every kind of Druid Superſtition; which muſt not only ſuggeſt to us that they were Druid, but alſo Religious Monuments; and ſome way or other ſubſervient to the purpoſes of Paganiſm, as taught by the Druids. It may be objected, that the hiſtory of the Druids mentions very little of theſe external Purifications by Water; but it muſt be conſidered that whenever we find any cuſtom general among the moſt ſuperſtitious of the ancients, and diſcover Monuments in places frequented by the Druids, by their fitneſs correſponding with, and by their properties adapted to, and framed as it were for that general ſuperſtitious cuſtom, we have all the reaſon in the world to impute that cuſtom to the Druids, though it be not mentioned in the few ſcattered hiſtorical imperfect remains relating to that ſect.

We have no traces of ſuch works among the Roman or Chriſtian Antiquities; and they are too frequent and numerous to have been the works of ſuch ſojourners as the Danes, always engaged in wars, and either paſſing to, or repaſſing from, their own country; much leſs could they be the works of the Saxons, who were Chriſtians long before they conquered Cornwall: to whom then are thoſe Monuments to be referred but to the ancient Britiſh, and among them to whom ſo properly as to the Druids, who engroſſed all the Science, and whoſe Sect gave birth to all the Monuments (military excepted) of thoſe darkſome ages?

There being then great reaſon to conclude, that theſe Baſons are Druid works; let us take a review of the moſt remarkable properties of theſe Baſons, and from them (conſidered together with SECT. VII. Of their Uſe in general.

[e] See before, p. 244.

the forementioned general Rites of Water-luſtration) proceed to determine their uſe.

There are two ſorts of theſe Baſons; one ſort has Lips, or paſſages, through which, what they received run off. The other ſort has none, but retain the Liquors which they receive. They are both on the higheſt hills, in great numbers, on every Karn which has not been defaced. Both ſorts are alſo found on the tops of Logan, or Rocking-Stones; and both have their openings, or upper brim, widening towards the Sky.

What is more particularly obſervable in thoſe which have Lips, is, that their floors, or bottoms, are horizontal, their Lips generally level with the bottom, ſo as that the upper Baſon runs off what it contains into another below it, that into a third, and ſo on, till the lowermoſt Baſon has a mouth or lip to diſcharge what it has received from the others either on the ground, or (which is moſt likely) into a veſſel or rock prepared underneath.

Examples. I ſhall only produce two Monuments to illuſtrate what I have to ſay, as to the uſe of theſe Veſſels. The Tolmên at Conſtantine has been already deſcribed among the Rock-deities[f], but muſt be alſo taken notice of here, as the moſt aſtoniſhing piece of this kind of Fret-work, which perhaps the world affords. The whole ſurface A, is beſpread entirely with Baſons (as may be ſeen in the little Plan, Pl. XX. Fig. IX. p. 219.) moſt of which ſupply and run into two very large ones, in compariſon of the reſt, one at the South end *(bb)*, another at the North *(cc)*; but where the convexity of this vaſt body of Stone ſhelved off from the middle of its top towards the ſides, there many little rills, or chanels (1, 2, 3, 4, 5. Pl. XIII. p. 174.) are cut in the brim of the Tolmên, to diſcharge what the Baſons, next the edge, did contain; and underneath a great number of Baſons are cut into the natural Karns (ibidem, C, B, F) as if to preſerve from waſte the precious Liquor as it fell.

To make this plainer ſtill, I ſhall here particularly deſcribe the large flat Stone on Karn-brê (Pl. XX. Fig. VII. p. 219.) with the Baſons wrought into its ſurface.

The ſurface here is cut out into as many Baſons as the natural declivities of the Stone would permit. The parſimonious Artiſt has made the moſt of his ſubject: ſeven Baſons are contrived with ſo much ſkill as to fall from one level to another, from the higheſt bunch of the Rock at *g*, down to *m* (pointing Weſterly), which on the very brim of the Stone has a chanel cut, *o*, by which all that was collected in thoſe ſeven troughs (for they are large, three of them near ſix feet long, and two feet deep) uniting, runs off, and is

[f] Lib. III. cap. iii. p. 174.

diſcharged

diſcharged eaſily into any veſſel placed under: to the left hand of theſe Baſons, the ſurface of the Rock falls quick, dipping away to the North, ſo that here was room for Baſons, yet would not the level ſuffer any communication with the Baſon *m*. Two Baſons therefore, *p* and *q*, were contrived, in order to make the moſt of this remaining ſpace; they are together an area of ten feet (i. e. four feet long by two feet and half wide at a medium); and becauſe the mouth at *o* was too high to ſerve their purpoſe, they have a chanel of their own at *r*, through which they yield what they were intended to receive.

SECT. VIII. Uſe of thoſe Baſons which have Lips.

Now if Fitneſs can decide the uſe (and where Hiſtory is deficient, it is all reaſon that it ſhould), we ſhall not be long at a loſs: for, why all this art and labour? why is all the area of theſe Stones employed, and no part left idle? why are all the openings ſpread toward the Heavens, but to receive in greater plenty ſomething which the Heavens were to beſtow? and why ſhould communications paſs from one to the other (from the higher to the lower), if it were not to convey ſome Liquid? why ſhould, what centered in the upper, run off from the place where it firſt lodged, and the ſeveral Rills that proceeded from the ſeveral Baſons unite all at laſt in the lower, if what was collected by them all, was not thought precious, and to be preſerved with care? why is the ſhelving ſide of this laſt Stone cut into two Baſons, *p* and *q*, although the level would not permit them to unite with the Baſon *m*; but with an evident deſign to procure a greater quantity of the ſame Liquid, than the other ſeven Baſons without them would afford?

The Lips do not all point one way; for what reaſon? why they are directed to that part of the Stone whence the Liquor collected might be moſt conveniently diſcharged into, and be treaſured up in ſome veſſel placed below.

They are moſtly placed above the reach of Cattle, frequently above the inſpection of Man; nay, the Stones which have theſe Baſons on them, do not touch the common ground, but ſtand on other Stones. Wherefore? But that the Water might neither be really defiled by the former, nor incur the imaginary impurity, which touching the ground (according to the Druid opinion) gave to every thing that was Holy. Why they are placed above the inſpection of Man will ſoon appear.

Theſe Baſons are found on the tops of hills; they could not more properly, according to the trueſt Philoſophy (as well as the laws of their Religion) be any where placed, for it is a known truth among Naturaliſts, that the pureſt Water is that of Rain, and Snow, collected in open Veſſels upon the tops of Mountains [g]; and it is no

[g] Muſſenbroek, p. 865.—Boerhaave's Chem. Engl. p. 312.

wonder

wonder that the Druids ſhould be acquainted with this ſuperiour Purity of Rain and Snow-water, if we conſider their celebrated inſight into the works of nature[h].

For catching the Rain and Snow, the little Walls, or Partitions betwixt the Baſons, are as neceſſary as the Mountains on the ſurface of the Earth, and left purpoſely, one would think, in order to catch and diſtill the Rain and Snow; for theſe (I mean the Rains and Snow) fall not perpendicularly, but are driven in an inclined direction, and are therefore very artfully intercepted by theſe ſcreens, which at once ſtop the rain as it drives, and ſhelter it from being blown out of the Baſons when the Wind is tempeſtuous.

Farther it muſt be obſerved, that ſome of theſe Baſons have one part of their hollow made more circular than the reſt, forming a round receſs, as if it were to receive the head, and the other part the body, of ſome human creature. What I mean is plainly viſible in the Boſworlas Baſons, King Arthur's bed (Pl. XX. Fig. VII. p. 219. D, and Fig. VI. *b)* as well as in ſeveral others which I could here produce[i]. In the ſmaller kind, I conjecture, they uſed to lay Children, in the larger, Men, for particular diſorders, that, by the healing virtue attributed to the God who inhabited the Rock[k], they might be cured of their ailment; or, by being proſtrated on ſo holy a place, might be fitted for, and conſecrated to, the ſervice of the Rock-deity, for which they were intended.

The number of theſe Baſons is very great in the Weſt of Cornwall; therefore the Druids muſt have been very numerous here, and the uſes they applied this their Holy Water unto muſt have been many, and frequent: we need only recollect the various uſes to which the Ancients applied their Holy-Water (as recited Sect. 4.); and then we ſhall the leſs wonder that the Druids ſhould be ſo ſtudious to preſerve, by ſuch a number of Stone-veſſels, ſo great a quantity of Rain and Snow-water.

SECT. IX. Uſe of thoſe which have no Lips

But there are ſome Baſons which have no lip or chanel; and therefore, as they could not contribute any of their water to the common ſtore, they muſt have been appropriated to another uſe: many large troughs of this kind have little Baſons round them, which ſupply the great one with what they gather; the maker evidently proceeding upon this maxim, that the larger the concave area was which was expoſed to the Heavens, the greater would be the collection of water.

[h] See cap. xi. Lib. II. p. 92.

[i] As the large Baſon at Hanterdavaz, in the pariſh of Mabe, four feet two inches and a half wide, and ſeven feet nine inches and a half long, and the large Baſons on the top of the Tolmen in Conſtantine, mentioned in the preceding page.

[k] See p. 169.

Now

Now theſe being found in the ſame places with the others above-mentioned, which have outlets or mouths to them, muſt have been ſome way or other (as has been obſerved before) ſubſervient to the ſame ſyſtem of ſuperſtition, though in a different method.

Theſe Baſons are ſometimes found near 20 feet high from the common ſurface; and therefore, being ſo far withdrawn from vulgar eyes, ſo elevated from the ground (which was ſuppoſed, as I ſaid before, to defile all) they had likely a proportionably greater degree of reverence, and their waters accounted more holy, and more efficacious.

From theſe Baſons perhaps, on ſolemn occaſions, the officiating Druid, ſtanding on an eminence, ſanctified the congregation with a more than ordinarily precious luſtration, before he expounded to them, or prayed for them, or gave forth his deciſions. This water he drank, or purified his hands in, before it touched any other veſſel, and was conſequently accounted more ſacred than the other Holy-water. To theſe more private Baſons, during the time of Libation, the Prieſt might have recourſe, and be at liberty to judge by the quantity, colour, motion, and other appearances in the water, of future events, of dubious caſes, without danger of contradiction from the people below[l]. This Water might ſerve to mix their Miſletoe withall, as a general antidote; for doubtleſs thoſe who would not let it touch the ground, would not mix this their Divinity (the Miſletoe), with common water. Oak leaves (without which the Druid Rites did ſcarce ever proceed) ritually gathered, and infuſed, might make ſome very medicinal or incantatorial potion. Laſtly, Libations of water were never to be made to their Gods, but when they conſiſted of this pureſt of all water, as what was immediately come from the Heavens, and partly therefore thither to be returned, before it touched any other water, or any other veſſels whatſoever, placed on the ground.

As Logan Stones were ſome of the *piæ fraudes* of the Druids[m], the Baſons found on them might be uſed to promote the juggle: by the motion of the Stone the Water might be ſo agitated, as to delude the enquirer by a pretended Miracle; might make the criminal confeſs; ſatisfy the credulous; bring forth the gold of the Rich; and make the injured rich, as well as poor, acquieſce in what the Druid thought proper.

[l] The vulgar Corniſh have a great deal of this folly ſtill remaining; and there is ſcarce a pariſh-well, which is not frequented at ſome particular times for information, whether they ſhall be fortunate or unfortunate; whether, and how, they ſhall recover loſt goods, and the like; and from ſeveral trials they make upon the well-water, they go away fully ſatisfied for a while; thoſe who are too curious being always too credulous.

[m] See before, Book III. chap. iv. p. 179, &c.

There are ſome little ſingle Baſons cut into a few Stones in Boſworlas bottom, not higher from the ground than what the Cattle might reach to.

Were theſe the Stone-ciſterns in which the Druids depoſited their *Samolus*, for in ſome ſuch Ciſterns, Pliny [n] ſays, they uſed to bruiſe this herb, and make ſuch an infuſion as would keep off diſeaſes from their cattle? or, were theſe ſmall Baſons to receive Libations of particular families, and, by the Sun ſoon exhaled, might be therefore thought to have been accepted, and well received by the Deity?

This then is the ſum of what I have ſaid, relating to theſe Rock-Baſons:

That the Druids had the Rite of Water-Luſtrations, is not without ſome traces in hiſtory, and very agreeable to the general tenour and caſt of their ſuperſtition.

That they made theſe Baſons, in conſequence of ſuch Rite, for the purpoſe of collecting Rain and Snow-Water (as an uſe moſt correſpondent to the ſhape, direction, ſituation, and number of theſe Monuments), I have endeavoured to ſupport in ſuch a manner as I hope ſhall not injure truth, if it does not diſcover it; and it is ſo pleaſant, to purſue truth, when we think we have firſt got it in ſight, that, if I have been too diffuſive and long in the purſuit, I hope the reader will excuſe it: the conſequences before drawn I take to be clear, that the Druids uſed Water-Purifications, becauſe theſe Baſons could ſerve no other uſe: but what parts, whether few or many, or all, of the Heathen ancient Libations, Ablutions, and Expiations the Druids adopted, or what diſtinction they made betwixt the two ſorts of Baſons above-mentioned, I do not yet find, ſo as poſitively to aſſert.

CHAP. XII.

Of the Gold Coins found at Karn-Brê in Cornwall, and what Nation they are to be aſcribed unto.

IN the month of June 1749, in the middle of the ridge of Karn-brê-hill [o], were found ſuch a number of Coins of pure Gold, as, being ſold for weight, brought the finder about 16 pounds, ſterling. Near the ſame quantity was found by another perſon, near the ſame ſpot, a few days after; all which were ſoon ſold and diſperſed:

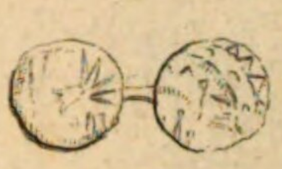
[n] Lib. XXIV. cap. xi.
[o] Marked D. See Plate VII. Map of Karn-brê, p. 117.

ſome

PL XXIII. *p: 269.*

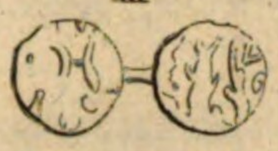
Gold Coins found at Karn brê in Cornwall AD: 1749

I



II

III



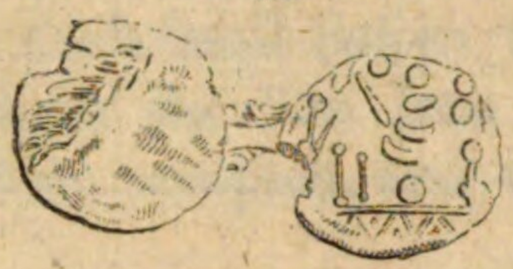
IV

V

VI

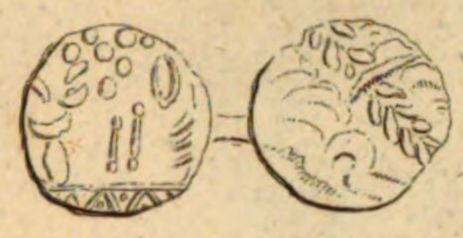
VII

VIII



IX

X

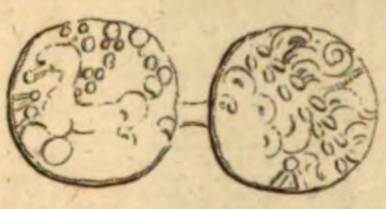


XI

XII

XIII

XIV



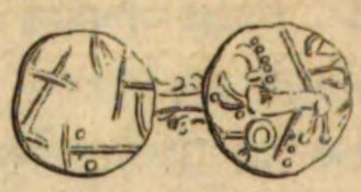
XV

XVI

XVII

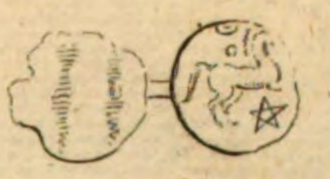
XVIII

XIX



XX

XXI



XXII

XXIII

XXIV

XXV

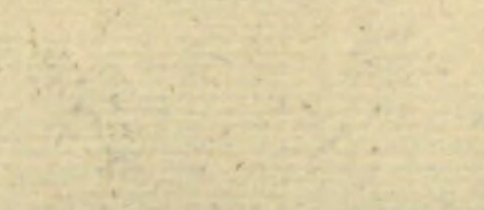
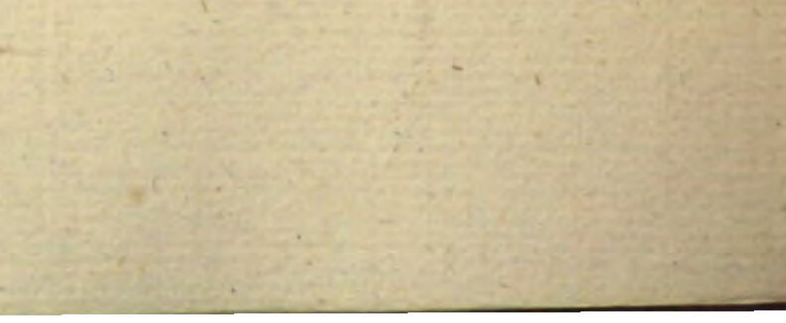


Table of y^e Symbols wherewith these coins are charg'd. p: 276.



To Francis Basset of Walcot in Oxfordshire Esqr

This plate engrav'd at his expence is with great respect inscrib'd by Wm. Borlase.

ſome were much worn and ſmoothed, not by age, or lying in the Earth, but by uſe, they having no allay to harden, and ſecure them from wearing.

Seventeen I here exhibit, in Plate XXIII, of different impreſſions, ſize, or weights; ſeveral others, found at the ſame time and place, I have ſeen, but being of the ſame ſort as theſe Examples, I think it needleſs to lay them before the publick. I range the rudeſt, and thoſe which have figures moſt unknown, firſt (as others engaged in treating of Medals have done), being, in all probability, the moſt ancient; the others follow according as their criterions ſeem to become more and more perfect, and modern. I mention their weight alſo, as a material circumſtance (though omitted by other Authors) for claſſing them, and diſcovering what are, and what are not, the ſame ſort of Coin. The ſize in the Plate is the real one by meaſurement of the Coins. The firſt has ſome figures upon it which I do not underſtand; its weight is 22 grains. SECT. I. Coins deſcribed.

N° II. has ſome figures on one ſide, which I do not ſo much as gueſs at; on the other ſide, it has the Limb, or trunk of a Tree, with little branches ſpringing from it in one part; and what I take alſo for the body of a Tree, with two round holes, or marks, where the limbs have been lopt off, and roots at the bottom on the other part: it weighs only 23 grains.

N° III. has a figure, which, in the Coin attributed to Caſſibelan (by Speed, p. 30.), is more plain, and reſembles two Dolphins turning their crooked backs to each other; on the other ſide it has a plain large ſtump of a Tree, with two branches breaking out on each ſide; it riſes out of the ground, and ſtands between two ſmaller trees: it weighs 23 grains.

N° IV. is quite defaced on one ſide, unleſs it be the outline of a human head; but on the other, it has ſome parts of a horſe, and ſome little round ſtuds, or button-like emboſſments, both which marks will be particularly diſcourſed of when we come to explain the ſeveral uncommon figures which theſe Coins afford us: it weighs 26 grains.

N° V. has one ſide effaced; the Reverſe is a horſe, betwixt the legs of which, there is a wheel, and from its back riſes the ſtem of a ſpear, or javelin: weight 26 grains.

N° VI. has the ſtem of a tree, with its collateral branches very diſtinct; in the middle, it is croſſed ſlopewiſe by a bar like the ſhaft of a ſpear; the Reverſe has the horſe, the wheel, and ſpear, but ſomewhat differently placed on the gold. The weight is twenty five grains and a half, by which I conclude, that the ſide which is defaced in N° V. was the ſame as in this Coin, for the Reverſes are the ſame, and their weight correſponds to half a grain,

which

which may be allowed for the greater uſe that has been made of this than of the former.

N° VII. has on one ſide ſome appearances of a human head (which ſide of the Coins we ſhall henceforth call the *Head*, as Medalliſts generally do, to avoid a multiplicity of words); on the Reverſe the remains are ſo mutilated, that it can be only ſaid, that this Reverſe was much ornamented, but what the ornaments were, is not to be diſcovered; it weighs 23 grains.

N° VIII. has the lines of a garland, or diadem on the *Head*. The Reverſe has the *Exergue* at bottom, ſupported by jagged lines interſperſed with dots, above which are ſome barbarous figures, which are to be explained, and their orderly diſpoſition here and in ſome of the other Coins accounted for in their proper place; it weighs four penny-weights, three grains.

N° IX. has a head much defaced, but viſible, as is alſo the outline of the neck, and the ear; behind the forehead, and noſe, it has three ſemicircular protuberances; the Reverſe has the ſame figure as the Reverſe of N° VIII. but has more little round ſtubs on it (the Die, which gave the impreſſion, being placed farther back in this than in the former), and diſcovers therefore a circular figure, N° VII. with three pointed javelins, N° VI. underneath it, which the other impreſſion has not; but, by the run of the Die, the former has one of the figures which is not in this. It weighs four penny-weights three grains, which weight, and the Reverſe charged with like figures (though differently placed) ſhews that theſe two Coins were ſtruck at one time, by the ſame Die, and are of the ſame value.

See the Table of the Symbols in Pl. XXIII.

N° X. has a laureated diadem, croſs which, at right angles, is a fillet, or rather claſp, and a faint appearance of a hook at the end of it, the reſt defaced. The reverſe has a very diſtinct *Exergue* at bottom; the ſame figures partly as N° VIII, IX. but the Die was placed ſtill farther back on the gold, therefore not altogether the ſame, the javelins, or ſpears (or whatever thoſe pointed ſtakes ſignify), being in this Coin cut off by a deſcending line, intimating that but part only of thoſe inſtruments were to be exhibited. It weighs four penny-weights two grains, by which it is probable, that it is the ſame ſort of Coin with the two foregoing, allowing one grain out of fifty for the wear.

N° XI. has the laureated diadem and claſp, above which the hair turns off in bold curls; the Reverſe has the ſame charge as the three foregoing, but better placed, and it ſhould be a Coin of the ſame ſort, but that it weighs four penny-weights and ſeven grains, ſo that it muſt have been much leſs uſed than the others, if of the ſame time and value.

N° XII. has on the *Head* ſeveral parallel lines faſhioned into ſquares, looking like the plan of a town of which the ſtreets croſs nearly at right angles, and the whole cut by one ſtraight and wider ſtreet than the reſt. On the Reverſe are the remains of a horſe with a collar or garland round his neck, and behind, ſomething like a charioteer driving forward; underneath the horſe is a wheel, and a few ſtuds ſcattered near the extremities of the Coin; one penny-weight, three grains.

N° XIII. juſt ſhews the faint profile of a human face; the Reverſe a horſe, a ſpear hanging forwards towards the horſe's neck, ſome appearance of a charioteer above the horſe: it weighs only 23 grains.

N° XIV. has a laureated diadem round the temples, above which the hair turns back in large curls: the diadem has the claſp, or ribbon, which has a hook at the bottom of it, and on the ſhoulder is a *fibula* or button which tucked up the looſe garment. The Reverſe has a horſe with a wheel below it, and many ſmall and large ſtuds above it; it weighed 25 grains.

N° XV. exhibits a diſtinct human face in profile; the head is laureated, claſped, and cirrated as the others, which plainly ſhews, that where there is only a ſimple laureated diadem now to be ſeen, as in N° X. XI. XIV. there the human face alſo was, though now worn out. The Reverſe has a horſe, with a wheel below it, and creſcents, ſtuds, and balls above it; weight 26 grains.

N° XVI. is the beſt preſerved Coin, as well as largeſt and moſt diſtinct, which I have ſeen of the gold Coins found in Cornwall. The Profile is well proportioned, and neither deſtitute of ſpirit nor expreſſion: and it is ſomewhat ſurprizing that an artiſt, who could deſign the human face ſo well, ſhould draw the horſe ſo very indifferently on the other ſide. This head has two rows of curls above the laureated diadem, and the folds of the garment riſe up round the neck cloſe to the ear. The reverſe, a horſe, a wheel, balls and creſcents, as in the reſt; it weighs four penny-weights, fourteen grains.

N° XVII. is the ſame weight as N° XIII. and the horſe is nearly of the ſame turn, but here it has a creſt of beads or pearl for a mane, as N° XIV. It has alſo ſome appearance of reins (as of a bridle) under the jaw; the horſe is better turned than in any of them. Behind the wheel, it has ſomething depending like a pole, which reaches the ground; whether a reclining ſpear, or what their ſcythes might be faſtened to, or any other part of the chariot, is uncertain; but the charioteer is plain.

I perceive no letters on any of them; ſome are plain, or flat; ſome a little concave on one ſide and convex on the other, but not remarkably ſo.

Eight Coins are here ſubjoined, from the cabinets of the curious, not yet publiſhed, which may tend to illuſtrate the foregoing; the five following are copied from the collection of the Rev. Mr. Gifford, of Queen-ſquare, Ormond-ſtreet, London, and were in his poſſeſſion before the Gold Coins above deſcribed were found at Karn-brê, but in what part of Britain they were found is uncertain.

N° XVIII. on one ſide a head emboſſed; the Reverſe a very uncouth ancient horſe with its head to the right hand; the other ornaments as in the reſt: the uſe we ſhall make of this, ſhall be to explain the marks of thoſe which go before; where, though the ſame, they are not ſo diſtinct, nor treated of by any author I have yet ſeen; it weighs four penny-weights, one grain; a little concave on the Reverſe.

N° XIX. Bars, ſtakes, or fragments of ſpears, or javelins croſſing irregularly; Reverſe a horſe, with a ſpear leaning forth over its neck, the ſpear held (as it were) by an arm reaching forward; ſplinters or pieces of ſpears in other parts of the Coin; a garland round the horſe's neck, the mane made of a line of ſtuds; a little convex on the Reverſe; weight 29 grains.

N° XX. a noble Coin; the head is ornamented in the ſame manner as N° XVI. but has the claſp over the diadem much plainer; the hook at the bottom of the claſp alſo very plain, and ſhews the ſhape of this member, in N° X. XI. XIV. XV. where they are defective. It has more curls below the diadem, and the hair of the hinder part of the head ſeems traced in ribbons ſtudded with pearl: it ſhews alſo more of the habit than N° XVI. but it has either loſt, or never had, the profile, in which particular it falls greatly ſhort of the other. The Reverſe is a horſe in the ſame ſtyle, and ſurrounded with the ſame ornaments, as N° XVI. the weight is four penny-weight, nineteen grains, which is five grains more than the above Coin; and if that difference may be imputed to the different uſe made of theſe Coins[p], they are of one age, were originally of one weight and value, and very likely of one and the ſame prince.

N° XXI. the *Head* defaced. The Reverſe a horſe well ſhaped, and of neat deſign: underneath, is a ſtar of five rays, formed very artificially by the interſection of three equal triangles[q]. Both the horſe and this geometrical figure ſhew this Coin to be much more modern than any of our Karn-brê Coins; it is a little concave on the Reverſe, and weighs twenty grains and a half.

N° XXII. a well-preſerved face, and of elegant workmanſhip. In the Reverſe the horſe is well proportioned, has a charioteer

[p] There are four grains difference betwixt N° IX. and XI. which however are certainly Coins of the ſame ſort.

[q] I find the ſame figure in one of the Britiſh Coins publiſhed in Dr. Battely's Antiq. Rhutupianæ, p. 93.

behind

behind it, pointing forward the ſpear, a wheel of dots under it ſupported by an *Exergue*, and the chariot wheel alſo cloſe at the horſe's heels: the mane of the horſe is a line of beads or pearls. This Coin is ſtill more modern than the reſt, and is of the ſame ſort in all appearance, as that publiſhed in the laſt edition of Camden, Vol. I. Tab. II. N° xxx; though, for want of the weight being ſpecified, it cannot certainly be affirmed; it weighs 29 grains and a half.

N° XXIII. is a Coin from the cabinet of Smart Letheullier, Eſq; of Alderſbrook in Eſſex. In the *Head*, it has the laureated diadem with ſome curled hair above it, over which comes the claſp. Under the diadem ſeems the collar-ornament of N° XX. but out of its place; underneath are two large creſcents, ſo that this ſide of the Coin ſeems to be a collection of the ornaments of the *Head* inſerted together, and the face never intended. I find this Coin very near the ſame as Dr. Plot's Coin (p. 335. N° XXI. Oxfordſhire) who takes it to contain two faces of Praſutagus and Boadicea, but I ſee nothing tending that way [r]. In the Reverſe is a horſe of the ſame ſtyle as N°. XVII. but the wheel is larger, and the ears and tail of the horſe more apparent, though of very clumſy deſign; the whole ſavouring of great antiquity, and ſhewing the low pitch of the art of coining, at this time, in the nation to which this Coin belongs. But the greateſt curioſity of this Coin, and the reaſon indeed for which it is here introduced, is, that it is neither gold, nor wholly electrum, or any imitation of gold, but ſeems to be copper plated over with a mixed metal of the colour of gold.

N°. XXIV. and XXV. are ſilver Coins of the ſame kind, from the cabinet of the Rev. Mr. Wiſe, B. D. late Radcliff Librarian, Oxford, and inſerted here for confirming the deſcriptions that go before, as will be more particularly explained hereafter; they were found in the pariſh of Swacliffe near Madmarſton Caſtle, Oxfordſhire, A. D. 1746.

Having now deſcribed the Karn-brê Coins, and produced ſome others which may in ſome meaſure explain them, let us conſider to what nation theſe Coins are to be aſcribed.

SECT. II. Not Phenician Coins.

As ſoon as the Gold Coins, above deſcribed, were found at Karn-brê, and got into the hands of the curious, it was by many imagined that they were foreign Coins, and ſome thought that they were Phenician. To this opinion the Reverſe, having generally a horſe

[r] The learned Mr. Walker (from whom Dr. Plot had this Coin, which is alſo publiſhed in Camden, Tab. I. N° 29.) I find (ſince my writing the above) of the ſame opinion, viz. that it does not contain two faces; "I ſee no reſemblance (ſays he, Camden, p. 116.) of one or more faces, I rather imagine it to be ſome fortification;" which latter ſuppoſition, I cannot but obſerve, is as far wide of the truth as Dr. Plot's; as, by comparing this Coin with the others here produced, will readily appear.

upon

upon them, gave at firſt ſome countenance, ſome of the Phenician Colonies having choſen that creature for their ſymbol; the place where they were found ſeemed to confirm this ſuſpicion, Cornwall having been (from the firſt appearance of Britain in hiſtory) celebrated for its Tin, which the Phenicians for many ages engroſſed to themſelves by their ſuperiour ſkill in Navigation. The only thing, then, that remains to be done, in order to determine them to be Phenician or not, is to confront the Coins found in Cornwall with thoſe confeſſedly of Phenician original, and conſider whether Coins of the ſame ſtyle have not been found in other parts of this our Iſle where the Phenicians never traded. Now the Phenician Legends will always be known by their letters, when they exceed the Roman Conqueſt of Syria (for after that Conqueſt they uſed either Greek or Roman Characters on their Coins); but there is not one Character to be found in theſe our Corniſh Coins. The ancient Symbol of the Syrophenicians was the Palm-tree, ſometimes the *Murex*; and of their Weſtern Colony, Hercules's Pillars; but there is no ſuch thing on our Coins. The Libyphenicians about Cyrene took, indeed, the horſe for their Symbol; but this horſe had either the whole Palm-tree, or its ſtalk ſtanding by it, alluding at once to their deſcent from the Syrians, and to the horſe for which their own country, Africa, was always ſo famous, and for the taming of which they were indebted to their principal God, Neptune.

But although this part of the Phenician people choſe the horſe for their Coins, yet could not our Coins come from thence, no trade having been carried on with this branch of the Phenicians ſettled ſo near Egypt; our Phenician trade was with thoſe of Cadiz, Carthagena or Carthage, herſelf. Now the Carthaginians had the head and neck of a horſe for their Symbol, alluding to the fable of their being commanded by Juno to build their city where a horſe's head was dug up[s]. Cadiz had her Hercules, his Temple, and his Pillars; but all theſe were modern and well executed, and of them nothing is to be ſeen in the Coins now before us, which are neither well executed, nor have any reference, or relation, to the Palm-tree, *Murex*, Buſt of the Horſe, Hercules, or his Pillars. But, one argument, which will ſtill weigh more than the above, is this, that coining Money came ſo ſurprizingly late into uſe among the Phenicians, that ſuch ſkillful Artiſts as they, and their Colonies were, could not coin ſuch artleſs Money as ours is. Of the Phenician Coins (certainly known to be ſuch) there are none extant more ancient than the time of Alexander the Great[t]; ſo modern are

[s] Æn. I. ver. 445.

[t] Wiſe, p. 217.

they,

they, that the Phenicians were many ages celebrated for their ingenuity and ſkill in other arts, before they ever coined money; and, beſides, having borrowed likely this art from the Grecians [u], they cannot, with any probability be ſuppoſed to coin money of ſo rude and mean deſign, as thoſe of Karn-brê; arts among the Greeks being arrived, as we all know, to their ſummit in the time of Alexander the Great: hiſtory forbids us therefore to attribute ſuch Coins, as what are now under conſideration, to ſo polite and cultivated a nation as the Phenicians. Laſtly, that they were not brought hither by the trading Phenicians, ſeems to be plain, becauſe they are found, not only in Cornwall, but in Wales, and moſt parts [w] of Britain, where the Phenicians never came, their trade being confined to Cornwall [x], and their buſineſs, Tin.

SECT. III. Nor Greek nor Roman.

As theſe Coins cannot be aſcribed to the Phenicians, ſo neither to the Greeks nor Romans. That they are not of Roman workmanſhip, the firſt ſight of them plainly ſhews; much leſs can we attribute them to the Greeks, whoſe Medals are ſtill ſuperiour to the Roman in force and delicacy [y]. They muſt be either Gauliſh, therefore, or Britiſh; for people muſt be very fanciful indeed (and extremely unwilling, or rather determined not to let their own country Rights be impartially weighed) who will look out for a foreign father of theſe Coins among the Spaniards, or Germans [z].

That they do in a few particulars reſemble the Gauliſh Coins, muſt be allowed; and for this very good reaſons can be given, without admitting them to be Gauliſh, as we ſhall ſoon ſee; in the mean time, I muſt obſerve, that Ceſar's ſeeming to aſſert, that the Britans had no money in his time, having made ſeveral learned men think that we had no coined money in Britain before the Roman Invaſion [a], and others being of a different opinion [b], I will take all the care I can that the veneration which I have for the latter may neither lead me blindly into their opinion, nor the reſpect which I have for ſome of the others make me ſuppreſs what I think to be right. The reaſons muſt be weighed; the paſſage of Ceſar ſet in it's proper light; and the reader muſt determine.

[u] Ibid. p. 218.

[w] "Several gold Coins of the ſame kind, and "alſo a rough Ruby were found not long ago "in the Iſle of Shepey." Letter from Smart Letheullier, Eſq;

[x] By Cornwall here, as oftentimes elſewhere, I mean all that anciently went by that name, viz. the South and Weſtern parts of Devonſhire, as well as what is Weſt of the Tamar.

[y] Mr. Jobert, p. 3. tranſlated by Gale.

[z] N. Salmon, Nova Angliæ Luſtratio, Lond. 1728, p. 387, who thinks them coins belonging to the ancient Saxons.

[a] See Moreton's Northamptonſhire, p. 500. Walker in Camden, p. cxiv.—See Mr. Wiſe's learned account of the Bodleian cabinet.

[b] Camden. Plot's Oxfordſhire, Chap. X. The learned Editor of Camden. Notes, ibid. p. 774. The late Mr. Ed. Lhuyd. ibid.

Ceſar examined.

"*Utuntur aut æreo, aut taleis ferreis ad certum pondus exami-*
"*natis pro Nummo*[c]." The Britans, ſays he, uſe either Braſs Money, or iron tallies inſtead of Money. This is the plain grammatical ſenſe of Ceſar's words, and in Plantin's Edit. p. 87. the words run thus, "*Utuntur autem nummo æreo, aut annulis ferreis,*
"*&c. pro nummo*;" by which it is plain that, according to Ceſar, the Britans had the knowledge of money, and that, in the place he is there ſpeaking of, they had Braſs Money; from whence it may be inferred, that the reaſon why they had not Gold and Silver Money there, as well as Braſs, was not becauſe they were ignorant of the uſe of it (for the uſe of Gold and Silver Money is much more obvious and convenient, for exchange or purchaſe, than that of Braſs, but becauſe doubtleſs they had none of theſe Metals, and therefore could not coin Money of them, but were obliged to be contented with coining the little Braſs they had, and an endeavour to remedy the ſcarceneſs of Braſs Coin, by Iron Tallies, or Rings, of a certain weight. Ceſar is evidently here ſpeaking of the maritime parts[d], in which they might well uſe iron inſtead of money; for iron was found, ſays he (p. 92.), "*in maritimis*," on the ſea coaſts: in the ſame place they had braſs money, but their braſs was imported, "*ære utuntur*
"*importato*[e];" which argues, that the maritime coaſts had no braſs out of their own lands. Neither had they gold or ſilver in theſe parts, which is, doubtleſs, the reaſon that they did not coin any; for of the four Kings, whom Ceſar mentions in Kent, viz. Cingetorix, Carnilius, Taximagulus, and Segonax, we find not one Coin which has any part of their name upon it; but this will by no means infer, but that the other petty kingdoms of the iſland, where theſe metals were, might have had gold and ſilver Coins among them, although the other States, who had no ſuch native treaſures, might be without them; and that the other parts of this kingdom really had gold and ſilver Coins, we ſhall ſoon find ſome very ſtrong arguments to believe. It is plain, therefore, that what Ceſar ſays, related only to that little part of Britain, in which he paſſed the ſhort time he ſtayed in this Iſland; all his whole account ſhews, that he pretended not to give any deſcription of thoſe inland parts which were at a diſtance from the ſeat of action; let us add to this, that if the Kentiſh men had any gold Coin or Treaſure, they certainly took all the care imaginable to

[c] Ceſ. Comm. Lib. V. Janſ. Edit. p. 92.

[d] As appears by the whole paſſage: "Britan-
"niæ pars interior ab iis incolitur quos natos in
"Inſula ipſa memoria proditum dicunt; Mariti-
"ma pars ab iis, &c." And then he goes on with the account of the maritime parts, till he comes down to *nummo*; then he paſſes on to the inland parts: "Naſcitur ibi plumbum album in medi-
"terraneis regionibus, &c."

[e] Ceſ. Ibid.

conceal

conceal it from Cesar. But supposing that Cesar had positively said that the Britans had no gold Coins, or Money, among them; if, by evidences unknown to him, and since his time discovered, it should appear extremely probable at least (if not as certain as things at this distance can be made), that they really had such Coins; his authority must give way, he must be acknowledged to have been mis-informed; and the greater degree of probability must determine our judgment.

SECT. IV. Camden's and Speed's Coins examined.

There are several Coins preserved and published in Camden, and Speed, which have been thought to bear the names of British Princes; and I may add, that they have other evidences of their belonging to this Island. Let us examine them.

The first Coin produced by Speed (p. 29), is that of COM. the Reverse inscribed, REX; and is supposed by him, with great probability, to be the Coin of Comius, King of the Atrebatii in Britain, companion to Julius Cesar in his invasion. I will only make one remark upon the Reverse, which is, that the horse here is of much too great a design to be among the first Essays of the British Coining, consequently the Britans must have had Coins before this, or they could never have made this horse and rider so bold and shapely.

The next Coin in Speed, is that of Cassibelan, which he read CAS; but Moreton in his Northamptonshire (p. 500) reads it SCOV; the occasion of which difference is this: Moreton began with the S, goes on to the C, mistakes the Wheel (one of the British Symbols) over the horse's head for an O, and takes the A without its cross-stroke (as it was anciently written) for a V; so that Moreton's objection to Speed's reading proceeds from his own mistakes, and he concludes too hastily, "That the Britans had not "the art of coining till they learned it of the Romans, and that "they did not mark their Coins with the names of Princes till the "time of Cunobelin." Speed's reading then remaining unimpeached, we have here a Coin of Cassibelan, who was General of the whole war against Julius Cesar, and cannot be supposed to have learnt any art from the Romans, having been engaged continually in all the alarms of war from the time they landed to their departure. In the *Head*[f] (or the inscribed side), the horse is much better turned than in our Karnbrê Coins, and therefore later; for Arts and Sciences must have time to ripen in such retired and uncultivated places as Britain; their beginnings will be rude, and the progress of every art towards perfection will be slow and gradual, especially where no Sister Arts have been practised, and therefore

[f] It must be remembered, that one side of a Medal is called the Head, whether it has a face on it, or not; and the other side is called the Reverse.

cannot

cannot lend their helping hand to forward and cheriſh that which is newly introduced. The Reverſe of this Coin confirms the foregoing obſervation, the ornaments of it being a kind of ſcroll-work, intermixed with balls more uniformly diſpoſed, and the whole better digeſted, than our Coins, and therefore later.

Cunobelin's Coin is later ſtill than that of Caſſibelan, and more elegant; the Horſe has ſhape and ſpirit; and there is ſomething Roman in the turn of the head [g]; but there is great difference in the countenance of this King's coins; ſome are rude and of coarſe deſign, as N° IV. V. VI. VII. XI. which may therefore be ſafely pronounced to be coined in his firſt years, either before his intimacy with the Romans, or before he could get the Artiſts into the ready and maſterly way of deſigning; ſo that it may be inferred, from the coins of Cunobelin, that he did not learn, or firſt bring, the art of coining from the Romans, but that, having acquired ſome knowledge that way, he greatly improved this art. Even this King's Coins have been diſputed, and by ſome inſinuated not to belong to the Britiſh King of this name, though his name be at full length upon four coins in Camd. Tab. I. and upon three of the ſame in Speed, ſo that theſe ſcruples are apparently without foundation.

The gold coin attributed to Caractacus by Camden and Speed, has the *Spica* well placed on the Reverſe; and in the *Head* the horſe in full ſpeed is as well deſigned as poſſible, and therefore ſeems a cloſe imitation of the Roman manner.

That of Venutius has nothing Britiſh in it, but that the curls of the hair are formed of many contiguous circular rings ſtudded with balls, which is indeed in the Britiſh ſtyle [h].

Though the coins of Cunobelin were at laſt ſo greatly improved by approaching to the Roman manner; yet theſe improvements ſeem to have been confined to his own dominions, for the coin of Boadicea, Queen of Verolamium (if it be of her), has nothing Roman in it, but the letters BODVA in the *Head*; the Reverſe is of the ſame ſtyle as thoſe found at Karn-brê [i].

The ſilver coin aſcribed to Arviragus [k], has the Britiſh Wheel formed by eight detached ſtuds [l]; but the Horſe is too good to be ancient.

The next coin attributed by Speed to Galgacus [m], but by Mr. Walker [n] to Cartiſmandua, has nothing of our coins, but the Wheel formed like a large Ring under the Horſe [o].

[g] See N° 8, 9, 10. in Speed; and 12, 13. p. 32.

[h] See the mane of the Horſe in N° XVIII. XVI. XIX. XXI. Venutius in Camden, xiv. Tab. I. in Speed, xv. p. 34.

[i] Camd. Tab. I. N° 8. Speed N° 16. p. 34.

[k] Speed N° 17.—Camd. ib. N° 25.

[l] As in N° XX. and XXII.

[m] Page 35. N° 18.

[n] Camden, p. cxv.

[o] Other Britiſh Coins may be ſeen in Camden and Speed, but theſe may be ſufficient for our purpoſe.

As

As to the word TASCIA found on many of the coins above-mentioned, whether it ſignifies the Taxation, or Tribute-Money as Mr. Camden believed, or whether ſuch coins of Tribute were ever uſed (coins being the enſigns of liberty and power, not of ſlavery), as other learned men doubt, I do not here enquire, there being no ſuch word on our Corniſh coins[o]. Let it ſuffice that here are ſeveral ſorts of coins produced; we muſt next ſee whether we have not ſufficient grounds to think them Britiſh, yet ſeveral of them not the oldeſt of our Britiſh coins, and ſo trace up the art of coining among the Britans to its firſt ſimplicity, where we may poſſibly find reaſons to place many of the coins of Karn-brê.

SECT. V. That theſe Coins are Britiſh.

All theſe Coins from Camden and Speed are found in Britain in ſeveral places, many in number, and the very ſame in no other country[p]. Their Inſcriptions, and ſeveral others which might here be mentioned, have either the firſt or more ſyllables of the names of Britiſh princes, cities, or people, nay Cunobelin the whole name; why then ſhould they not be Britiſh[q]? If there be honey enough in our own hive, what need have we to fly abroad, and range into the names of neighbouring countries and kings, to find out reſemblances in ſound, which are not near ſo exact as what we find at home? Before we deprive our own country of the honour of coining the money found here, one would think it but reaſonable that there ſhould be produced from foreign countries, ſamples of the very Coins we find in Britain; and in greater number, as being doubtleſs more in plenty where they were ſtruck, than any where elſe; but there is not one inſtance of any number of Coins found abroad, which are of the ſame kind as what we find here; although with regard to Roman Coins (which were not coined by little particular States, as the Britiſh muſt have been) there is nothing more common. It is very wonderful that all the Gauliſh Coins (for inſtance), correſpondent to ours in metal and workmanſhip, ſhould be deſtroyed, and not one appear, or be dug up in Gaul; whereas in Britain they are numerous, which makes the learned Mr. Wiſe, though dubious at other times, conclude very juſtly, that no country has a better title to the coining them than Britain[r]. But, I do not know how it comes to paſs, it is the unhappy faſhion of our age to derive every thing curious and valuable, whether the works of art or nature, from foreign countries; as if Providence had

[o] Of the word TASCIA, ſee the learned Mr. Pegge's Coins of Cunobelin, p. 21. publiſhed in 1766.

[p] See Camden, p. 110.

[q] It is held by ſome that there were no Gold Coins coined in England till Edward III. but this is probably a miſtake, for "in the Saxon "and firſt Norman times, vaſt ſums were paid "in Gold." The annual tribute to be paid by the Welſh and Corniſh to Athelſtan, was 20l. of Gold, and 300l. in Silver, beſides other things. "And in Domeſday, particularly, we "find Gold in Ingotts, contradiſtinguiſhed from "Gold Coin, viz. Libras auri ad penſum.— "Libras ad numerum.—Muſt we ſuppoſe that "all this Coin was of Bizants, or other foreign "Coin?" Letter to the Author, 1753, from the Rev. Dr. Lyttelton, now Biſhop of Carliſle.

[r] "Maximo ſanè numero in hac Inſula eruun-"tur, adeò ut nulla regio poſſeſſionis jure magis "eos (viz. nummos) ſibi vindicet." p. 228.

denied us both the genius and materials of art, and ſent us every thing that was precious, comfortable, and convenient, at ſecond hand only, and, as it were, by accident, from the charity of our neighbours.

That the Britans had both Gold and Silver in their own country, is plain from Strabo and Tacitus[s]; and it is obſerved[t], ſo lately as Camden's time, that Cornwall produced both theſe precious metals[u]; and this is confirmed by the reſervation of both thoſe metals to the Duke of Cornwall, in his grants to the Tinners. Gold diſcovered here I have ſeen[v] found among Tin grains in the Pariſh of Creed, near Granpont, in the year 1753; and both that, and native Silver, the produce of a Corniſh Mine in the Pariſh of St. Juſt, I have now in my keeping; and it muſt be allowed, that people, who have materials ready at hand, will take the firſt hint of anſwering their neceſſities therewith. That the inhabitants of Kent, and the adjoining countries, had braſs money, Ceſar plainly aſſerts, as we have ſeen before; and when one part of the Iſland had experienced the uſe of braſs money, and knew the art of coining it, the neighbouring States muſt have had very little communication one with the other, or been very void of underſtanding, if they did not perceive the equal and ſuperiour convenience of Gold and Silver money, and for their own ſakes procure it to be coined wherever they enjoyed the happineſs of proper materials. Farther, that the Britans had and uſed money coined at their own mint is really plain, becauſe the Roman Emperors publiſhed a ſevere edict to ſuppreſs all ſuch Coins, and ſo forbid the uſe of any money in Britain, but what was ſtamped with the image of a Ceſar[w].

If it be inſinuated that the Gauls brought over this money to traffick withal; this is a circumſtance which wants to be proved, nay wants probability, for it could not have eſcaped Ceſar, and the Gold Coins muſt have been in greater plenty on the maritime coaſts where he was, than in the inland parts, the merchants from Gaul coming to the ſea-ports and coaſt of Britain, and having nothing to do with the other parts of the iſland[x]; but Ceſar ſays, they uſed

[s] "Aurum et argentum fert Britannia." Strabo, Lib. IV.—"Fert Britannia aurum et argen-" tum et alia metalla, pretium Victoriæ." Tacit. vit. Agric. cap. 12.

[t] The Gold Mine of Cunobeline (being "loſt) in Eſſex was diſcovered again, temp. "Hen. IV. as appears by the King's letters of "Mandamus, bearing date the 11th of May, "An. 2. Rot. 34. directed to Walter Fitz Walter "concerning it, and ſince that loſt again." Plot's Oxf. from Sir John Pettus's Tradit. Regal, cap. ix. and xiii. Gold and Silver Mines alſo in Devon; ſee the Calendars of the Rolls in the Tower.—verbo MINERA et MINERATORRS.—And that the Romans did work in our Mines, ſee Brit. Baconica, p. 10. Pl. ibid. See more of Gold found in Cornwall, Nat. Hiſt. of Corn. chap. xix. p. 213.

[u] "Nec ſtannum vero his ſolùm reperitur, ſed "una etiam aurum & argentum." Camden, in Cornwalliâ.

[v] See Nat. Hiſt. of Cornwall, chap. xix. p. 213.

[w] "Cautum fuit Edicto Romanorum Impe-" ratorum ſevero ne quis in Britannia nummis "uteretur niſi ſignatis imaginibus Cæſarum." Leland, quoted by Sheringham, p. 391.

[x] "Neque enim temere præter mercatores illò "adit quiſquam, neque iis, ipſis quidquam "præter oram maritimam atque eas regiones "quæ ſunt contra Galliam notum eſt." Cæſ. Lib. IV. p. 76.

æreo nummo, and takes no notice of any gold coin in theſe parts, which I think may make us reaſonably infer, that the Gauls did not bring over any Gold Coins for merchandize; much leſs ſtill can it be imagined that, if the Gauls did bring over ſuch Coins, we ſhould find them inſcribed with names ſo like at leaſt to the names of our princes and cities. If any of the ſame Impreſſion and Legend with ours, found in many parts of Gaul, can be produced (which at preſent is far from the caſe), then let it be diſputed whether the Gauls had theſe Coins from us, or we from them, both ſides ſtanding upon even ground; but till then, it is a piece of great partiality to foreigners, to deny the origin of theſe Coins to our own country; and I am ſurprized to find my countrymen ſo fluctuating, and indifferent, not to ſay careleſs, which way the beam may fall, in a point which concerns ſo much the Hiſtory of Medals in general, and affects the honour of their own country in particular.

SECT. VI. Reſemblance they bear to Gauliſh coins examined and accounted for.

But it will be ſaid, that there is a near reſemblance between the ancient Gallick Coins and thoſe found in Britain: it is true, there is a reſemblance in a few particulars betwixt ſome of the Gauliſh Coins and ſome of the Britiſh; and this is all that can be alledged, for it is not ſo in all, nor in the greateſt part. The reader will be convinced of this truth, by caſting his eye over the Gauliſh Coins of Plate LII. Tom. III. p. 88. of Montfaucon's Antiq. where he will find the reſemblance they bear to ours of Karn-brê to be as follows:

There are in that table forty-ſeven different coins; upon the Reverſe of eighteen may be diſcovered the horſe, a ſymbol not peculiar to Gaul and Britain, but adopted by many other countries, as the moſt ſpirited and uſeful of all the brute creation. In the deſigning part, there are theſe reſemblances; ſome of the horſes have wheels below, or above, or in both places; and beads, pearls, or balls, and rings, or rather pierced *Diſcus's*, above and round them; but the horſes are all of another and better ſhape than ours, and there are but two, which are N° 4. and N° 16. which are near the ſtyle of the Corniſh Coins, and theſe have the manes of the horſes made of a ſtring of beads, as in N° 16. and 19. before produced. This is the reſemblance of the Reverſe; but when we come to the other ſide, that is, to the *Head-part* (lately called by ſome the *Obverſe*), they are entirely different, ſome helmeted, ſome inſcribed, not one with a diadem about the hair, nor claſp, nor collar ornament; therefore, that there is ſome reſemblance in the charge of the Reverſe is true, but when the coins are brought to the teſt, and the particulars in which they agree ſeparately examined, there are ſo few that have any reſemblance in the Reverſe, and even theſe few have their *Head* ſo entirely different, that there is not the

leaſt

leaſt grounds to ſuſpect from this ſmall reſemblance that our Coins were coined in Gaul. If the Gauls indeed had one peculiar manner or ſtyle in their Coins, which they invariably ſtuck to, as was the way of the Greeks and Romans, then the criterions would be deciſive and indiſputable, and we ſhould know Coins to be Gauliſh, whether inſcribed or not, as eaſily as we do the Greek and Roman; but this cannot be pretended; nothing is more vague than their ſtyle, if it deſerves that name; their Coins are as different from one another, as they are from thoſe of other nations, and here I cannot but obſerve, that many of the Coins found in Gaul may with much more reaſon be imputed to foreign nations: than ours found in Britain; for the Gauls being on the Continent, and continually almoſt at war with the Barbarians round them, and war not to be carried on without money, where the uſe of money was known; it is not at all unlikely that the Coins of the many German and Spaniſh nations lying round Gaul ſhould be more frequently brought in, dropt, and diſperſed there, than in an iſland, not ſubject to ſuch invaſions.

But ſuppoſing that there was a greater reſemblance betwixt the Coins found in Britain, and thoſe found in Gaul; it was not to be wondered at, nor would it prove the Coins found here to be Gauliſh. The Gauls and Britains were both uncultivated nations, and being of one Origin, one Language, one Religion, and Climate, divided only by a narrow branch of the ſea; there were frequent intercourſes (eſpecially betwixt the inhabitants of the oppoſite ſea-coaſts); inſomuch, that their manners[y], cuſtoms, and buildings, were alike. Why then ſhould not their Coins have ſome reſemblance? but this reſemblance will not prove the Coins to belong to either nation ſeparately and excluſive of the other; for "the Coins of the "Anglo-ſaxons are not unlike thoſe of the firſt race of the Kings "of the Franks, who ſettled in Gaul near the time that the Saxons "invaded Britain[z]." The Saxons continued their ancient ſtyle; the Franks, doubtleſs, did the like, and the reſemblance continues. Are the Coins therefore the ſame? did not the Saxons as well as the Franks coin for themſelves?

Farther, it is not improbable, but the art of coining might be tranſmitted to the Britans through the hands of the Gauls, which might partly contribute to the reſemblance abovementioned; and we may go one ſtep farther yet, and with great probability conjecture, that, though the Gauls were nearer to the ſeats of arts, and therefore had this art of coining before the Britans; yet, that they

[y] "Neque multum a Gallica differunt conſue-"tudine" (viz. Cantii incolæ) Cæſ. Lib. V. p. 93. "creberrimaque ædificia fere Gallicis "conſimilia." Ibid. p. 92.

[z] Walker in Camd. p. cxiv.

could

could not have had coining among them long, before the mutual reſort of the Gauls into Britain, and the Britans into Gaul, on account of traffick, aid, alliance, and religion, muſt have communicated it to this Iſland, where there being Gold, Silver, and Braſs, ready prepared, there was nothing wanting, but the hints to improve and make uſe of what nature had ſent. It is alſo to be remembered, that ſome Princes, as Divitiacus and Comius (and others, probably, whoſe names are not recorded) were Kings of part of Britain, and part of Gaul, at the ſame time.

All theſe circumſtances conſidered, can it be wondered at, that the Britiſh and Gauliſh Coins ſhould be ſomewhat alike, and equally rude and barbarous in the beginning; but about the time of Julius Ceſar more improved, and the repreſentations of men, animals, fruits, and the ſymbols of War and Religion, more naturally, or rather more artfully, performed?

The Coins of Countries then may reſemble one another (as we know the Greek and Roman do, and thoſe of other neighbouring, emulous nations) and yet be coined in different countries; and as there can be very good reaſons given why our Coins ſhould reſemble thoſe of Gaul, there is no reaſon from this reſemblance to conclude, that our Coins (I mean thoſe found here) were coined in Gaul, any more than that the Roman were coined in Greece, or the Grecian at Rome. In ſhort, let it not ſurprize the Reader to find, that the ancient Britans are here aſſerted to have had the art of coining; for by N° XXII. it appears, that they had the art of counterfeiting Coins too; and the very Coin which is here counterfeited by being plated over, is found in Oxfordſhire in Gold, and publiſhed by Dr. Plot [a], which is another diſcovery that may ſerve to ſtrengthen what the learned Camden juſtly ſuppoſes, viz. that the ancient Britans had more arts among them than we ſeem willing to allow them.

SECT. VII. Of the Age of theſe Gold Goins.

To ſettle the age of our Karn-brê Coins is perhaps impoſſible, but that the Britans had, and uſed Coins of their own making, and that the Romans forbad the uſe of Britiſh money, has been obſerved before, p. 270. for which prohibition there could be no reaſon, if the Britans did not coin in a different manner from the Romans; therefore, this different manner of ſtamping their money, it is not ſo likely they ſhould learn of the Romans, as that they had it before the Romans came; for after the Conqueſt, the Romans, we find, inſiſted upon the head of Ceſar's being upon all their Coins; therefore, that theſe Karn-brê Coins are prior to the Roman

[a] Plate XV. p. 335. Perhaps the Britans uſed this Coin when there was a ſcarcity of Gold, or the State was diſtreſſed. Certain it is, that ſuch baſe Coins came into uſe among the Romans, during the tempeſtuous Triumvirate of Auguſtus, &c. Jobert's Medals, p. 14.

invaſion is extreamly probable. Further, both the Gauls and Britans being invaded nearly at the ſame time, and by the ſame General, the firſt conquered, the other frightened, both of them would either have had ſome ſymbol of their ſubjection in their Coins, if they had been ſtruck under the direction of their Conquerors, or would have borrowed at leaſt ſomewhat more of the Roman elegance than what we find in the Corniſh Coins. The inſcribed Coins produced by Camden and Speed, about the Julian Age, confirm this conjecture, there being ſomething of the Roman air and regularity in all of them, but in ours nothing at all of that kind.

There is one other uſe which I ſhall now make of the inſcribed Coins before-mentioned, and may contribute to ſettle ſome particulars relating to the age of theſe Corniſh Coins; which is, that theſe inſcribed Coins could not be the firſt Coins of the Britiſh Mint; and conſequently, that the rude uninſcribed money found in all parts of England are older than the inſcribed, as ſavouring more of the beginning and infancy of the art.

The ſeries, in which money was firſt introduced, and arrived by degrees to the Grecian and Roman perfection, ſeems to be this: firſt they weighed pieces of metal, then found out the way of impreſſing them differently, according to their weights, and the quantity and ſort of cattle they would be taken for in exchange; ſo as to ſave them the trouble of weighing [b]; then they impreſſed Symbols of the Religion, War, Arts, and Philoſophy, peculiar to their country; then came in the heads of Demi-gods, and Princes; and then Inſcriptions, more certainly to determine the Age, Works, and Perſons, ſignified by the Coins.

As ſoon as the Gauls, or any other barbarous nations, ſaw the great uſe of money, as it was managed among the more poliſhed parts of mankind; it is natural to imagine, that people of authority would endeavour to introduce the ſame convenient way of exchange among their own people; but, being haſty and impetuous to have the thing done, were not over-nice in their choice of Artiſts for the doing it. What firſt and principally ſtruck them, was the uſe of money; to have the money coined with beauty and expreſſion, was what had no place in their firſt conceptions, nor entered at all into their deſign; hence came the firſt Coins ſo rude and inexpreſſive; becauſe the art, though at full maturity among the Greeks and Romans, was forced to paſs through a ſecond infancy among the Gauls, and like the Gold that was caſt

[b] The firſt Money uſed in Rome was of plain Copper, without any impreſſion, till the time of Servius Tullius, who cauſed them firſt to be ſtamped with an Image of an Ox, a Sheep, a Hog, whence it began to be called *pecunia a pecude*. Pliny.—Jobert's Medals, Engl. p. 35.

into

into the fire, could not come out a better molten calf than the hands, which were employed, were able to mold and faſhion it. The money, therefore, coined at firſt among the Gauls and Britans, could not but partake of the barbarity and ignorance of the times in which it firſt came into uſe; and the figures muſt have been much ruder, and more uncouth than thoſe of the inſcribed Coins. Of this firſt kind of money are probably Laminæ ferreæ of which Ceſar ſpeaks, Comment. of the Gall. War, Lib. V. and of which Mr. Ed. Lhwyd, in his Travels through Cornwall, writes in the following manner, ſending at the ſame time the out lines of of the pieces he found to Tho. Tonkin, Eſq; by letter dated at Falmouth, Nov. 29, 1700. "The fifth and ſixth figures" (Pl. XXIV. Fig. 1. and 2. p. 287.) "are two iron plates of that form "and ſize, whereof ſeveral horſe-loads were found about ſix years "ſince. Qu. Whether theſe may not be the Britiſh money men-"tioned by Ceſar in theſe words, *Nummo utuntur parvo et æreo*, "*aut ferreis laminis*[c] *pro nummo*." On which Mr. Tonkin, MS. B. p. 193. remarks: "I am apt to believe that Mr. Lhwyd rightly "concludes, that this was the Britiſh money mentioned by Ceſar." And then adds, "This preſent year 1730, as they were pulling "down the great Tower and ſome very old buildings at Boconnock, "the ſeat of the late Lord Mohun, in Cornwall, about a peck "of the ſame ſort, but of a larger ſize" (Pl. XXIV. Fig. 3. and 4. p. 287.) "were found in part of an old wall there." Thoſe Coins then, which are not inſcribed, are moſt probably elder than thoſe of the ſame nation which are inſcribed; Inſcriptions, or Legends, being a part of elegance and accuracy, which at firſt were not at all attended to; but which after-ages conſtantly practiſed, conſulting at once the conveniency of their commerce, and the glory of their country.

If this inference is right, our Coins at Karn-brê, and the like ſort in Plot, and Camden's Engliſh Edition, are elder than the inſcribed ones produced by Camden and Speed, and conſequently elder than the Roman Invaſion.

SECT. VIII. Of their ſeveral Members and Symbols.

There are many parts of our Britiſh Coins, which, though faithfully enough copied by Engravers, are yet wrongly placed in the Plates; becauſe, indeed, they did not know what they had copied. This is the reaſon that we find the Diadem ſometimes horizontal[d], at other times perpendicular[e]; whereas we all know,

[c] In other editions called, "Taleis ferreis ad "certum pondus examinatis," and the late learned Mr. Moyle obſerved that "Dr. Davis, "in his notes (viz. on the Commentaries), "with Lipſius, judges *Annulis ferreis* to "be the true Reading; and Dr. Clarke, "in his Edition of Ceſar, has admitted it into "the text, upon the authority of theſe manu-"ſcripts, and the Greek Tranſlation. I believe "it to be the true Reading." Moyle's Works, Vol. I. p. 171.

[d] Plot, Oxf. N° 21. p. 335.

[e] Wiſe, N° 1.

that

that this ſhould riſe ſloping from the ear to the forehead. In Montfaucon's Plate, N° 16. the horſe is laid on his back with his legs uppermoſt; and in N° 36. (ibid.) the horſe's body is perpendicular, and ſo is the line of the *Exergue*; which ſame fault is committed in placing the Reverſe of Plot's N° 21. p. 335. plain evidences, that the Engraver did not underſtand the figure, though he drew the ſize and ſhape, not knowing what animal it was, or whether an animal or not: and whoever copied the fine Gold Coin in Camden's laſt Edit. p. 833. N° 21. (of the ſame age with ſome of thoſe at Karnbrê), moſt certainly did not know what figure he had before him; and, therefore, it is no wonder that the learned Editor, depending on his Engraver, ſhould place the Horſe upon his back.

There is one thing more neceſſary to be obſerved, in order to place theſe Coins with propriety, which is, that ſeveral of our Karn-brê Coins have not the horſe on the Reverſe (as N° VIII. IX. X. XI.), but inſtead thereof, have certain members and ſymbols adjuſted together, in ſuch a manner, as to imitate the ſhape of a horſe, and become, when joined together, the emblem, rather than the figure of that creature, which the firſt Engraver knew no better how to deſign. Theſe ſeveral Symbols are not to be explained but by comparing the Coins, in which we find the ſame parts inſerted in the compoſition of an intire figure, and others in which the ſame parts are detached and unconnected.

The Legs of the Horſe.

The latter muſt derive their light from the former. For example. In N° VIII. you find three of the figures marked in the Table of Symbols [f] N° 1. In N° IX. there are four of the ſame Symbols; in N° X. two; N° XI. four. What ſhould be the intent of placing ſuch figures, in ſuch numbers on theſe Reverſes? Why, in N° XVIII. and XIX. we find the legs of the horſe made in this unnatural faſhion; and it is obſervable, that where the horſe is not, there theſe legs (the moſt uſeful parts of this creature) are placed. They are four in number in N° IX. and XI. and would have been alſo in the ſame number and place in N° VIII. and X. (for, by the Weight and Symbols, theſe four muſt have been Coins of the ſame ſort, time and value), but the mold in ſtriking theſe latter was miſplaced [g].

They are placed two and two, with a ball or wheel between them, as in the Coins which have horſes intire. Between them the Half-moon (of which by and by) dips his convex part, ſomething in the manner of the horſe's barrel, above which another

[f] Plate XXIII.

[g] Theſe parts of the Horſe (viz. III.) are but very little better placed in Coins XVII. and XXII. where the Horſe is intire; theſe laſt mentioned Coins therefore are next in antiquity to N° XI.

Creſcent-

Creſcent-like bunch forms the back; a round ball turns to ſhape the buttock, and on the fore part, a thick handle of a javelin ſlopes upwards from the breaſt, to form the neck and creſt of the horſe. In Coin XI. we find theſe Symbols in full number (i. e. four) very diſtinct, and as juſtly placed as the Engraver's ſkill directed. When theſe are placed double, as in Coin XVII, they ſeem intended to denote there being two horſes a-breaſt, as was the ancient cuſtom of drawing the fighting chariots. Two little figures of this ſhape[h] are alſo placed in the later Coins, viz. N° XXIII. and XVIII. to form the upper and under jaw of the horſe's head. When therefore ſuch figures occur in Britiſh Coins, we need but refer to theſe of Karn-brê; and we find immediately, that they were intended for ſome parts of a horſe.

Round the horſe's neck of N° XII. there is a Garland, or Bracelet, which in N° XIX. is alſo plainly to be diſcovered. The Garland.

There is uſually a circular figure under the belly of the horſe, which in ſome is a diſtinct Wheel, as in Coins V. VI. XII. XIX. XX. XXII. XXIII. and therefore in the reſt, where this figure is leſs diſtinct, it muſt be deemed an aim at, or rude imitation of, the ſame thing. The Wheel, Tab. of Symbols, N° 7. 9.

The Wheel is to denote the Chariot to which the Horſe belonged. The learned Walker ſays, "that the Wheel under the horſe, "amongſt the Romans, intimated the making of an high way for "carts, ſo many of which, being in the Roman times made in this "country, well deſerved ſuch a memorial[i]."

What the Wheel ſignified among the Romans I ſhall not diſpute, but it could not be inſerted in the Britiſh Coins (as he ſeems to imply) for that purpoſe; for there were no Roman ways made in Britain till after Claudius's conqueſt, and we find the Wheel common in Cunobelin's Coins[k], and in Caſſibelan's N° II. ibid. in N° XVI. XVII. XVIII. and in Plot's XXI; and alſo in the Corniſh Coins, which from all their characters appear to be older than the reſt.

The Wheel is uſually placed under the belly of the Horſe, but is ſometimes found in two places on the ſame Coin (as in N°. 9. and 32. of Tab. II. in Camden) one above and one below the horſe, to denote (as I imagine) the two Wheels of the *Eſſeda*. One of theſe Wheels (viz. the upper one in N° 9. ibid.) Walker takes to be the Sun.

There are many balls, or globules, diſperſed in all the Corniſh Coins, which are of two ſizes; thoſe of the leaſt kind are, or ſeem, Of the Balls, or Globules. Tab. of Symbols, N° 8.

[h] In the Table of Symbols, N° 5.

[i] Camd. p. cx. and in cxv. ibid. On N° 2. and 3. he has an obſervation of the ſame kind.

[k] See Speed, N° VIII. and XIII.

meerly ornamental, being ſtrung in rows like Beads or Pearls, and ſerve now and then in a regular figure to form the mane of a horſe (as in N° XV. XVI. XVII. XX. XXII); the circumference or outline of the Wheel (N° XXII. and Mr. Wiſe's Bodleian N° 2.), or a kind of Bracelet, or Garland (two of which may be ſeen in one Reverſe of the Bodleian N°. 11.) round the neck, or body of the Horſe.

Rings, or Plates. Tab. of Symbols, N° 10.

There is another round figure in theſe Coins, which is of the middle ſize, and is a Ring, or *Diſcus*, either pierced or emboſſed. They are larger in N° IX. X. XI. than the Wheel itſelf, a diſproportion owing to the rudeneſs of the art when firſt practiſed. When theſe are emboſſed, as I find them in a well-preſerved Coin in the Bodleian Cabinet, I imagine they are to repreſent either the ſhield, or rather the *Laminæ*, and may ſhew that they had iron plates, as well as rings, that ſerved inſtead of Money.

In N° XX. ſome of the Balls are plainly pierced; in N° 12. of the Bodleian they are plain, and placed where the roundneſs of the Horſe's body, ſhoulder, and buttock, made them fall in with the ſhape of the creature; there are others in the Bodleian collection, and in the Reverſe of Speed's Caſſibelan, but no where more plain than in Dr. Plot's N° 21. (p. 335. Oxfordſhire) where there are five near the edge of the Coin, and more, though of a ſmaller ſize, diſperſed in the *Field* of the Coin, not only of the Reverſe, but of the *Head*.

I am perſuaded that the little annular figures will make the learned Reader eaſily recollect the *annuli ferrei* of Ceſar[k], and as eaſily aſſent to their being inſerted on purpoſe to repreſent the ancient money which the Britans had before they coined after the Roman and Grecian manner; and, perhaps, afterwards too, for a while, when the Gold, Silver, and Braſs currency fell ſhort of anſwering the exigences of the State. Theſe Rings are taken notice of by Ceſar, as made of Iron, adjuſted to a certain weight and ſtandard, and uſed inſtead of money; and the figures of them on theſe Coins, where this Symbol is pierced, may confirm the reading of that paſſage, to be as in Plantin's Edit. (Lib. V. p. 87.) "*annulis ferreis*;" as the emboſſed ones may in ſome meaſure aſſure us, that they uſed alſo *Taleis*, or *Laminis*, as we read it in others. Where there are many of theſe Symbols, they ſhould ſignify the plenty of money in the little kingdoms where they were ſtruck.

Creſcents.

In many of theſe Karn-brê Coins, viz. VIII. IX. X. XI. XVI. and in N° XXII. we find a Creſcent, or ſome ſuch figure (N° 3.); and in the *Head* of Dr. Plot's (N° 21.) there are three; what intended to ſignify, is uncertain. We know the Creſcent was among the moſt honourable badges of the Druid Order; and from

[k] See before in this Chapter.

the

the Moon at ſix days old, they regulated the beginning of their months, years, and ages, every thirtieth year; ſo that the Moon was of conſtant and eſpecial note among the ancient Britans: but whether it be really a Creſcent, or not, I do not pretend to decide. It might poſſibly be intended to repreſent the golden hook with which their Prieſts with ſo much ſolemnity cut their divine Miſletoe, or to record the hooks or ſcythes faſtened to the axis of their chariots of war, for ſuch they had[1], and on theſe Coins we find ſeveral alluſions to this manner of fighting. Which of theſe ſuppoſitions is moſt likely, let the reader determine as he thinks beſt.

The Spear.

There is a remarkable rectilineal figure, which leans obliquely in a line nearly parallel to the creſt of the horſe, with which, or its emblem, it is always combined: it is ſeen in N° V. VI. more uncouth ſtill in N° VIII. IX. XI. but very diſtinct in XIII. This I take to repreſent the ſpear, with which the Britans were ſo dextrous in fighting from their chariots. In N° VI. it is placed croſs the tree, out of which the ſhaft was made, and in gratitude perhaps to the tree, for affording the beſt ſhafts for theſe uſeful arms.

Why all theſe Symbols of, or belonging to, the Chariot.

In theſe coins then the principal figure is the horſe; the wheel (emblem of the chariot) conſtantly attends the horſe; the ſpear is viſible in ten of theſe Coins produced, and in N° XXII. the human figure is plain, pointing forward the ſpear, or javelin, as if advancing to attack the enemy. In N°. XIII. there are ſome traces of the ſame kind, and more rude attempts to delineate the ſame in N° VIII. IX. X. XI. for the ſpear has the ſame direction in all.

In N° XVII. the charioteer is very apparent—in ſome winged like a victory—the bridle—and ſomething like a trapping—a pendant or trailed ſpear, or ſcythe. To what other purpoſe then are theſe warlike things collected and inſerted in their Coins, but to ſignify, that the chief glory of the Britans was their ſkill in fighting from their chariots?

The Britans (ſays Ceſar, Lib. IV.) have the following manner of fighting from their chariots; "firſt they advance through all parts of "their army, and throw their javelins, and having wound themſelves "in among the troops of horſe, they alight and fight on foot; the "charioteers retiring a little with their chariots, but poſting them-"ſelves in ſuch a manner, that if they ſee their maſters preſſed, they "may be able to bring them off: by this means the Britans have "the agility of Horſe, and the firmneſs of Foot, and by daily exerciſe "have attained to ſuch ſkill and management, that in a declivity

[1] "Dimicant (ſcil. Britanni) non equitatu "modò aut pedite, verum et Bigis et Curribus "Gallice armati. Covinos vocant, quorum "falcatis axibus utuntur." Pompon. Mela, Lib. III. cap. viii.

"they

" they can govern the horſes, though at full ſpeed, check and turn " them ſhort about, run forward upon the pole, ſtand firm upon the " yoke, and then withdraw themſelves nimbly into their chariots." The Britans being trained to, and excelling all others in this peculiar manner of fighting (Ceſar himſelf more than once acknowledging the diſorder into which theſe *Eſſedarii* had thrown the Roman ſoldiers[m]) had nothing more glorious to record in their Coins than ſuch an artful and efficacious manner of combat; and no Coins, with ſuch ſymbols, ſo likely to be of any nation as of Britain. Thence come the horſe, the wheel, the ſpear or javelin, and the charioteer, and perhaps the hook with which their chariot was armed. The Britans were ſo ſenſible of their Glory acquired by Chariot-fighting, that great Soldiers had an addition made to their names, for being remarkable in this way of fighting, as the moſt famous Romans had from the ſeveral places they conquered, the Gauls from their habit, and the Macedonians from their ſpears. Hence we have thoſe Britiſh names ending in *Rhôd* (which ſignifies a fighting Chariot) as Anau-rhôd, Cadrhôd, and Med-rhôd, as Mr. Rowland juſtly thinks.

Of the *Head*.

In the firſt ſix Karn-brê Coins here exhibited, there is no appearance of the human *Head*. In N° VII. and VIII. there are ſome faint traits of a diadem. In N° IX. the profile of the face, ear and claſp, and outline of the neck is plain, but the diadem, which was certainly there (as muſt be inferred from N° X. and XI.) is effaced, and the Coin has loſt four grains more than N° XI. which ſhews that it has been ſo much more uſed. In N° X. XI. XIV. XV. XVI. the diadem is plain and ſtrong. It is formed of leaves, which have this peculiarity, that they point downwards; whereas, in the ancient Roman and Grecian Coins, the leaves point upwards. There is another difference between the diadem in the Karn-brê Coins, and in the Greek and Roman; for, whereas, in the laſt mentioned, the fillet or ribband on which the diadem is grounded (or by which it is bound together) makes a very elegant knot behind the *Head*, the Britiſh Coins have no ſuch thing, but have a ſtraight bandage, or rather claſp which croſſes the diadem at right angles, and was doubtleſs deſigned (like the fillet of the ancients) to keep the diadem firm in its place, and cloſe to the *Head*. This is the meaning of that ſtraight figure croſſing the diadem in N° X. XI. and XIV. and XVI. of the Karn-brê Coins; but is moſt plainly viſible in N° XX. XXIV. and XXV. with a hook or ſcroll at the end of it, and, but for theſe well-preſerved Coins, would have ſtill remained uncertain, and unknown.

Diadem. Tab. of Symbols, N°. 11.

Claſp. Tab. of Symbols, Fig. *.

m " Ordines plerumque perturbant." Lib. IV. p 83. " Perturbatis noſtris novitate pugnæ." ibid. Lib. V. p. 93. " Equites Hoſtium Eſſedariique acriter prælio cum Equitatu noſtro " in itinere conflixerunt." — " Novo genere " pugnæ perterritis Noſtris." ibid.

Above

Above the diadem, the hair turns off in bold curls, ſometimes in one tire or row, as in N° X. XI. XIV. XV. but in the larger Coins in two rows, as N° XVI. and XX[n]. Curled Hair.

Round the neck, in N° XIV. the habit of the prince juſt appears; in N° XVI. a kind of ſcolloped lace or ornament of embroidery; more of which is ſtill to be ſeen in N° XX. Habit.

In N° I. II. III. VI. trees are placed in the *Head* part (as was before obſerved in the deſcription) but there are few if any rings or balls: the reaſon ſeems to be this; the riches of the country where theſe were coined conſiſted in woods (not in money); and therefore they took the tree for their ſymbol, as the countries abounding in corn took the *ſpica*, and thoſe which had plenty of pearls took the globules reſembling pearl, and thoſe which had plenty of gold and money, took the ringlets, or *Laminæ*, into their Coins[o]. Why different Charges in the *Fields*.

The figure in the *Head* of N° XII. has been before obſerved to reſemble the ichnography of a city, and was probably inſerted in the Coin by the founder, to record the erection of ſome city: for that the Britans had ſuch cities, is very plain from the noble ruins (containing in circuit about three or four miles), near Wrotteſly, in the county of Stafford, where (as Dr. Plot thinks, Staffordſh. p. 394.) "the parallel partitions, within the outwall, whoſe foundations are "ſtill viſible, and repreſent ſtreets running different ways, put it "out of doubt that it muſt have been a city, and that of the "Britans."

CHAP. XIII.

Of the Braſs Celts found at Karn-brê, and elſewhere.

IN the year 1744, in the ſide of Karn-brê hill, were dug up ſeveral hollow inſtruments of braſs, of different ſizes, called Celts, whoſe ſhape is moſt eaſily apprehended from the drawings of two of them, exhibited Plate XXIV. Fig. I. and II. with others from different parts of the kingdom, placed together for the better illuſtration of one another.

With theſe inſtruments were found ſeveral Roman Coins, ſix of which came into my hands; one of ANTONINVS AVG. N° 2. uncertain. N° 3. DIVO CONSTANTIO PIO; Reverſe MEMORIA FELIX. N° 4. defaced. N° 5. SEVERVS ALEXANDER. N° 6. defaced.

[n] The Gauls were called Comati, from their long hair. The Britans had probably the ſame cuſtom, for all uncultivated nations wore long hair, except the Alani. (Lucian, Toxaris) it was an inſtance of their wildneſs.

[o] Camden thinks that tribute for woods was paid in ſuch coin, and that tribute-monies had their impreſſion from that deſtination. The reader will chuſe which opinion he thinks moſt probable.

SECT. I. Whether and how far they are to be aſſigned to the Romans.

At preſent let the Celts be the ſubject of our enquiry, what nation we ſhall aſcribe them to, and to what uſe that nation applied them. As they are found here in Cornwall in company with Roman Coins, one would be apt to imagine that they were of Roman original. Upon much leſs grounds are they aſſerted to be Roman by the learned Dr. Plot[p], who, finding one of like kind, engraved in the Muſeum Moſcardi, immediately concludes all the Celts found at the ſeveral places there mentioned to be Roman (though no Coins of that nation were found with them), and determines alſo the Barrows where they were found to have been erected by that people.

Mr. Hearne[q] follows Dr. Plot, in attributing them to the Romans: others take them to be Britiſh.

Firſt, then, I do not take them to be purely Roman, foreign, or of Italian invention and workmanſhip.

They are made of Braſs, which the Romans of Italy would not have done after Julius Ceſar's time, when the ſuperiour hardneſs of iron was ſo well underſtood by that cultivated people, and ſo eaſily to be had from any of their conquered provinces.

They do not appear in the complete collection of arms on the Trajan[r], or Antonine Pillar, which, if they had been Roman inſtruments, they certainly would have done.

There are but very few in the cabinets of the curious in Rome, Naples, and the other cities of Italy, as I am informed by a gentleman[s] who has examined them with equal penetration and diligence (and has been ſo kind as to favour me with ſeveral informations relating to that ſubject), and "where they occur, they are looked "upon, by all the Italian Virtuoſi, as Tranſalpine Antiquities, and "not to have belonged to their predeceſſors."

In the great diſcoveries which have of late years been made among the ruins of Herculaneum, where weapons, tools, and utenſils for every occurrence in life, have been found, none of theſe inſtruments have been met with, as far as yet appears.

Spon in his Miſcellanea mentions none of them. "They occur "not in the Muſeum Romanum, publiſhed by Monſ. de la Chauſſe, "nor in the Muſeum Kercherianum publiſhed by Bonani. In the "voluminous collection of Montfaucon, there are none engraved or "mentioned." So far this learned Gentleman.

Now if theſe inſtruments had been of foreign original, and by the Romans introduced into Britain, they would have been frequently found in Italy, and very numerous in the collections of the curious,

[p] Staffordſhire, p. 403.
[q] Leland, Vol. I. p. 127.
[r] As publiſhed with Ciaconius's, or the Edit. with P. S. Bartoli's notes.
[s] Smart Lethieullier, Eſq; in his letter on the Celts.

and

and could never have eſcaped the authors above-mentioned. I am therefore apt to believe that they are not to be aſcribed in general to the Romans, nor uſed by the Roman legions in Italy and the Eaſt; but that they were probably made and uſed by the provincial Romans of Britain, and by the Britans themſelves when they had improved the arts under their Roman maſters.

They are found here at Karn-brê, and have been found at Aldborough (the ancient Iſurium) in Yorkſhire, in company with many Roman Coins; the reaſon of which ſeems to be this, when the Romans had thought fit to admit the natives of their conquered provinces into their armies (the very legions themſelves being, at laſt, occaſionally recruited out of ſuch provinces), it is not to be doubted but the Britans were allowed to carry the weapons of war, which they had been trained up to, and were become eaſy and habitual to them. And as we do not find theſe weapons of general uſe among the Eaſtern Romans, we may conclude, that the Romans ſuffered the Britiſh diſcipline, as to this particular, to prevail here in this province; and finding the Britans expert in the uſe of theſe arms, and the arms really of ſervice againſt the Picts, Scots, and rebellious Britans, not only indulged and encouraged the Britans in the uſe of them, but fell into the uſe of them themſelves. In ſhort, moſt of them ſeem to me too correct and ſhapely for the Britans before the Julian conqueſt; and yet the Romans do not appear to have uſed them beyond the Alps; I imagine, therefore, that they were originally of Britiſh, Gauliſh, or Northern, invention and fabrick, and afterwards uſed by the provincial Romans, as well as Britans. Let us conſider, in the next place, that they are frequently found in all parts of Britain.

SECT. II. Places where found, and with what.

Leland (Vol. III. p. 7.) tells us, that a few years before his being in Cornwall, there were found ſpear-heads, battle-axes, and ſwords made of copper, near the Mount [t], in the pariſh of St. Hillary, where, by the ſpear-heads, he certainly meant thoſe which we (from Begerus, &c.) now call Celts [u]. Camden [w] ſays, they were found not long before in Wales, and in Germany. Mr. Thoreſby gives an account of ſome found in Yorkſhire near Bramham-Moor, in 1709 [x]. "Several of them have been found in a ſtone quarry in "the ſame county, many of which had Caſes exactly fitted to "them [y]. In May, 1735, were found above 100 on Eaſterley-"Moor, twelve Miles N. W. of York, together with ſeveral lumps "of

[t] According to Camden (Lat. edit. p. 79.) at the foot of the Mount, as they were digging for Tin; which gave occaſion to Mr. Carew to think that they were uſually found in Tin-works (p. 8.), where he ſays, "they were termed, "by ſome, thunder-axes, making ſmall ſhew of "any profitable uſe."

[u] A Cælo, *to engrave*; unde Cæltis, vel Celtis, *quaſi*, An engraving tool.

[w] Ibid.

[x] Leland, Itinerary, Vol. I. p. 17.

[y] Mr. Lethieullier's Letter.

" of metal, and a quantity of cinders, ſo that no doubt remained " of there having been a forge at that place for making them." Mr. Rowland, p. 85. has publiſhed ſome (but all of one figure, neareſt to Fig. I. Plate XXIV.) found near the place where the Romans made their attack upon the Britans, in the Iſle of Angleſea, under Suetonius.

At Danbury in Eſſex, about twenty-two years ſince, ſome of the ſame kind were found, and at Fifield in the ſame county, in the year 1749, with a large quantity of metal for caſting theſe inſtruments, ſeveral of which, with fifty pounds of the metal, were ſent, by the late Earl Tilney, to the learned gentleman before-mentioned; part of the Celts, and Metal, he was ſo kind as to favour me with, at the ſame time informing me, that he had ſome of the ſame inſtruments from Scotland, Wales, New-Foreſt in Hampſhire, and other places in Britain.

From all which circumſtances it appears that they are ſpread every where in this iſland, that they were manufactured here, and of general uſe among the natives. But though thoſe found here were Britiſh, that is, made and uſed here, yet it muſt not be imagined that they were peculiar to the Britans. Doubtleſs the Gauls had the ſame inſtruments, their manner of living, fighting, worſhiping, their arts and learning, being the ſame with thoſe of the Britans. Neither is it any wonder that they ſhould be found among Germans, any more than that the Germans ſhould have ſwords, ſpears, the tools of arts, and inſtruments of common life, as well as the Britans; the ſame neceſſity of defending themſelves, offending their enemies, and preparing utenſils for their conveniency, prompting them all to work up ſuch metals as they could get, in ſuch manner as was proportioned to their ſkill, and might beſt anſwer their neceſſities.

SECT. III. Various Opinions of their Uſe.

Various have been the opinions of the learned concerning the uſe and deſign of theſe inſtruments; and, if they had not been advanced by men of learning, it would be ſcarce excuſable to mention ſome of them, much leſs to refute them.

Some have taken them for the Heads of walking-ſtaffs, ſome for Chizels to cut Stone withal, concluding, that ſuch kind of inſtruments [z] muſt have been abſolutely neceſſary in making the great Roman ways in Britain; ſome fancy them intended to engrave Letters and Inſcriptions; others as happily have imagined them to be the *Falx* with which the Druids cut the ſacred Miſletoe. But all theſe ſuppoſitions ſeem to me repugnant, either to their ſhape,

[z] See Leland, Vol. I. p. 132.

or

or to the metal they are made of, to their ſize or ſtructure, or to all theſe equally.

They are found in too many places [a], and too many in number, to have been walking-ſtaffs [b]; for, if we can ſuppoſe, that perſons of diſtinction had ſuch, the generality cannot be imagined to have run into ſuch an expence.

The ſocket is not large enough [c], nor in a proper direction, for that of an Ax, nor the inſtrument weighty enough, or properly ſhaped, to do any execution on the victim [d].

The Socket is, it muſt be owned, more like that of a Chizel [e]; but there are unſurmountable difficulties attending this hypotheſis, which ariſe from the other properties. For firſt and principally, it muſt be objected, that the metal of which theſe inſtruments are formed is very improper for an edge-tool (for cutting Stones eſpecially, much too ſoft and brittle), being a compoſition of Copper and Tin, or Lead. If they had been uſed in cutting Stone, they muſt have been ſcratched, and furrowed on every ſide, by the hard and rough Stone; but the many I have ſeen have no marks of the leaſt application to ſuch an uſe; the edges of them are in ſome parts jagged, in ſome blunted, in others broke; but the ſides, from the edge upwards, are ſtill as ſmooth as at firſt from the mold, where the ruſt has not corroded them. Round the brim of the Socket is ſome imboſs'd work, more or leſs, which is much too delicate I imagine for Maſons Chizels. To moſt of theſe inſtruments there is a Loop, or Ring, which is to be found in no Chizels in the world. Some are ſo thin in the blade, that they would bear no force, nor make any expedition in works of Stone; and they are all ſo unequal to the laborious works of Maſonry, that, to ſay no more of it, we may ſafely conclude, that the Roman ways, from one end of Britain to the other, might well be executed without the aſſiſtance of any ſuch impotent tools as theſe.

To think they were intended to cut Letters [f], an art requiring the keeneſt and moſt laſting point, is ſtill more abſurd.

Dr. Plot [g] takes one (the ſame ſort which I publiſh here N° VIII. Pl. XXIV. from my own) to have been a Roman Reſt, uſed to ſupport the *Lituus*; but by its ſhape, and having the ſame marks of damage at the edge as others have, I ſhould rather think it deſigned for the ſame uſe.

I ſhall only obſerve, that the hook for cutting the Miſletoe was of Gold among the Druids, not of Braſs, as the Celts are; and that

[a] See Sect. II.
[b] Thoreſby.
[c] Being, in my largeſt, but one inch and quarter; and in the leaſt but five eighths of an inch diameter.
[d] Richardſon, ibid. Leland, Vol. I. p. 142.
[e] Mr. Hearne, ib. p. 135. &c.
[f] Begerus, ut ſupra.
[g] Staffordſhire, p. 404.

the make of the Celts bears not any ſimilitude to that of a hook, as the Druid inſtrument is always formed; let me add in this place, that if we conſider how curious and elegant the Ancients were, and the Moderns ſtill are, about their arms; if it ſhall appear that we have reaſon to reckon theſe Celts among the weapons of war, it cannot be wondered at that they ſhould be ornamented with moldings, and imboſſed orderly-figured ridges.

SECT. IV. The true uſe of them is beſt ſuggeſted by the things themſelves, that is, by the ſhape, ſize, and the metal they conſiſt of. In the ſhape we find three things remarkable; the Socket A, the Ring or Loop B, and the flat point or edge C. Round the Socket they have ſome little moldings and liſts, DE; but as theſe are merely ornamental, and not conducive to, or expreſſive of, the uſe of them, I paſs them by. Some have a Socket, but no Ring, as Fig. VIII. Some have a Ring, but no Socket, but, inſtead thereof, a Groove on each ſide, as Fig. VI. (of which Fig. VII. is the Section) and Fig. IV. and ſome have neither Socket nor Ring, but the Grooves only, as Fig. III; and V has neither Socket, Groove, nor Ring, being quite flat, and its edge more circular; but, being found with the others before deſcribed, is therefore to be aſſigned to the ſame country and uſe, though of another model. They are different in ſize, but of the ſame metal. The uſe, which will beſt agree with theſe properties, ſeems to me to be the *Head*, or arming of the Spear, the Javelin, or the Arrow.

Uſe beſt known from their Shape.

Their Size. They are of different ſizes, and it is obſervable, that the Ancients had their *miſſile* weapons of all ſizes; for one Engine, ſome were heavy, for another light; to throw at a great diſtance, and to fight with near by; ſome to aſſail the heavy armed, and others for the *Haſtati*, *Velites*, and the light-armed; the larger and heavier ſeem to have been the *Heads* of Spears, the middle ſort for Javelins, and the lighter and ſmaller for the *Heads*, or arming of Arrows.

Socket. The Socket of Fig. I. II. and VIII. ſeems manifeſtly deſigned to receive a wooden haft. In Fig. VI. the Socket is divided in the middle by a partition A, to which a chink in the haft might eaſily be adjuſted, and the wood embracing this partition ſecure the *Head*, better perhaps than where the Socket conſiſts only of one hole. Fig. III. and IV. ſeem alſo to have had their hafts, the timber of which was prepared properly to fill up the Grooves of each ſide, and the tranſverſe welts (*b b*) to prevent the arming *Head* from ſinking too deep into the haft, by the reſiſtance it met with from the bodies it was thrown againſt. Thoſe which have no Sockets were faſtened on to the haft in a different manner from the others; and, perhaps, by the driving a Ring round the handle, which did compreſs the timber, and keep it cloſe to the *Head*. Fig. V. was more difficult to fix on to its haft, it having neither

See Section of the ſame Fig. VII.

Socket,

Pl. XXIV. *p. 287.*

Fig. IX

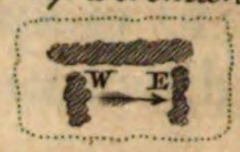
Caernynen Gromleh

Fig X

Chun Gromleh. p. 232.

Fig. XI

Molfra Gromleh. p. 230.



Three Gromlehs See Pa. 230

10 20 30 40 50 60 Feet

Celts. See Pa. 287.

Fig. VIII

Fig VII

Fig. VI

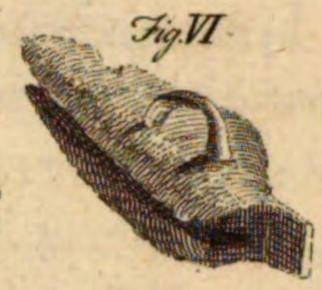


Fig. V

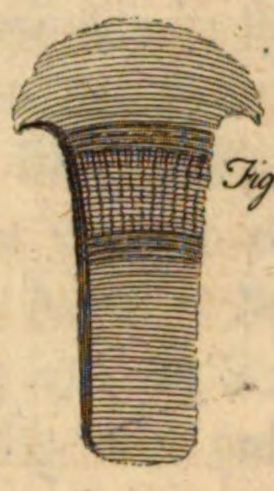


Fig. IV

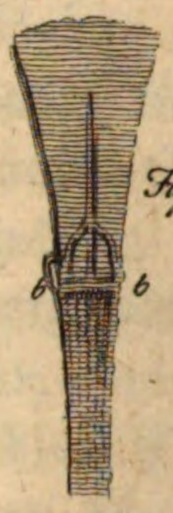
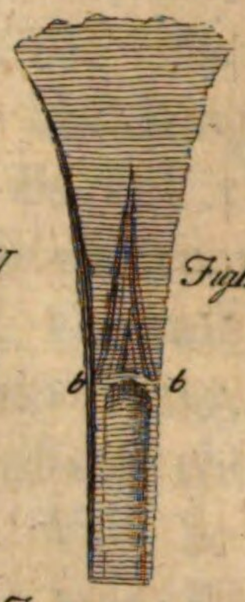
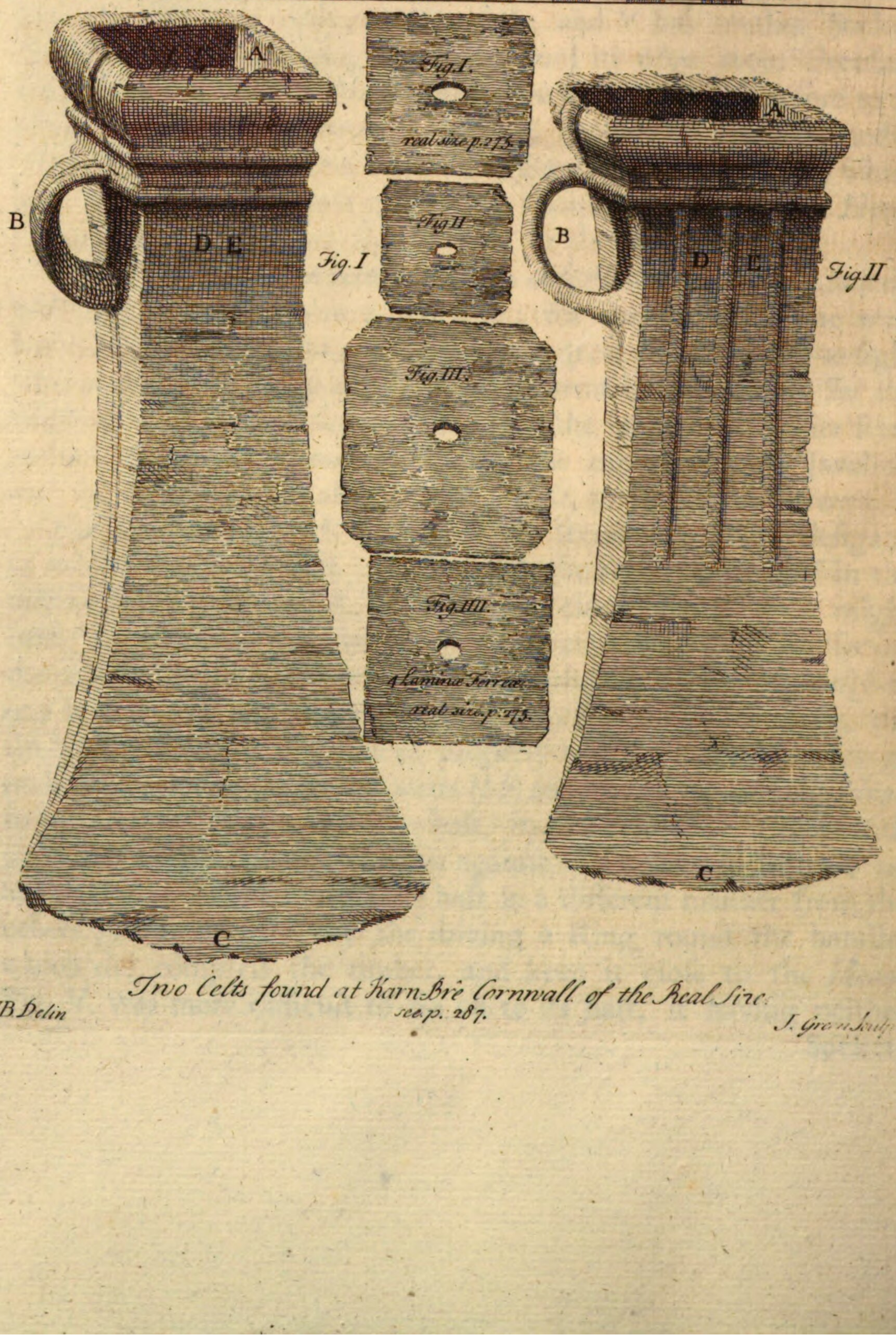


Fig III



1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 Inches



Two Celts found at Karn-Brè Cornwall of the Real Size.

see p. 287.

WB Delin

J. Green Sculp.

Socket, Loop, nor Groove; and therefore it might be doubtful, whether it ſhould have a place among the offenſive weapons before-mentioned, but that we find the edge of the Spear-head made in this Creſcent-like form, in two Spears on the Trajan column[h]; ſo that, however, they faſtened this Celt to its haft, or the other Stone-axes (as they are called[i]) which are found in many parts of Britain, and much more difficult to fix than this, we may probably rank them among the weapons of war.

Edge. It muſt be owned, that Spears and Javelins are for the moſt part pointed for piercing; but it may be acknowledged as well, that they were ſometimes edged flat for cutting, as appears from the two on Trajan's Pillar abovementioned, and from that publiſhed by Dr. Plot[k] (of which ſort he numbers four) which in the collection of Moſcardus, from which he publiſhed it, is ſaid to be the arming of a weapon of war[l].

Of this latter kind is the Stone Celt exhibited in its natural ſize, Plate XXVIII. Figures IX, X. p. 316. the only one I have yet heard of found in Cornwall. The ſtone of which it conſiſts is white flint; it is ground to an edge, A, very ſmooth and ſharp; the face *c c c* is alſo ſmooth and poliſhed; it was alſo grinded thin at the ſides BB, after which the ſides were farther thinned by ſplintering off part of the ſide edge, and hollowing it into ſemicircular ſhallow cavities *d d d d*, for the better faſtening it, as I imagine, unto the handle or ſhaft of the Spear[m]. To return now to the braſs Celts of Plate XXIV.

Ring or Eye. The greateſt difficulty is, what this Ring, or Eye (Fig. I. II. IV. and VI.) ſhould be deſigned for. That it ſhould be intended to faſten on the arming to the haft, is an end that it would by no means anſwer, as is evident it being placed below the edge of the Socket in N° I. and II. whereas, in order to faſten it to the handle, it ſhould be placed above, and then (without another to anſwer it on the other ſide), according to all the rules of Mechanicks, its *Power* could ſecure but half the inſtrument[n]: beſides, if we obſerve the Ring in N° II. it is too ſlight and weak to fix a bandage, or wire, for a *Head* of ſuch weight and ſize. Upon diligent conſideration, therefore, the Ring could never be deſigned for this uſe. Let us ſee in the next place, whether even this part may not be reconciled to the arts of War.

[h] Montfaucon, Tom. IV. p. 65.

[i] Dugdale's Warwickſh.—Plot's Staff. p.404. Tab. 33. N° 3. 6.

[k] Staffordſhire, p. 404. N° V.

[l] Moſcard. Lib. III. cap. 174.

[m] This Inſtrument of war was found in digging, Oct. 17, 1766, about three feet under the ſurface, in the new farm-yard (lately a field) at Clowance, the ſeat of Sir John St. Aubyn, Bart. who, with his uſual readineſs to oblige, was pleaſed to communicate it, and to conſent that, for the ſatisfaction of the curious, it ſhould be depoſited with ſome other Corniſh remains in the Muſeum at Oxford.

[n] Dr. Richardſon's conjecture therefore (Leland, Vol. I. p. 142.) though ingenious, and his bandage neatly deſigned, cannot be true.

It

Its Uſe conjectured.

It is not unlikely that this Ring, though it might poſſibly be of uſe to fix the *Labarum*, the Garlands of Victory, or the bunch of Ribbons (for all theſe we find placed at the Spear's *Head*[n], and therefore the Roman Spear muſt have been properly prepared to receive them) yet ſerved, more eſpecially among the leſs cultivated nations, to fix a line to, by means of which, the Soldier carried this Javelin more commodiouſly on his march by ſlinging it on his ſhoulder, and might throw it with more force in time of action, or by means of the faſtened line recover it to him again, after he had aſſailed his adverſary. For all theſe purpoſes this Ring is equally convenient.

Mr. Rowland ſeems to come the neareſt to the truth of any author I have read; where he ſays, p. 86, "that they might be uſed with "a ſtring to draw them back, and ſomething like a feather to guide "them in flying towards the enemy, and calls them Sling-hatchets;" but for ſuch weighty *Heads* there was certainly no occaſion for feathers; it was uſe and practice that brought the Soldiers to poiſe and throw their Javelins ſo dextrouſly; and as for ſlinging of hatchets againſt an enemy, I do not remember ever to have met with any inſtance, ancient or modern; and ſome of them are evidently too light to do any execution thrown from the hand.

The Greeks had darts projected by a ſtring, which they called Αγκυλη; that is, the *Anſa*, or handle, by which they took hold of, directed, and threw the dart: theſe Javelins were ſometimes called *Aclides*:

— — — Teretes ſunt Aclides illis
Tela, ſed hæc lento mos eſt aptare flagello[o].

VIRG. Æn. VII. ver. 750.

The ſtring was generally by the Romans called *amentum*, becauſe the ſoldiers brought it level to their chin, before they diſcharged the Javelin.

Theſe weapons were not confined to the Greeks and ancient Italians, but were alſo uſed by the Gauls, and by them ſometimes called *Cateiæ*:

Teutonico ritu ſoliti torquere Cateias. Æn. VII. ver. 741.

on which Servius (ibid.) obſerves that the Gauls, having thrown theſe

[n] See deſcription of Antonine's Pillar, ibid. ut ſupr. Plate I. Fig. III.

[o] On which Servius — "Aclides ſunt tela "quædam antiqua: Legitur, quod ſint Clavæ "cubitoſemis factæ, eminentibus hinc & hinc "acuminibus, quæ ita in hoſtem jaciuntur "religatæ Loro vel Lino, ut peractis vulneribus "poſſint redire. Putatur tamen eſſe Teli genus "quod per flagellum in immenſum jaci poteſt."

Darts

Darts at their enemies, recovered them again by lines faſtened to them.

The Gauliſh weapons of this kind Ceſar calls *Mataræ*; and, as Strabo ſays, they were like the *Pilum* of the Romans which the Gauls darted, and uſed generally in hunting and killing of birds; and this weapon was ſo common, and univerſally uſed by the Gauls, that it became a criterion of their nation, as the *Sariſſa* (a very long ſpear) was of the Macedonians[o].

The Kerns, or Foot-ſoldiers, of the ancient Iriſh Militia bore Swords and Darts; to the laſt were fitted cords, by which they could recover them after they had been launched out[p].

SECT. V. Celts, why made of Braſs.

But, if theſe inſtruments were deſigned for war, it may ſeem ſtrange to ſome that they ſhould be made of braſs, when they would be ſo much more proper for all warlike uſes if they had been made of iron. In anſwer to which I may obſerve, that in ancient times they had neither ſuch plenty nor choice of metals as we have at preſent. The moſt ancient weapons were neither armed with Braſs nor Iron.

The Sarmatians[q], the Germans[r], and the Huns[s], for want of Metals, pointed the dart with bone. The Gauls had heads of ivory, and ſome of ſtone for their arrows; they had alſo what are called ſtone-hatchets, as appears by what have been found in their Sepulchres[t]; and the Britans, as is obſerved before, had flint heads for their ſpears and arrows, if they had not hatchets alſo of the ſame ſubſtance[u]. This was the moſt ancient way of making and arming their weapons, in the Weſtern parts; but copper being found in many places, and very early among the Orientals, the way of tempering, hardening, and colouring it with Tin, Lead, or *Lapis Calaminaris*, ſoon followed, and was probably as ancient as the invention of Swords, which by learned men is ſuppoſed coeval with War; with this Metal it was ſoon found much eaſier to head their Spears and Arrows, than to grind a ſtone into the neceſſary offenſive form; wherever, therefore, they had a ſufficient quantity of braſs, they threw aſide the more operoſe preparation of ſtone-heads for theſe warlike weapons, and armed them with braſs. But Iron was not found out till 188 years before the War of Troy, if we may believe the Arundelian Marbles; and this may be the reaſon that braſs weapons are ſo

o Montfauc. Tom. IV. p. 37.
p See Camden and Chambers, in voce KERN.
q Pauſanias, Atticis, Lib. I. p. 37.
r Tacitus de M. G.
s Amm. Marc. Lib. XXXI.
t Montf. Tom. V. p. 195.
u Plot, Staffordſh. p. 396. Sibbald, ibid. Dugdale's Warwickſhire, p. 1081.

often mentioned in Homer, the ancients working in braſs much more early than in iron, according to Heſiod[w]:

Χαλκῳ δ' εργαζονΤο, μελας δ' ȣκ εσκε σιδηρος.

And Lucretius, Lib. V.:

Sed prius Æris *erat quàm* Ferri *cognitus uſus.*

And when Iron became known, and its ſuperiour hardneſs acknowledged, it was ſcarce. The Sarmatians (a very extenſive nation) had no Iron in all their country[x]. The Germans had none in Tacitus's time; and in Britain, Iron was very ſcarce, as Ceſar ſays[y], and found only near the ſea coaſt, and that in ſo ſmall a quantity, and ſo precious, that their money was ſometimes made of that Metal. Thus it appears, that the uſe of Iron came late into the Weſtern parts of Europe; ſo that it is no wonder that anciently their weapons were made of Braſs. Even among the Romans, their arms were of Braſs:

— — *æratum quatiens Tarpeia ſecurem.* Æn. XI. ver. 656.
Æratæque micant peltæ, micat æreus enſis. Æn. VII. ver. 743.

Their arrows alſo were tipped with Braſs, as appears by ſo great a number of them found at one time, as loaded ſeveral boats[z].

The Spears of the Luſitanians, ſays Strabo, were pointed with Braſs; and to come nearer home, the Cimbrians and Gauls had Braſs for their weapons[a]; the Danes made their ſhort ſwords, arrow-points, ſpurs, and knives, of Braſs[b]; and laſtly, the Britans had the ſame metal, and for the ſame uſe, as appears by part of a ſword found in Mên in Sennan, by the Braſs found in Trelowarren Barrow, by thoſe publiſhed by Dr. Plot, Staff. p. 396; and by the Spear-heads, Axes for war, and Swords of copper, wrapt up in linen before mentioned, found at St. Michael's Mount in this County, as well as by the ſeveral places in Britain beforementioned (p. 284.) which have yielded a fruitful harveſt of ſuch like weapons.

Beſides the ſcarceneſs of iron, there is another reaſon which the Ancients had for making their weapons of Braſs, which is, that iron is not ſo eaſily worked up, caſt, repaired (I mean recaſt) and

[w] Εργ. και Ημερ. ver. 142.
[x] Pauſan. ibid. ut ſupra. See Montf. Tom. IV. p. 58.
[y] "In maritimis ferrum, et ejus exigua eſt "copia," p. 92.
[z] Montfaucon, Tom. IV. p. 58.
[a] Camden.
[b] Worm. Mon. Dan. p. 48, 49.

poliſhed;

poliſhed; nor indeed, after all, of ſo rich or laſting a colour as Braſs. Montfaucon therefore rightly obſerves (though he aſſigns not the reaſon) that after the uſe of Iron was found out, the Ancients continued the uſe of Braſs in making their weapons, and other things, for which at preſent we uſe only Iron. In ſhort, all the fragments of Braſs were ſerviceable, and eaſily to be re-melted, and caſt a-new. And that the Britans put in practice this piece of good huſbandry, is plain, from what was diſcovered at Fifield[c]; a great quantity of theſe inſtruments, ſome entire, ſome broke, with fragments of the ſame metal, but to what particular utenſils they belonged, uncertain. Theſe, with the quantity of unwrought metal found with them, are undoubted evidences of a furnace being here for caſting ſuch implements of war, and that here lived and worked an Artiſt, whoſe profeſſion was that of a Founder or Caſter of Braſs; and I cannot but obſerve that ſpear-heads being found amongſt the reſt of theſe materials muſt make us conclude that the workman who made the Heads of Spears pointed, made the edged ones too called Celts, Javelins of all kinds, and Arrows, their uſe, intent, and ſubſtance being ſo much alike, that he who made the one, could not be ignorant of, or unpractiſed in making the other. This is therefore an equal proof of the Britans uſing Braſs weapons, and of the inſtruments found there being weapons of war. There is another circumſtance worth notice, in what has been mentioned before (p. 283.) which is, that ſome Celts, found in a ſtone-quary in Yorkſhire, had Caſes exactly fitted to them. Why incloſed in Caſes? Why, doubtleſs, for the ſame reaſon as thoſe found at St. Michael's Mount were wrapt up in linen, to preſerve the keenneſs of the edge; and I muſt own it ſeems to me, that chizels for working Stone needed not to have been ſo cautiouſly ſheathed; but rather, that the intention of the owner was, that by this means the edges of ſo tender a metal might be better kept for execution againſt the day of battle.

[c] As mentioned before, p. 284.

CHAP.

than

CHAP. XIV.

Of the Caves of the Ancient Corniſh *Britans.*

OF theſe Caves I ſhall only deſcribe three, nothing either of inſtruction, or pleaſure, reſulting from a multiplicity of meaſurements, where things are not materially diſtinct.

Deſcription of Bolleit Fogou.

In the Tenement of Bolleit in the pariſh of St. Berian, in the Weſtern part of Cornwall, at the end of a little incloſure, is a Cave called the Fogou; its entrance is about four feet high, and wide. The Cave goes ſtraight forward, nearly of the ſame width as the entrance, ſeven feet high, and 36 from end to end. About five feet from the entrance, there is on the left hand a hole two feet wide, and one foot ſix inches high, within which there is a Cave four feet wide, and four feet ſix inches high; it goes nearly Eaſt about 13 feet, then to the South five feet more; the ſides and end faced with Stone, and the roof covered with large flat ſtones. At the end fronting the entrance, there is another ſquare hole, within which there was alſo a further vault now ſtopt up with ſtones, through which you ſee the light; and therefore I doubt not but here was a paſſage for light and air, if not a back way of conveying things into and out of theſe Cells; a property, which other Caves have as well as this. This Cave is not in the village of Bolleit, but about a furlong diſtant, and indeed, but for the entrance (the ground is ſo level above, and on each ſide of it), no one would ſuſpect that there was a Cave below. There is a Cave of the ſame name in the pariſh of St. Eval near Padſtow.

Bodinar Cave, called the Gyant's Holt.

In the tenement of Bodinar, in the pariſh of Sancred, ſomewhat higher than the preſent village, is a ſpot of ground amounting to no more than half an acre of land (formerly much larger), full of irregular heaps of ſtones overgrown with heath and brambles. It is of no regular ſhape, neither has it any veſtiges of Fortification. In the Southern part of this plot, you may with ſome difficulty enter into a hole, faced on each ſide with a ſtone-wall, and covered with flat ſtones. Great part of the walls as well as covering are fallen into the Cave, which does not run in a ſtraight line, but turns to the left hand at a ſmall diſtance from the place where I entered, and ſeems to have branched itſelf out much farther

than

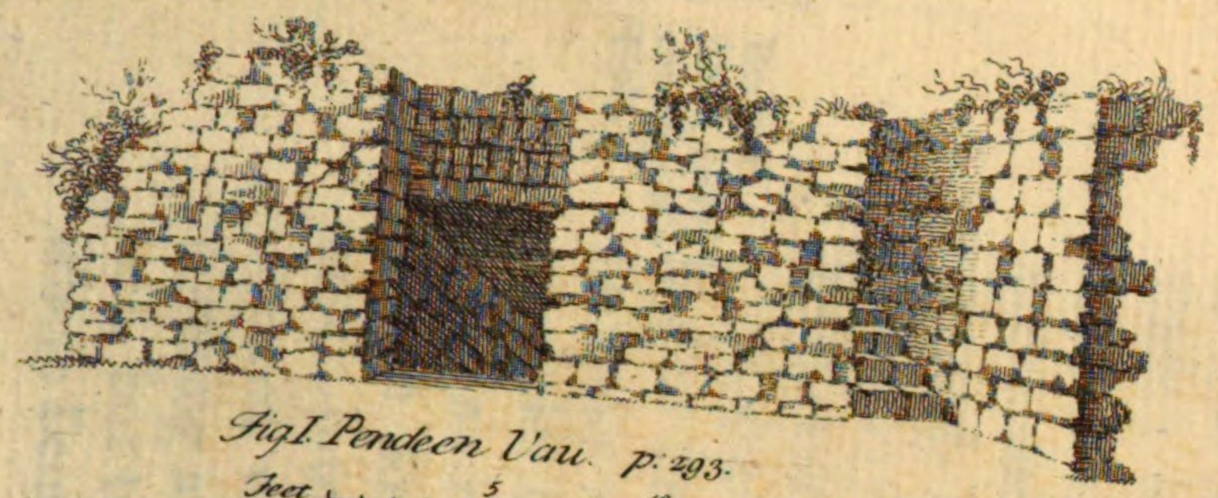


Fig I. Pendeen Vau. p. 293.

Feet 5 10 15

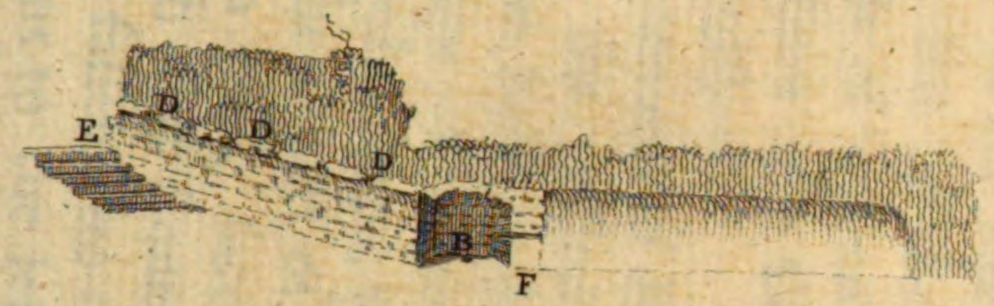


Fig II. Section. p. 293.

Feet 10 20 30 40

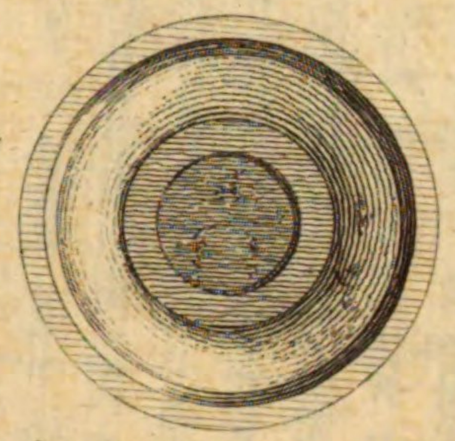


Fig VIII. Plan of a Roman Patera found in S.t Just. p. 310.

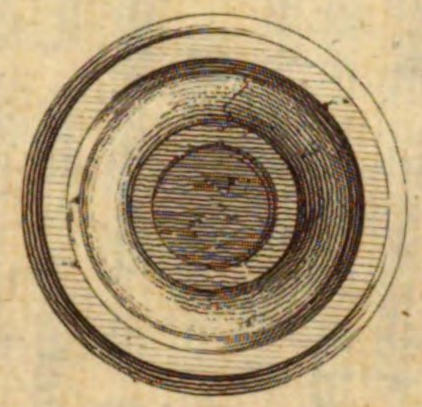


Fig. VI. Plan of a Roman Patera found in S.t Just p. 310.

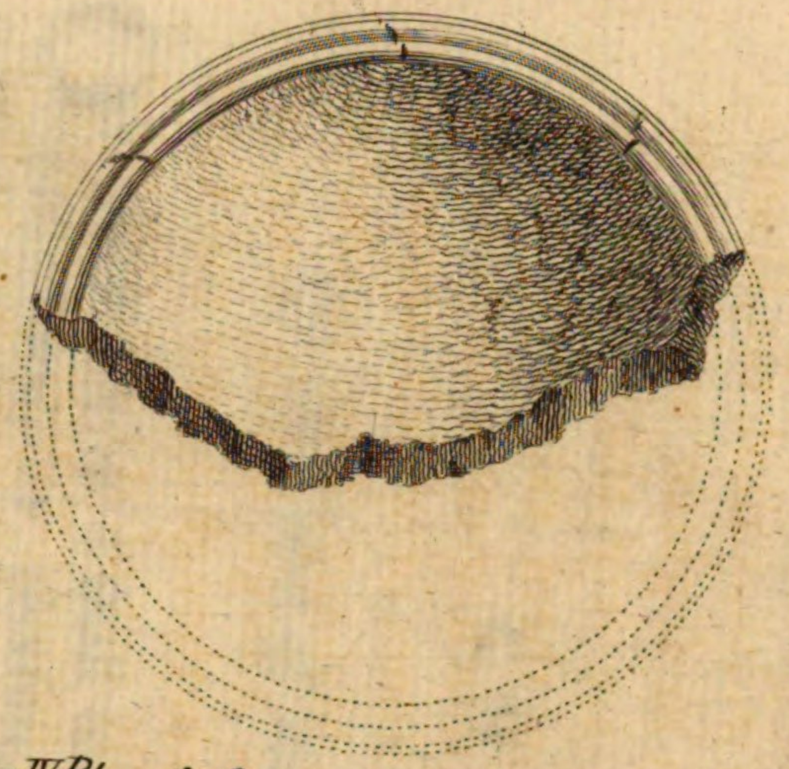


Fig IV. Plan of a Roman Patera found at Ludgvan p. 309.

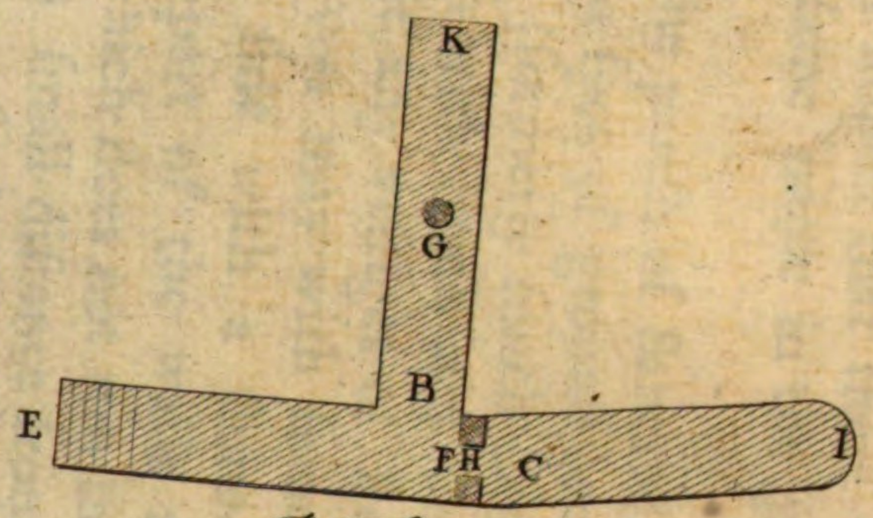


Fig III. Plan. of Pendeen Viau, or Vou. p. 293.

Fig IX.

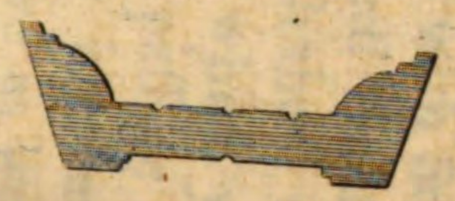


Fig IX. Section of Fig VIII. p. 310.

Fig VIII

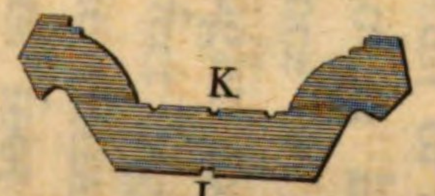


Fig VII. Section of Fig VI. p. 310.

1 2 3 4 5 6 7 8 9 10 Inches

Fig. V.

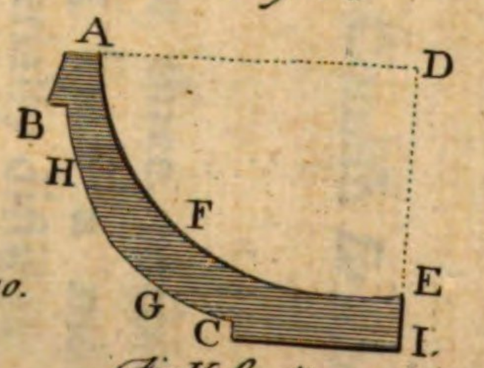


Fig V. Section of Fig IV. p. 309.

Fig. X. Blade of a Dagger found in Par-moor in S.t Erne Parish 1767. p. 311.

To John Borlase of Pendeen in Cornwall Esq.r

This Plate, engrav'd at his expence is with great duty and respect inscrib'd by Wm. Borlase.

than I could then trace it, which did not exceed twenty feet. It is about five feet high, and as much in width, called the Giant's Holt, and has no other uſe at preſent than to frighten and appeaſe froward children. As the hedges round are very thick, and near one the other, and the incloſures within them extremely ſmall, I imagine theſe ruins were formerly of much greater extent, and have been removed into the hedges; the ſtones of which, appearing ſizeable, and as if they had been uſed in Maſonry, ſeem to confirm the conjecture. Poſſibly here might be a large Britiſh town (as I have been informed the late Mr. Tonkin thought), and this Cave might be a private way to get into or ſally out of it; but the walls are every where cruſhed and fallen, and nothing regular to be ſeen; I will only add, that this Cave, or under-ground paſſage, was ſo well concealed, that though I had been in it in the year 1738, yet, when I came again to examine it in the year 1752, I was a long while before I could find it.

Cave in Pendeen Garden.

Of all the artificial Caves I have ſeen in Cornwall, that called Pendeen Vau[d] (by the Welſh pronounced Fau) is the moſt entire, and curious. It conſiſts of three Caves or galleries; the entrance is four feet ſix inches wide, and as many high; walled on each ſide with large Stones, with a rude arch on the top*. From the entrance you deſcend ſix ſteps, and advance to the N. N. E. the floor dipping all the way as in the ſection[e]. The ſides built of Stone draw nearer together, as they riſe, the better to receive the flat Stones D D, which form the covering, and are full ſix feet high from the ground; this firſt cave is 28 feet long from E to F. Before you come to F[f], at right angles, turns off to the left hand the ſecond Cave B, its ſides the ſame diſtance, and roof formed in the ſame manner as thoſe of the firſt Cave, but the roof only five feet ſix inches high. In the middle of this ſecond Cave, obſerving a low place, I cauſed the floor to be dug, and found there a round pit, G, three feet diameter, and two feet deep, but nothing in it remarkable; in other parts, I afterwards tried the floor, and found the natural ground, as left when the work was finiſhed: at the end K†, it has a hole in the roof through which a man may climb up into the field. This is all I found worth noteing in the ſecond Cave. At H, fronting the entrance, there is a ſquare hole, two feet wide, and two feet ſix inches high, through which you creep into a third Cave C, ſix feet wide, and ſix feet high, neither ſides nor roof faced with ſtone, but the whole dug out of the natural ground; the ſides formed regularly and ſtraight, and the arch of

* Plate XXV. Fig. I.

† Plan ibid. Fig. III.

[d] Or Vou. Wallicè Fau. Dav. Dict. [e] Plate XXV. Fig. II. [f] Plan ibid. Fig. III.

the roof a ſemi-circle. The plan alſo ends in a ſemi-circle of the ſame dimenſions at I, at the diſtance of twenty-ſix feet ſix inches. I cauſed the floor of this Cave to be dug in two places, but found neither Cell nor Grave, but the natural ground only, without any appearances of its having been moved. You ſee nothing of this Cave, either in the field or garden, 'till you come to the mouth of it, as much privacy as poſſible being conſulted.

Norden, in his Survey of Cornwall, p. 40. tells us, "that the "tide flows into this Cave, at high water, very far under the earth," but the ſea is in truth more than a quarter of a mile from any part of it.

The common people alſo thereabout tell many idle ſtories of like kind, not worth the reader's notice, neglecting the ſtructure, which is really commodious, and well executed.

There are many other Caves ſtill to be ſeen in theſe parts, and ſome have been rifled and deſtroyed by converting the Stones to other uſes, but none have yet come to my notice, different enough from the foregoing to merit a particular deſcription. I ſhall now proceed therefore to enquire into the uſe and deſign of thoſe caves.

SECT. II. Their Uſe.

In moſt countries the ancients thought themſelves under a neceſſity of providing themſelves with ſuch private receptacles; and where their country did not afford them natural ones, they made to themſelves, as here in Cornwall, artificial ones. They had more reaſons than one, for betaking themſelves to theſe retired places. In cold countries they retired into their Caves to avoid the ſeverity of Winter, ſays Tacitus of the Germans [g]; and Xenophon, concerning the cold country of the Armenians, tells us that their houſes were under ground, the mouth or entrance of them like that of a well, but underneath wide and ſpreading; there are ways for the cattle to enter, but the men go down by ſtairs [h]. This they did, doubtleſs, becauſe, when the ground was frozen, or covered with ſnow, for any long time, their cattle as well as themſelves, might go into the Caves where the ground was not affected by either, and the air leſs piercing. But the Winters are not ſo ſo ſevere in Cornwall, as that they can be reaſonably ſuppoſed to have given occaſion for the making thoſe Caves.

not for Winter Retreats,

The Druids taught in Caves, and in Caves people were initiated into the myſteries of Mithras; but for both theſe purpoſes the Ancients made uſe generally of natural not artificial Caves.

nor Inſtruction,

g "Solent et ſubterraneos ſpecus aperire, "eoſque multo inſuper ſimo onerant, ſuffu- "gium hyemi, et receptaculum frugibus." De M. G. cap. xvi.

h De Exped. Cyri, Lib. IV.

It

It was a very ancient way of Sepulture (if not the firſt manner that obtained) to bury in Caves: thus Abraham buried Sarah his wife in the field of Mackpelah (Gen. xxi. 19.), in which chapter the ſacred hiſtorian gives us at length the treaty for purchaſing this Cave, ſhewing how ſollicitous the Patriarch was to have the property of it ſecured to him for a family burial-place: this whole paſſage intimates, that it was then the cuſtom of the greateſt princes to have ſepulchres (ſee ver. 6.) peculiar to their families, either more ornamented, or more ſpacious, than the burying places of the vulgar, and that theſe ſepulchres were Caves: but notwithſtanding the Cell which I found in Cave the ſecond (B) of Pendeen Vau, I do not take that work to have been ſepulchral. It may be ſuggeſted that there was an urn buried in this place (for in ſuch Cells we often find them), and might be taken away by perſons who had ſearched here before. This is poſſible; but that a work of ſo much labour, and of three apartments, ſhould be made for burying, and only one Pit, and one ſuppoſed urn, is not at all probable. If this Cave had been deſigned for the dead, many Cells would offer with their Urns, or many Graves. For there is yet another reaſon why the ancients made theſe underground ſtructures, a reaſon which prevails in all countries; and that is, to hide and ſecure what they poſſeſſed and valued in times of war and danger. Plutarch ſays [i], that the Characitanians in any danger of war deſcended into their Caves, carrying in their booty with them, free from all apprehenſions when they were thus concealed: and of the Germans, Tacitus relates the ſame cuſtom [k]. "In ſuch places as theſe Caves, ſays he, they endea-
"vour to ſoften the rigour of the ſeaſon, and if at any time an
"enemy approaches, he will lay waſte and carry off all that he
"can readily lay his hand on; but theſe ſecret ſubterraneous re-
"treats are either not known, or not thought of in the hurry, or
"eſcape notice for this reaſon, becauſe they muſt take up time
"in ſearching for." In ſeveral parts of Britain, Caves of this nature muſt occur. "In the Iſland of Skie there are ſeveral
"little ſtone houſes built under ground, called Earth-houſes, which
"ſerve to hide a few people, and their goods in the time of
"war [l]." The ſame author tells us, "that in the iſle of Ila there
"is a large Cave called Vâh-Vearnag, or Man's Cave, which will
"hold 200 men." There is a remarkable one publiſhed and planned in the Louthiana, (Lib. III. Pl. X. p. 16.) imagined by the author, with good reaſon, to have been "intended originally for a ſort of

nor Burying.

Retreat in Time of War.

i In vita Sertorii. k Ibid. ut ſupra. l Martin of the Iſles, p. 154.

"granary

" granary to conceal corn, and, perhaps, other effects of value, " from mountain-robbers. All this part of Ireland, continues he, " abounds with ſuch Caves, not only under Mounts, Forts, and " Caſtles; but under plain fields, ſome winding into little hills " and riſings, like a volute, or ram's horn; others running zig- " zag, like a ſerpent; others, again right forward, connecting " Cell with Cell: the common Iriſh think they are ſkulking-holes " of the Danes, after they had loſt their ſuperiority in that " iſland[m]." Upon which I cannot but obſerve, that they would have judged more rightly if they had attributed theſe hiding-places to the natives than to foreigners, the latter having but little reaſon to flatter themſelves with any hopes of concealment from the former; but the former, born and bred upon the ſpot, a great deal of reaſon to conclude, that many private places might be retired to, which ſtrangers and temporary invaders might never diſcover.

The true intent then of theſe Caves in Cornwall was, as I apprehend, to ſecure their proviſions, and moveable goods, in times of danger[n]; and the reaſon that they are many in number, is becauſe Cornwall has been the ſeat of much war; and, therefore, few countries have had more occaſion for ſuch private ſtore-houſes than the Corniſh. That Cornwall has been the Theatre of much war, appears by the multitude of entrenchments on the ſhores, particularly in the Weſtern parts, where every promontory has its fortification, every neck of land its ditch and *vallum* reaching from ſea to ſea, and not a hill of any eminence without what we call a caſtle. Some ruined towns are alſo ſtill to be ſeen, teſtifying the deſolations of war. It was during theſe troubleſome times that I imagine the ſeveral Caves I have now mentioned, and others of like kind, were made by the natives, to ſecure their effects, and, perhaps, the perſons of thoſe of their family who were not able to eſcape, or keep the field, from the piratical invaſions of the Saxons and Danes. Expoſed to the ſea on every ſide, as Cornwall is, what is now looked upon as their greateſt ſecurity by the inhabitants, proved at that time the perpetual inſtrument of their miſery. As ſoon as the Saxons came to underſtand their trade of piracy, they found it more for their advantage to attack the Britiſh nation in its extream parts, than at the heart and centre

[m] Ireland.

[n] Since the writing theſe papers, an ingenious modern author has given us an account of the ſame means uſed in time of diſtreſs in the Iſland of Minorca. " Their Caves, which " they call Covas, have with incredible labour " been ſcooped out in the rock; they are ſo " numerous and ſpatious, as to contain all the " inhabitants of the country in time of danger, " and were uſed long after the erection of " houſes, as places of ſecurity for women, " children, and moſt valuable moveables upon " any ſudden alarm." Armſtrong's Hiſtory of Minorca.

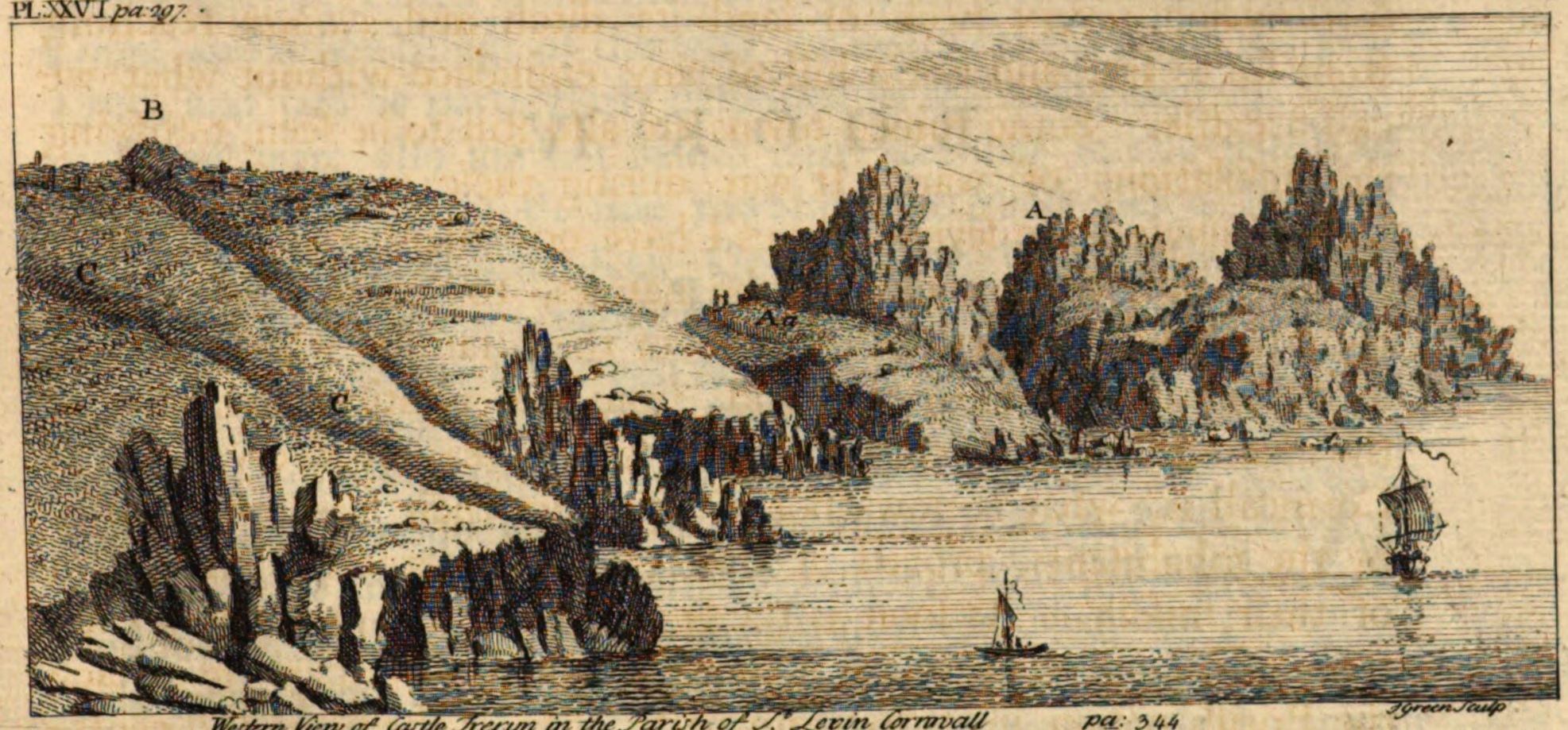
of

of the iſland; conſequently Cornwall had its ſhare of their viſits, in proportion to its remoteneſs from the ſeat of protection and power, and the opportunities which its numerous creeks gave theſe ſons of plunder to land and pillage. The Danes were ſtill more troubleſome and cruel, as they were more conſtant viſitors, and continued many ages to waſte, burn, and deſtroy, whatever fell in their way; ſo that the poor Corniſh Britans becauſe of theſe rapacious enemies, as "the children of Iſrael becauſe of the "Midianites, made them the Dens which are in the Mountains, "and Caves, and ſtrong Holds °.

° Judges vi. 2.

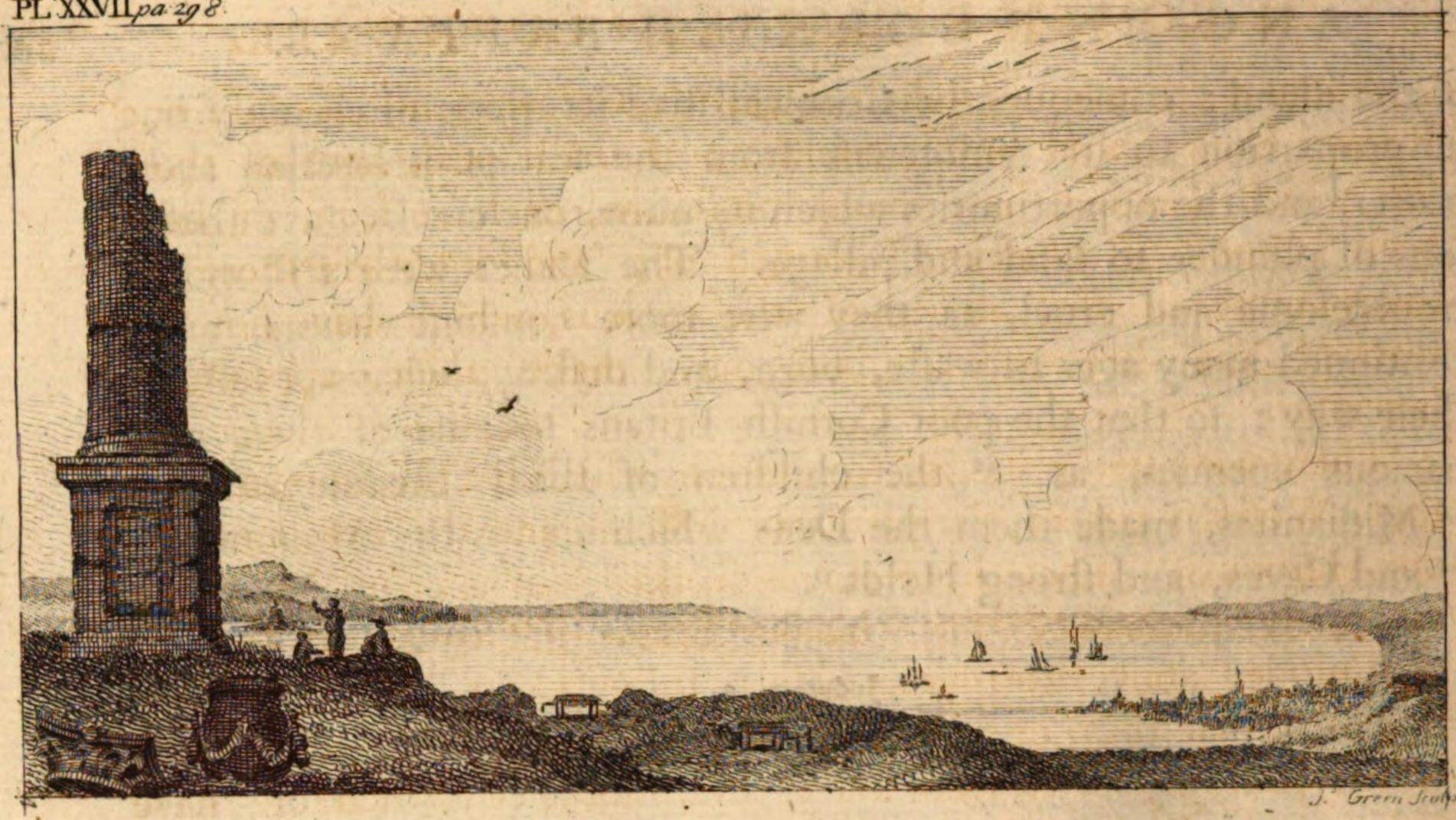
END OF THE THIRD BOOK.

PL. XXVI *pa: 297.*



Western View of Castle Treryn in the Parish of S.t Levin Cornwall *pa: 344* *J. Green Sculp.*

PL. XXVII *pa. 298.*



J. Green Sculp.

OF

ROMAN REMAINS

IN

CORNWALL.

BOOK IV.

CHAP. I.

Of Roman Coins.

SECT. I. Of Roman Coins found near Mines.

WE have already examined the reaſons upon which authors have hitherto doubted whether the Romans were ever in Cornwall; and have ſhewn in general P, that Cornwall could not but be known to, and poſſeſſed by, that people: I have there alſo intimated, that great numbers of Roman Coins, and ſome Sepulchral Remains, have been found here, which confirm that ſuppoſition, and that upon enquiry it will be found probable, that there were Roman Forts, Camps, Towns, and Ways, in this County. I muſt now treat of theſe particulars ſeparately, and firſt of the Roman Coins.

P Book I. Chap. IX.

About

About a century and a half ſince, Mr. Carew mentions only one Roman Coin, found in this country; I ſhall ſpeak here of thoſe few which I either have in my poſſeſſion, or have ſeen, or have been beyond all queſtion informed of; and doubtleſs there are many more in the cabinets of the curious, which have not yet reached my knowledge, but may make their appearance hereafter.

There were two principal temptations which led the Romans into theſe Weſtern parts; the plenty of Metals, and the excellency of our Harbours. That the Romans worked our ancient Mines, is extremely probable; for, having found out the way to the Caſſiterides above 200 years before Julius Ceſar, it is not to be ſuppoſed that they ever quitted that profitable trade, which was worth purſuing even from Italy, and muſt needs therefore have induced the Romans to ſeize upon the Mines, the ſources of theſe riches, when they came here, and were ſo near the fountain's brink.

Some of the moſt ancient Mines I have yet ſeen in Cornwall are as follows. There are ſome in the higher parts of Wendron pariſh, which being a wild of barren hills, that never appears to have been cultivated, it is not eaſy to imagine what could draw the Romans here to live, and bury their dead, but the plenty of Tin. Yet here they were, for above theſe old heaps of workings there ſtands a Stone-Barrow, called Golvadnek-Burrow, in which ſome Roman Coins, and other things of the ſame nation, were found in the year 1700, and will be particularly deſcribed in the next chapter.

There were alſo ancient Mines near Karnbrê in the pariſh of Illogan. On the South ſide towards the foreſt lies a Bal[q] of ancient works called Karn-Kei. On the North-Weſt, in the pariſhes of Illogan and Camborn, many there are of like kind, and ſome in the ſides of Karn-brê Hill; and here many Roman Coins, at ſeveral times, in ſeveral parts, have been found. Some near the village, on the Eaſtern end of this hill, I had given me by the Rev. Mr. Collins, Rector of Redruth, *viz.* an ANTONINVS, large ſize, of the ancient lead (Coins of which Metal are very rare): Reverſe, a Triumphal Arch. Another much defaced, I think a FAVSTINA. 3. DIVO CONSTANTIO PIO. 4. Unknown. 5. SEVERVS ALEXANDER. 6. Unknown. At the foot of the ſame hill, in a circle marked in the Map of Karn-brê W, one Mr. Bevan of Redruth diſcovered, in July 1749, three feet under the ſurface, the quantity of one pint of copper Roman Coins, two only of which came to me; to wit, the ſenior Tetricus, and the Roma, in Plate VII. Fig. IV. and V.

[q] A Bal is a cluſter of Mines.

p. 117. A few years before, one Mr. Stephens of the ſame town found about a quart of old Coins of the ſame nation, in the ſame place.

That there were very ancient Mines in the pariſh of St. Juſt, in Penwith, cannot be doubted, conſidering that this coaſt is within ſight of the Caſſiterides, and reſorted to as one of thoſe iſlands[r] by the ancient traders for Tin[s].

There are alſo very ancient Mines in St. Agnes Bal, adjoining to which a Gold Valentinian was found that has reached my knowledge; and this is not the only evidence of this Bal being known to the Romans, as we ſhall ſee hereafter.

Harriſon, in his Deſcription of Britain, p. 65, ſpeaking of the place where Arthur is ſuppoſed to have fought his laſt battle, on the banks of the River Camel, ſays, "Not long ſince, and in the "remembrance of man, a braſs pot full of Romane coine was found "there, as I have often heard."

Mr. Carew tells us (p. 8, 1ſt edit.) that he had a Braſs Coin of Domitian found in one of the Corniſh Tin-works.

Theſe Coins found near, and among, and even in our ancient Mines, far from Towns, Harbours, and Forts, muſt have been depoſited either by the Roman Miners, or by officers appointed by that nation to ſuperintend and guard the Mines which poſſibly the Romans might have worked more by the Natives than by themſelves.

SECT. II. Roman Coins found near Harbours.

Several parcels of Roman Coins have alſo been found upon the hills, and banks, of our harbours.

"At Tredine *(alias* Treryn), the South-Weſt point of Cornwall, "there was found (ſays Leland, Itin. Vol. III. p. 4.) *in hominum* "*memoria*, digging for the fox, a braſs pot full of Roman Money." I have two ſilver Coins found near Penroſe, which ſtands on a Lake called the Loe Pool, in the Eaſtern part of Mount's-Bay. One is of Trajan; Reverſe, a female figure ſitting: *Exergue*, PMO. The ſecond is a face helmeted, the metal much eaten. Reverſe, two horſes, ſide by ſide as if drawing a chariot, full ſpeed, no letters viſible: both of the ſmall ſize.

[r] I have not ſeen any Roman Coins found here; but I have been informed, by Mr. Borlaſe of Pendeen, that as ſome workmen were removing a bank in a Field belonging to the adjacent Tenement of Boſcadzhil, they found near a hundred Copper Coins, which were all brought to him, and the greateſt part of them by him diſpoſed of as a preſent to William Harris of Hayne in Devonſhire, Eſq; the few which he retained in his own keeping are now loſt, but ANTONINVS PIVS was very plainly to be read on ſome of them, as he well remembered. December 17, 1737.

[s] "In 1702, in the pariſh of Tawednack, be-"tween St. Ies and the Land's-end, were found, "under a prodigious rock of Moor-ſtone, called "the Giant's Rock, a large flat ſtone, ſupported "by four pillars of the ſame, an Urn full of aſhes "with a round ball of earth by the ſide of it, "and in the ſaid ball fourſcore ſilver Coins, of "the latter Emperours, very fair and well pre-"ſerved. I could not have the ſight of more "than five of them, of which I got three, of "Valentinian I, Gratian, and Arcadius; the "reſt were ſeized for the Lord of the Soil." Mr. Tonkin's letter to Biſhop Gibſon, Aug. 4, 1733. MS. B, p. 224.

On

On an arm of the Sea called Hêlford Haven, in the tenement of Condorah, in the ſpring of the year 1735, were found 24 gallons of the Roman Braſs Money, ſeveral of which I have now by me, and many more I have ſeen, all which were of the age of Conſtantine and his family, and had either the *Heads* of thoſe Emperours, or were of the cities of Rome, or Conſtantinople.

As theſe Coins were found in ſuch a quantity, and ſo remarkably free from the Coins of preceding Emperours, there is no doubt but they were brought hither, and depoſited, in the age immediately ſucceeding Conſtantine the Great. All I have ſeen were of the ſmall ſize (*viz.* ſomewhat ſmaller than our common farthings) for which reaſon they muſt have been very incommodious for carrying on trade, or ſerving any other purpoſe than paying the common ſoldiers, whoſe daily portions were to be diſtributed in ſuch ſmall ſums, as made the carriage of little money abſolutely neceſſary, to every ſeparate corps of troops: the place where they were found, by its ancient fortifications (to be treated of in their proper turn), will confirm the ſuppoſition that they belonged to ſoldiers.

On the other ſide of this Haven, upon one of the Creeks which run up into the pariſh of Conſtantine, were found forty Roman Coins. Four of the largeſt ſize, by the favour of the Rev. Mr. Collins of St. Erth, I have by me. The firſt of copper, IMP. CAES. DOMIT. AVG. GERM. COS. XIII. CENS. P. F. A bold impreſſion, *Head* laureated; graceful. Reverſe, FORTVNAE AVGVSTI. S. C. Plenty, with her *Cornucopia*.—The ſecond of Trajan: bright braſs, IMP. CAES. NERVAE TRAIANO AVG. GER. DA. Reverſe, *figura galeata ſedens*, S. C. the third defaced.—The fourth, FAVSTINA DIVA, the younger Fauſtina. Reverſe, *figura veſtita dextra ſerpentem, ſiniſtra haſtata.*

The other Coins which I have ſeen found here are of the lower Empire, and need not be particularized: the loweſt was one of the Emperour Valens. DN. VAL. N. P. AVG. Reverſe, SECV. REIPVBLICAE DAT. which brings this parcel about thirty years later than that which was found on the other ſide the Harbour. Theſe Coins found on the banks of Helford Haven, belonging to the Soldiery, and depoſited ſo near one time, will lead us to enquire whether there is any remarkable incident in hiſtory which may ſupport the conjecture of the Roman ſoldiers being planted hereabouts in the age aſſigned to theſe Coins. I think there is.

The Saxon depredations were come to ſuch a height in the time of Conſtantine the Great, that he thought it neceſſary to erect an office unheard of before, the ſole buſineſs of which ſhould be to

protect the ſhores of Britain from thoſe pirates[s]; it may, therefore, be a probable conjecture, that the ſoldiers were placed at Condorah (where no Coins but thoſe of him and his ſons appear) in the time of Conſtantius and his brothers for this very purpoſe, as the others were depoſited in the following reigns of Valens and Valentinian, by ſoldiers on the ſame errand; and what ſeems to confirm this conjecture, is, that at the mouth of this Helford river there is a creek ſtill called Porth Sauſſen, or Saxon's Port, thereby ſhewing itſelf to have been formerly frequented by the Saxons.

But we are not to imagine that the Romans were not planted round our harbours till the time of Conſtantine, or that no other occaſion drew them there, but to guard againſt the Saxon Piracies. Whenever they ſettled near the ſea coaſts, it was neceſſary for them to be maſters of the adjacent harbour, and muſt have been one of the chief points that came under their conſideration when they were upon determining their ſettlements, the conveniency of a harbour to a body of troops being of the laſt importance. To proceed therefore with Coins found on our harbours. In the month of

Mopas Coins.

October 1747, about two miles below the ſea-port town of Truro, on a branch of Falmouth Harbour, in a ditch near Mopas Paſſage, in the pariſh of St. Michael Penkevil, were found twenty pounds weight of Roman Braſs Coin. The Rev. Mr. Ley, Rector of Lamoran, who bought them all of the finder, writ me that he never met with more than one of Severus Alexander, and one of Valerian. I have examined about 3000 of this parcel, and find them all from Gallienus, who began his reign, A. D. 259, to Carinus, who with Carus and Numerian reigned about two years (*viz.* from 282 to 284[t].)

Theſe Coins having but one or two of the Emperours preceding Gallienus, and none below Carinus, appear therefore to have been depoſited in the time of the laſt mentioned Emperour, and conſequently before the Count of the Saxon ſhore was appointed, upon what particular occaſion I do not preſume to gueſs; but that the Romans were very converſant about Truro, we ſhall have great reaſon to believe in the ſequel of this chapter.

Trewardreth Coins.

The next harbour, to the Eaſt, is that of Fawy[u], near which, in the neighbouring pariſh of Trewardreth, were many Roman Coins

[s] The title of this officer was, Count of the Saxon ſhore; he had the honourable appellation of *Spectabilis* (Camd. Vol. I. p. 96.); he was one of the three commanders in the Weſt under the Maſter of Foot (then chief over all the military affairs of Britain) by Ammian. Marc. ſtyled *Comes Tractus Maritimi*; had under him ſeven companies of foot, two troops of horſe, the ſecond legion and a cohort.

[t] The ſeveral ſorts which came into my poſſeſſion were as follows: of Gallienus twenty-ſix, Salonina his wife two; of Poſtumus nine; of Victorinus ten; Tetricus fourteen; Tetricus jun. eight; Marius two; Claudius twenty-two; Quintillus four; Aurelian one; Tacitus one; Probus two; Carinus one.

[u] In Linc. Taxation *Faue*.

found,

found, and carefully preſerved by the late worthy Philip Raſhleigh of Menabilly, Eſq; and now in the poſſeſſion of his ſiſter, Mrs. Hawkins of Pencoit [w].

I have only to obſerve, that Fawy lying about four miles below the Uxela (Ουεξελα) of Ptolemy, now called Loſtwythyel, and at the mouth of the ſame navigable and (at Fawy) ſpacious river, this country and the coaſt was well known to the Romans, for they could not get at Loſtwythyel by water without paſſing by Fawy; and indeed it is very likely that they had a ſtation for their ſhips here, for on the other ſide of the river, about a mile below Fawy, there is an ancient village with a fair cove before it, ſtill called Polrouan, ſignifying the Roman Pool, or, as I find it written ſometimes, Port-rouan, that is, the Roman Port or Cove.

No Roman Coins found on the banks of the noble Harbour of Hammoze have yet come to my knowledge; but it being evident that the Romans were ſpread upon all the harbours to the Weſt, we may ſafely conclude that their Coins have been, or will be found there; the excellency of this harbour being ſuch, as could no more eſcape their poſſeſſion, than their notice [x].

Let theſe parcels of Coins ſuffice to ſhew the Roman Settlements on our Harbours. Many ſcattered Coins found in different places I have received information of, and the late Mr. Tonkin died poſſeſſed of great numbers of his own collecting, and collected with a deſign to give light to the hiſtory of our county; but as his notes relating to them have not reached me, and as taking notice of all the Coins of this kind that have been found in particular places will more properly make a part of the Topography than of the preſent work [y], I ſhall detain the reader, on this head, no longer than to obviate a few doubts, by making ſome general obſervations on the Roman Coins found here.

SECT. III.

Single ones moſtly uncertain.

Theſe Coins are ſometimes found ſingle and diſperſed, here and there one, or a few only together. In ſuch caſe we may conclude them accidentally dropt, and loſt; but whether by Britans, Traders, or Romans, will be uncertain, unleſs found near a Roman Way, Fort, or Habitation.

Why found in large Parcels.

Sometimes they are found in heaps, as at Condorah twenty-four gallons, at Mopas twenty pounds weight; in which caſe, I apprehend,

[w] What have reached my notice of this parcel are the following ſorts. Of Valerian one; Gallineus three; Victorinus twenty; Tetricus fifteen; Claudius nine; Aurelian one; Maximinus one; Conſtantin. Max. one; Conſtantin, jun. one; Urbs Roma one. Some other Roman Coins, found on the Eaſtern bank of Fawy harbour near Ethy, have lately come to the Author's knowledge, and will be taken notice of in their proper place.

[x] By the late Lady Carew of Eaſt-Anthony (ſeated on this harbour), I was favoured with the ſight of ſeveral fair Roman Coins; but where they were found (though probably in that neighbourhood), I could not learn.

[y] The places where Roman Coins (as far as I have been yet informed) have been found, are marked in the Map of Cornwall, Plate I. with an Aſteriſk, by which it will appear that they have been diſperſed in all the extremities of this county.

they

they muſt be conſidered, as part of the Roman Military Cheſt, it being equally abſurd to imagine that either Merchants or Miſers would lay up ſuch a heap of copper farthings (if I may call them ſo) or carry them from place to place to traffick withal, or that any but the Romans could have ſuch a quantity in their poſſeſſion for payment of ſoldiers. This money found in quantities, was purpoſely hidden in the earth, being always found covered (though ſome deeper buried than others); but for what reaſon it was ſo encloſed, learned men have been of different opinions.

Some have thought that the Romans buried their money in order to perpetuate their glory, and the memory of their conqueſts. That they incloſed Coins in the foundation of their Edifices, and in their Sepulchres, is true, and ſhews the zeal they had to continue the remembrance of their nation, and the age they lived in: but the glory of their nation required other proof than the precarious teſtimony which a few Coins buried in the earth might, and might never, give. We ſee the degeneracy as well as the perfection of their Arts in the Medals, and allow the uſe of them in adjuſting facts and dates; but the glory of their nation muſt be eſtimated by the ſpirit and the juſtice of their laws, their virtue, arts, and military exploits, and the ſcience as well as magnificence of their publick ſtructures.

Some think the great number of Roman Coins found in this Iſland were buried by the Romans when they were drawn off by Conſtantine and other Emperours, to fight their battles on the Continent, when the prize of victory was the Imperial Purple; but neither of theſe can have been the occaſion of hiding either of the two parcels found at Condorah or at Mopas, for the latter had no Coins but what what were 20 years before Conſtantine, and the former had thoſe of his ſons, and therefore could not be buried here at his time of leaving Britain, which was the beginning of his reign. Neither could they be hid here in the time of Maximus, for neither of them has any Coins of the three Emperours immediately preceding that Uſurper, which undoubtedly they muſt have had if depoſited in Maximus's reign.

Mr. Speed [y] ſeems to think that when the Romans took their laſt farewell they buried their money, and that this is the reaſon why we find ſo much coin of that nation. This may poſſibly be true of the money coined in the time of the laſt Emperours immediately preceding the Roman deſertion of Britain, but cannot be true of ſuch parcels which have none of the laſt Emperours intermixed; for as ſoon as ever Emperours aſſumed the Purple, one of their firſt

[y] See Chron. p. 187.

Acts

Acts of Empire was to coin Money in their own name, and to have their Effigies impreſſed; and therefore no parcels can be later, as to their interment, than the laſt Emperour's time whoſe Coin is therein found. But I cannot ſee any reaſon why the Romans ſhould bury their Money when they left this Iſland[z], for their deſertion was not forced, but voluntary; they did not leave us in a hurry, but upon mature conſideration, that the ſafety of their own country required their aſſiſtance, preferably to that of any other. That the Romans, therefore, called off to fight their own battles, ſhould bury their Money, without which it is in vain for any people, however potent and glorious, to go to war, ſeems to me irreconcileable to common prudence. I ſhould rather think that every ſoldier, marching againſt an Enemy, or reſiding in Garriſon, either carried it about with him, by which means ſome ſcattered Coins, and even purſes of Money were loſt, by the death or careleſneſs of the owner; or hid it in their tents, from which many a ſoldier goes upon an expedition, or to an engagement, and never returns again: when ſtrictly beſieged, or driven from their Caſtles and Towns, by enemy, or fire, upon ſudden aſſaults, it is likely they hid ſmall ſums as well as they could, or forgot, and neglected them; but when we find ſeveral gallons together of this ſmall Coin, as at Mopas and Condorah, we cannot ſuppoſe them the property of ſingle perſons (every particular perſon being willing, for his own conveniency, to reduce Braſs into Silver, or Gold), but may juſtly conclude them part of the ſtores of the *Queſtor*, or Paymaſter of the Army, kept by him for the conveniency of the ſoldiers, and buried there where we find them, upon ſome unexpected alarm, when they could not be carried off. In ſhort, we owe the greateſt part of this kind of treaſure, to the confuſion and fatal events of War, the plundering Camps, burning Temples, Streets, and Cities.

Why more Braſs than Silver or Gold Coins.

Some may wonder, that we have ſo many Braſs Coins, and but few of Silver and Gold; but when we conſider how much fewer and more portable theſe precious metals are than braſs, we may eaſily conceive that both Officers and Soldiers, on any ſurprize, were well able to carry off a ſum of great value in Silver and Gold, when without great incumbrance they could not diſpoſe of Braſs.

Why moſt of the Lower Empire.

Laſtly, It may be obſerved of our Corniſh Roman Coins, that more of the lower Empire are found than of the higher. But we are not ſingular in this reſpect, for the ſame thing may be ſaid of the moſt Eaſtern, and indeed all parts of this kingdom. "Nor is "it ſtrange (ſays Sir Thomas Brown Hydriotaph. 8vo. p. 17.) to

[z] As Kennett's Paroch. Antiqu. p. 11. "When at laſt they deſerted the Iſland they "buried their money in hopes of an opportunity "to return, and raiſe it up."

" find Roman Coins of Copper and Silver among us (viz. in Nor-
" folk) of Veſpaſian, Trajan, Adrian, Antoninus, Commodus, Seve-
" rus, &c. but the greater number of Diocletian, Conſtantine, Con-
" ſtans, Valens, with many of Victorinus, Poſthumus, Tetricus,
" and the thirty Tyrants in the reign of Gallienus." Whence we ſee that not only in Cornwall, but in Norfolk, a country well and early frequented by the Romans, the Coins from the thirty Tyrants downwards are moſt common; one reaſon of which is, the more frequent reſort of the Roman Emperours and Soldiers to this Iſland during the time of the lower Empire, than in the reign of the more early Ceſars; to which a ſecond may be added, that in the latter times of the Roman Power, the Soldiers were more diſtreſſed and hurried, and more Britans in every part of the Iſland taken into the Roman Soldiery, conſequently the Roman money was more diſperſed, and common, in the latter, than in the former ages[a], and the greater the plenty, the more there is to loſe.

CHAP. II.

Of Roman Sepulchres, and other Remains found in Cornwall.

WHETHER the Urns found at Chikarn[b] (to the number of fifty, many of them carefully placed, ſide by ſide, round the principal Urn, which was carved, and lay in the center of the Barrow) were Roman, and that Barrow a Family-ſepulchre, I will not take upon me to ſay, all the Urns being broke, or not to be found; but certain it is, the Romans had ſuch family burial-places[c], and the ſame manner, if I do not miſtake, of diſpoſing their Urns. Mr. Hals, in his Obſervations on Cornwall, mentions a Roman Coin, found (as he ſays) in an Urn taken out of a *Tumulus* in this county. The Coin muſt be as follows, by the letters he gives us, IMP. CAES. M. ANT. GORDIANVS AVG.[d] the Reverſe, PROVIDENTIA AVG.

[a] Mr. Walker gives us another reaſon (Dedication of Coins and Medals, p. 7.) " Though " very many Roman Coins be found here, yet " not many of great rarity, they being generally " of thoſe who, ſetting up for themſelves againſt " the lawfully eſteemed Emperors, were called " Tyrants, eſpecially ſuch as reigned here, and " in France; ſuch were Carauſius, Alectus, " &c."

[b] See Book III. chap. x. p. 234.

[c] See Moreton's Northamptonſhire, p. 528, and 530.

[d] Mr. Hals ſays, it muſt be read, CESAR MANTIS GORD. and the Reverſe, PROVIDENTIA AVGVRIS; not ſufficiently informed that Gordianus aſſumed the title of Marc. Antoninus, as many other Emperours did, and that PROVIDENTIA AVGVSTI is a common legend for the Reverſes of moſt Emperours.

Mr.

Mr. Carte tells us (Vol. I. p. 103. Hiſt. of England), that "a "little while before he came into Cornwall" (which was in the year 1714.) "a fine Roman Urn was diſcovered, with a cover to it, very "large, on a hill oppoſite to Karnbrê; it had aſhes in it, and one "Coin of the bigneſs of a Crown-piece, with an inſcription on it "very legible, ſhewing it to be a Medal of Auguſtus Ceſar."

"Within leſs than ten years before I was there, a quantity of "Roman Coins (ſome of which, by the brightneſs of their colour "ſeemed to reſemble gold) were dug up in one of the Barrows in "the Pariſh of Illogan. I have ſeen a great number of the Coins "found here in ſearching Barrows, but none later than Lucilla "and Fauſtina found in thoſe Urns and Barrows, but in other "places down along to Valentinian the third [e]."

By the neatneſs of the Lace-work round this Urn (Pl. XVIII. Fig. VI. p. 208.), I ſhould judge it to be Roman. Sancred Urn.

Near the Manſion-houſe at Kerris, in the Pariſh of Paul, ſome workmen removing an old hedge in the year 1723, diſcovered a vault about eight feet long, and ſix high, the floor paved with ſtone, and the roof arched over with the ſame materials; within it was a plain fair Urn, of the fineſt red clay, full of earth (Pl. XVIII. Fig. III.). By the largeneſs and ſtrength of this vault, the ſmallneſs of the Urn, and the earth without any bones; this Urn muſt have contained the aſhes of ſome conſiderable perſon [f]. But farther; by the delicate ſhape of this Urn, and the fine clay it is made of [g], compared with thoſe we commonly find in Cornwall (as Pl. XVIII. Fig. IV. V. VII. IX. ib.), and ſome Coins found with it (but not preſerved, becauſe of Braſs); this may be juſtly ranked among the Roman Urns. For that the Romans had Sepulchres of this vaulted kind, and Urns within them, in the Weſtern parts of Cornwall; the following relation, as I received it from the late Thomas Tonkin, Eſquire, a Gentleman well learned in the Antiquities of this county, in a letter dated March 1, 1727, will place beyond all ſuſpicion, or doubt. Kerris Urn.

"In the year 1700 ſome Tinners opening a Barrow of Stones, "called Goldvadnek Barrow, in the pariſh of Wendron, came at "laſt to ſome large ones diſpoſed in the nature of a vault, in which "they found an Urn full of aſhes, and a fine chequered brick pave- "ment, which, together with the Urn, they ignorantly broke to "pieces; they found alſo, in the ſame place, ſeveral Roman Braſs "Coins of the ſecond ſize, and a ſmall inſtrument of Braſs ſet in Golvadnek Barrow.

[e] Ibid. p. 104.

[f] See Chapter of Urn-burial, Book III. Chap. X.

[g] Earthen Veſſels and Fragments of this bright red colour, being found at Caſter, with Roman Coins, ruined walls, ridge-tiles, and bricks, are evidences that the Romans made their Urns of ſuch clay. See Moreton's Northamptonſhire, p. 510.

"Ivory,

" Ivory, which I ſuppoſe the Roman Ladies made uſe of about their " hair. The Coins were much defaced; two of them, with the " inſtrument, were brought to me; on the firſt was very legible, " DIVA FAVSTINA, the *Head* of the elder Fauſtina, the Reverſe had " only remaining s. c.; the other, as well as I could gueſs (for the " Inſcription was quite defaced, and the *Head* much ſpoilt), was " of LVCILLA, wife of the Emperour Verus, and daughter to Marc. " Antoninus the Philoſopher. Since that, I had another given " me, found, as well as I remember, at the ſame time and place, " of the Emperour MARC. ANTONINVS PIVS, huſband of the elder " Fauſtina, in which ANTONIN is plain; Reverſe, a woman ſtand- " ing with the *Haſta* in her left-hand, the reſt defaced, all but " s. c."

In a letter, dated Auguſt 4, 1733, of the ſame Gentleman (Mr. Tonkin) to the late Right Rev. Dr. Gibſon then Biſhop of London, the laſt paragraph runs thus: " Since that, I had three " more (viz. Roman Coins) brought to me, which I believe came " from the ſame place: One of theſe was of Trajan, Æris magni, " one of Nerva, and one of Marcus Aurelius Antoninus, both " medii Æris, but all much defaced." T. T. MS. B. p. 224.

Karn menelez Barrows.

About a furlong from Goldvadnek, on the hill called Karn-menelez, ſtand two Barrows of the ſame kind; theſe have alſo been ſearched, to what purpoſe I cannot poſitively ſay; but the guide who carried me to them informed me, that in one of them had been found ſome Coins of Julius Ceſar; which relation, though I do not credit (as to the name of the Emperour, Julius Ceſar's money being very ſcarce in Britain), may, nevertheleſs, have taken its riſe from Coins found here belonging to ſome of the Ceſars; theſe Barrows being ſo near to Golvadnek (which was undoubtedly Roman) make it the more probable, that theſe two were alſo of the ſame people; and it is very remarkable that one of theſe is alſo walled at the edge (five foot high when I ſaw it), which makes me fancy that it muſt have been erected in a Pyramidal or Conic Figure; an improvement upon the rude ſhape of a Stone-barrow, which is more likely to proceed from the Romans than from any other people. In this claſs, I think, may be reckoned the curious Urn found about the year 1600, of which Mr. Carew (p. 157. 1ſt Edit.), gives the following account: " Certain hedgers di- " viding a cloſe on the ſea-ſide hereabouts [h], chanced in their " digging upon a great cheſt of Stone, artificially joined, whoſe " cover they (over-greedy for booty) rudely broke, and therewithal " a great earthen pot encloſed, which was gilded and graved with " letters, defaced by this miſadventure, and full of black earth;

[h] viz. Trewardreth-bay, where Mr. Raſhleigh's Roman Coins were found.

" the

"the aſhes, doubtleſs, as that the Urn, of ſome famous perſon-
"age [i]."

At the foot of Karn-brê-hill, in a circle marked W in the Map, three feet under the ſurface, were found, together with one pint of Roman Coins (mentioned before p. 300.), the head of an Animal in Braſs Pl. VII. p. 117. Fig. I.) the hinge of ſome cover (Fig. III.), and a concave thin plate full of holes of the ſame metal (Fig. II.). They are repreſented in their real ſize. The head is hollow, and I take it for the head of a ram, and to have been the pummel of the handle of an ancient ſword or dagger: one not very unlike this may be ſeen in Montf. (Tom. IV. Pl. XXIV. N° 6.). The hinge needs no explanation. Whether the other was the cover of the mouth of the *Simpulum*, or a veſſel called the *Periranterium*, uſed to beſprinkle the Sacrificers with Holy Water, or part of a muſical inſtrument, or whether it might have been part of the lid of the Incenſe Pot, called *Thuribulum* (the perfume or incenſe to aſcend through the holes), is uncertain, there being ſcarce remains enough to decide what it really was; but there being ſo many Roman Coins found with theſe things, and a few years before ſeveral other Coins of the Roman nation in the very ſame place, makes me imagine that this braſs head, as well as the other things found with it, may have been of Roman original, though of the times in which arts began to decline in that Empire, foraſmuch as the workmanſhip is not at all elegant in either, and the ROMA found among the Coins is evidently of the lower Empire, as ſee Fig. V. ibid.

Roman Remains found at Karn-brê.

Fig. IV. Pl. XXV. p. 293. is the plan of a Bowl or *Patera*, and Fig. V. ibid. is the ſection of the ſame: it is ten inches in diameter, including the brim, which is half an inch thick, with a ſmall drill or *ſulcus* in the middle. The hollow is nine inches diameter nearly, and the breadth from D to E is three inches, that is, one third of the diameter. The brim thickens as it deſcends from A to B, and the line G H on the outſide is not parallel to the line A E F within, but contracts itſelf at H to give *relieve* to the lip B, and contracts itſelf again as judiciouſly at G, to give the ſame *relieve* to the baſe C, which baſe is five inches diameter, *i. e.* one half of the whole circumference. The depth of the brim from A to B is five eighths of an inch, and the thickneſs of the ſhell at the bottom from E to I is exactly the ſame; the projections alſo at C and B were without doubt the ſame, but the edge at C is much worn by being applied to uſes for which it was never at firſt deſigned. The curious will eaſily diſcover that this harmony in the meaſure-

Roman Patera found at Ludgvan.

See the Section.

[i] The Urn attributed by Guenebald to Chyndonax was incloſed in ſuch a Stone-cheſt, and probably Roman, the Greek Inſcription having all the marks of a groſs impoſition. See Guenebald, Reveil de Chyndonax.

ments is what produces the proportion and beauty of this Vaſe; and that this agreement is ſo far from being accidental, that it can be no other than a reſult of the matureſt judgment, and, what is moſt likely, of Roman elegance. I take it to be a ſacrifical *Patera*, to receive the blood of the Victim, and convey it as an offering to the Altar. The Vaſe is of fine Granite, turned and poliſhed, and was found in an old hedge belonging to the Glebe of Ludgvan. A fragment only remains, as repreſented Fig. IV. ibid.

Roman Pateræ found in St. Juſt.

Fig. VI. (ibid.) is a *Patera* alſo of Stone, turned and ornamented, within which are ſeveral hollow liſts or drills: Fig. VII. is its ſection, and ſhews, by the thickneſs of its ſides, that it was a work leſs elegant than the former. It is entire, and was that kind of *Patera* from which they poured out the Libation of Wine, either upon the Altar, or between the horns of the Victim; and the center holes by which it was fixed in the turning-preſs, are ſtill viſible at K and L, Fig. VII. It is made of a particular talky Moorſtone, or Granite, called commonly Ludgvan-ſtone, from the pariſh which it is moſt plentifully found in.

Fig. VIII. is another Stone Patera, of the ſame kind of Stone as Fig. VI. It wants an eighth of two inches high, or thereabouts; the bottom cavity wants about an eighth of three inches diameter; the depth of that cavity wants a little of a quarter of an inch; the outer drill wants about an eighth of three inches and a quarter diameter; the baſe at bottom wants a little of three quarters of an inch; by which meaſurement of this, and the foregoing, it appears that theſe Vaſes were deſigned by a ſcale of inches, which inches were not ſo much as the Engliſh inch, which is a further confirmation of their being Roman; the Roman inch being but $\frac{967}{1000}$ of the Engliſh, of which it falls ſhort therefore one thirtieth part. Theſe *Pateræ* were both found in the Tenement of Leſwyn in St. Juſt, and 100 yards diſtance from them a large Urn; the *Pateræ* were given me in 1753, but the Urn was broke and loſt.

Varro (de Ling. Lat. Lib. IV. cap. xxvi.) ſays, that the *Patera* was a ſort of Cup to drink out of, and even to his age in Feſtival times they carried drink in the *Pateræ*, and uſed them alſo in ſacrifices to pour out Wine and Blood in honour of the God ſacrificed unto [k].

k "The flat Plates, or Diſcus's, with figures "emboſſed, are not Pateræ; but according to Be- "ger are the *Apophoreta* of Iſidorus, in which "they carried fruits and other viands to the ta- "ble; but, ſays Montfaucon's Supplement, Vol. "II. p. 67. they have figures in Relief, are al- "moſt always of copper, and many ſo ſmall, that "they do not appear to have been at all proper "for Plates. I ſhould rather think that they "fixed them as ornaments upon their Preſſes, "or Cup-boards; this laſt ſort is never found "either in Sacrifices, or on tables of repaſt among "the Ancients." Ibid.

"In

"In a Barrow on Lamburn Downs, in the pariſh of Piran Sanz, Other Re-
"was found an Earthen Pot, containing about two gallons, wherein mains.
"was lodged much aſhes, ſome bones in ſmall pieces, and
"charcoal; and by the ſide of the ſaid pot were alſo found two
"ſmall drinking cups of like clay, with ſeveral handles made of
"the ſame matter." Hals's MS. What theſe handles were, I cannot ſay; but certainly, theſe drinking cups were Roman *Pateræ*, placed (as before in Leſwyn) in the Funeral Monument of the perſon interred; which I the rather believe, becauſe, in ſome of the Barrows of the ſame Downs, which have been examined, have been found pieces of iron, and braſs money, as the ſame Author informs us. Poſſibly the handles here mentioned, might be the *Anſæ* of the *Simpulum*, or of Lacrymatories, &c. and theſe Monuments, in which ſuch ſacred utenſils are found, were probably the Sepulchres of Prieſts.

In the year 1757, in a ſtream-work in the pariſh of St. Ewé, Cornwall, in Par-moor, was found the blade of a Dagger; it was of braſs, eight inches and quarter long, and one inch wide; its handle was loſt, otherwiſe it might have been determined with more certainty, to what nation it belonged; but probably it was Roman, for the workmanſhip is neatly executed. See Fig. X. Pl. XXV. p. 293[1].

CHAP. III.

Of Roman Camps and Fortifications in Cornwall.

AS we have already tracked the Romans by their Coins and Sepulchres, there can be no doubt of their having Camps and Fortifications, neceſſary for the ſecurity of their forces in the field, and in garriſon; it being one of the firſt maxims among them, as early as Agricola (as Tacitus ſays) to fortify themſelves wherever they advanced; whereas, before Agricola's time, the Romans retiring to their Winter quarters (where only they had regular ſtations fortified) loſt their ground in Winter, which they had won in Summer. But ſo many ages have paſſed ſince the Roman times, and ſuch great alterations by improvements and devaſtations (equal enemies to antiquity) have enſued, that entirely perfect Camps and Forts can ſcarce be hoped for. Let us therefore be content with what remains, and ſome rational conjectures relating to Roman

[1] Depoſited in the Oxford Muſeum, in the year 1764.

Fortifi-

Fortifications, rather than always abſolutely pronounce them ſo to be.

Little Dinas. The firſt place which I think a Roman Fortification is that at Condurrah, in the pariſh of St. Anthony (Meneâg) where the parcel of Coins of Conſtantine and his Sons (p. 301.) were found. This hill is waſhed on each ſide by the ſea; and about a quarter of a mile from the ditch in which the Coins were lodged, there runs out a little tongue of land, called Dinas, and (to diſtinguiſh it from a much larger fortification, on the other ſide the bay, called Pendinas[l]) this is called the little Dinas, in Corniſh, Dinas vean. This little Dinas has ſeveral modern fortifications on its Eaſtern point (erected in the great Rebellion) but nearer to Condurrah it has an old Vallum ſtretching from ſea to ſea, which is the remainder of a very ancient fortification, and in all likelihood Roman; for it is rightly obſerved by Mr. Horſley[m], "the Romans were careful to have their ſtations" (by which he means I ſuppoſe their Camps and Forts) "placed "near a river; and there is no ſituation which they ſeem to be ſo "fond of, as a *Lingula* (little tongue of land) near the confluence "of a larger, and ſmaller river." Here I cannot but obſerve, that this ſtation at Condurrah has every one of theſe properties; on the right hand, as you front the Eaſt, comes down the river Durrah, and with the ſea makes a pretty pool, or cove, before St. Anthony's Church, in which ſmall veſſels may lye with great ſafety; on the left hand comes down Hêl river, at this place near a mile wide, and what would be a very good harbour, but that it is within four miles of Falmouth, reckoned among the beſt harbours in England. From the front of the hill runs out the *Lingula* of Little Dinas, about 500 yards long, and 200 wide at a *medium*.

As this place, therefore, has all the marks which its natural ſhape, old *Vallum*, and Coins found, can give of its being a Roman Pendinas. Fort; ſo, from the ſituation of Pendinas, lying oppoſite to it, of the ſame name, and rather more advantageouſly ſhaped for defence, and guard of a noble Harbour (called by Ptolemy, *Cenionis Oſtium*); I ſhould gueſs it could never eſcape the notice and uſe of the Romans: but as the hill is fortified in the modern manner, though not without ſome veſtiges of antiquity not far from the preſent works, and as no Coins, to my knowledge, have been found here, I leave this to be determined by future diſcoveries.

Binnomay. There are two ſquare forts near Stratton, one at Binnomay[n], Wallſ- where ſome old Braſs Coins were lately found; the other at borow. Wallſborow. This latter is vulgarly, and, as I think, erroneouſly,

[l] i. e. The principal fortification, or, Fort on the Head-land.

[m] Brit. Rom. p. 393.

[n] In Camden's Map, laſt Edit. Binaway.

called

called Whaleſborow; but more properly, Wallſborow[n]; for on the higheſt part of the Tenement, I perceived a very large Barrow, and as this place lies not far from the way called the Cauſeway, leading from Stratton to Camelford, raiſed above the common level high like a wall[o] (as is plain from the remains of it Weſt of Stratton); I ſuſpect that this place was either called the Barrow on, or near the wall (i. e. Wall's Borow) or from the walled Fort there, now viſible above the houſe; *Gual* ſignifying a Fort[p], and for one of theſe reaſons, called by the Saxons Walls-borow. Both theſe ſquare Forts lying ſo near Stratton (and in all probability near a Roman way which paſſed theſe parts) may not improbably have been little Roman Forts, ſuch as they had by the ſides of their ways in other parts of the kingdom[q].

Lanceſton Caſtle is a very ancient fortification, and in the plan of it there is a ſquareneſs, and one round tower remaining on the angle (now called the Witches tower) which ſavour much of the Roman ſhape. Some Roman Coins have been likewiſe found here, which will be taken notice of hereafter. Lanceſton.

There is an angular Fort on the Barton of Wolvedon, alias Golden, in the pariſh of Probus, which has a wide deep ditch, the outer edge (or counterſcarp) of which was faced upwards with Maſonry of thin ſtones in cement, which had round Turrets, or Buttreſſes (ſuch as neither Saxons, Danes, or Britans, had as far as I can ever find) of the ſame Maſonry, interſperſed with the ſtraight lines of the ditch. This is very ſingular in our country, where moſt of our ancient fortifications are of a circular plan, without any projections, angular or circular, from the *Maſter-Line*. I can judge this, therefore, neither to be Britiſh, Saxon, or Daniſh, as being like no other works of theſe people; and from the artful fence of this ditch, as well as from the *Polygon*, which the whole forms, I gueſs it to be a Roman Work. There is a large avenue, or a way from the North, riſing from an adjoining valley. Wolvedon.

There is a vaſt intrenchment in the pariſh of St. Agnes, which (from Porthchapel-Coom, to Breanik-Coom), extends near two miles in length. In the Weſt, where the ſides of Porthchapel-Coom are ſteep and eaſily defenſible, the ditch is ſhallow, and the *Vallum* low; but as the Coom wears out into a plain, it grows proportionably larger, and about 200 yards above a cott called Gun-vrê, appears of its full ſize, where the ditch I found to be 17 feet ſix inches wide, and from the bottom of the ditch the perpendicular of the *Vallum* is at leaſt 20 feet; from this place I traced, and St. Agnes Kledh.

[n] In Domeſday, WALESBRAU.

[o] Gual ſignifying any Ridge, or Vallum. See Plot's Oxfordſhire, p. 323.

[p] As Gual-hen, the old Fort. Camden, p. 164.

[q] At the Roman Wall in the North of England; theſe ſquare Forts are from 100 to 130 paces for ſide of the ſquare. Horſley, p. 113.

dialled it more than a mile. The Work, throughout I judge to have been executed uniformly, according to the meaſurement above expreſſed, but in ſome parts it is now much altered; the ditch has been widened in ſome places, and levelled in others, to make gardens, and the *Vallum* has been carried off (where it was of clay) to make bricks, and levelled to make room for houſes in other places; it is alſo much defaced by Tin works, but is ſtill a great work. From the Weſtermoſt point it runs in a ſtraight line due Eaſt, then makes another line ſomewhat to the North of the Eaſt to a village called Bolſter, for a quarter of a mile; about 500 yards beyond which, it comes into Pol-brêan Common, running Eaſt by North, down to the Vicarage; about 100 yards below which it appears again, keeping very judiciouſly the brow of the hill, and bearing N. E. by N. till it reaches the Coom, or bottom, below the Church-town called Breanik-Coom, which deſcends to the ſea. A work, ſurely, of equal ſkill and labour, intended for the defence of St. Agnes Beacon, and its rich Bal, incloſing ſome thouſands of acres by making a line of entrenchment from Portchapel-Coom, which lies to the Weſt, and Breanick-Coom, which runs down to the ſea on the Eaſt of this Promontory. Within this entrenchment the late Mr. Tonkin (whoſe paternal ſeat makes a part of the land incloſed) ſays (in a letter to the late Learned Brown Willis, Eſq;), that his father's ſervant, in the year 1684, plowing, turned up a gold Coin of Valentinian[r], and thinks verily that this was a Roman work; but this ſingle Coin is the only reaſon which he gives, as far as I am at preſent informed; however, there are much better reaſons to be drawn from the work itſelf; the grandeur of the undertaking, the judgement and conduct of the deſign, the ſtraightneſs of the lines, the uniformity of the work in all its parts, the *Vallum*, where not injured, being of one height, the ditch of one breadth, the judicious diminution of the labour, in proportion as the Cooms grow deep, and able of themſelves to form ſome defence; all theſe are circumſtances intimating too much art, and military ſcience, for either Britans, Saxons, or Danes; add to this, that to the weſt of the Beacon, on the top of the incloſed hill, is ſtill to be ſeen, "the "remains of a ſmall ſquare fortification; adjacent to which are "three Sepulchral-Barrows;" which, if one may judge by the labour of erecting them on ſuch an eminence, muſt have been the monuments of ſome great perſons. It is called the Kledh, which in Corniſh ſignifies the Trench, or Foſs, and by the vulgar "ſaid "to be the work of a giant called Bolſter[s]."

[r] The Coin had this legened, DN. VALENTINIANVS. P. P. AVG. Reverſe, RESTITVTOR REIPVBLICAE ANT. A. "It weighed ſeventeen "ſhillings value in Gold." Letter to Biſhop Gibſon.

[s] T. T's letter to Brown Willis, Eſq;

But

Shape of Roman Fortifications.

But the Romans did not always fortify in the ſquare or rectilineal manner, but ſometimes in the circular; for in encamping, the firſt point is to chuſe proper ground, that is, proportionable to, and convenient for, the quantity of forces, and eaſieſt to be made defenſible; and the ſecond great maxim, to ſuit the Lines to the natural ſite of the ground.

When they were to ſit down on a plain and level ground, there is no doubt but they choſe the ſquare figure, as containing their troops in better order, eaſier to be inſpected, and more ready for action, than any other figure; but when they were obliged to take up with a triangular or hexagonal hill, or riſing, as it would be ridiculous to imagine them labouring contrary to the nature of the ground to throw the fences of their camp or garriſon into a ſquare, ſo I conclude, that whenever they met with the round top of a hill conveniently ſituated with regard to the enemy, and to their own forces, they fortified this round hill with circular Lines. Nay, the Romans made round hills probably, and fortified them with a Keep on the top; for the famous Mount of Marlborough, in the gardens of the late Duke of Somerſet, was ſhaped out of the Keep of the caſtle, a Roman work, and in digging, braſs Roman Coins were there found[t]; and an eminent *Tumulus*, on which the Keep, or Watch-tower of the Caſtle of Brinklo, in Warwickſhire, did ſtand, is made no improbable argument for that to be a Roman ſtructure[u]. The great fortification in Somerſetſhire, called Camalet *(alias* Arthur's Caſtle) muſt be a work of the Romans, as appears by the Roman Coins found there, and as is agreed by Camden, p. 77. and Dr. Gale's Comm. in Antonin. p. 93. and yet the work is round, four trenches and three earthen walls encompaſſing it. Maiden Caſtle near Dorcheſter is round, with a triple *vallum*, yet allowed Roman, being near ſo many other works of the ſame people, viz. their amphitheatre, ways, &c. So that, although the general ſhape of Roman intrenchments muſt be allowed to be ſquare, yet this muſt not be underſtood (as Moreton well obſerves, Northamptonſh. p. 522. &c.) without its exceptions[w]; for the poſition of the enemy, and the ſhape of the ground, are two points which in the art of war will always carry a ſuperiour weight, and controul the other ſubordinate rules, according as the ſafety of the whole body and the advancement of the ſervice ſhall require.

[t] Camd. Annot. p. 129.
[u] Ibid. p. 612.
[w] Vegetius allows of Camps of different figure, ſometimes quadrangular, and ſometimes triangular, ſometimes half round.

From

From theſe general obſervations on the Roman Camps, give me leave to obſerve, that ſome of our round intrenchments on the tops of round hills in Cornwall may be Roman works, if either ways paſs near or through them, or Coins be found in them.

But to paſs from conjectures to the ſtrongeſt evidence. In the year 1756, a Farmer at Boſſens, in the Pariſh of St. Erth, driving his oxen from the field, perceived the foot of one of them to ſink a little deeper than ordinary into the Earth at A; Pl. XXVIII. Fig. VIII. Curioſity, and hopes of treaſure, led him to ſearch the place, where was ſoon diſcovered a perpendicular pit, circular, of two feet and half diameter. Digging to the depth of 18 feet, there was found a Roman *Patera* (Fig. I. and II. ibid); about 6 feet deeper the Jug, Fig. III.; near by among the rubbiſh the Stone, Fig. IV.; then a ſmall mill-ſtone about 18 inches diameter. Digging further ſtill they found another *Patera* with two handles, in other particulars much of the ſhape and ſize as Fig. II. Intermixed were found fragments of horns, bones of ſeveral ſizes, half-burnt ſticks, and many pieces of leather, ſhreds of worn-out ſhoes. Having ſunk to the depth of 36 feet, they found the bottom of the pit concave, like that of a diſh or bowl: there was a ſenſible moiſture and wet clay in all parts of the pit, in each ſide there were holes at due diſtances capable of admitting a human foot, ſo that perſons might deſcend and aſcend: there is no doubt but this work muſt have been intended for a well, but ſo deep a pit of ſuch narrow dimenſions could not have been ſunk through a ſtony ground without great difficulty, and with tools very different from thoſe now in uſe.

On the 22d of May, 1758, I went to view this place, together with Henry Davies, Eſquire (Proprietor of the Land, who firſt favoured me with notice of this diſcovery); and on the higher parts of the Tenement, in a field called the Rounds, I perceived the remains of a Fort; the length from N. to S. is nearly (for it was covered with buſhes and briers) 152 feet; the breadth from E. to W. 136 feet. The foſs on the outſide is ſtill diſcoverable; the walls diſmantled, in ſuch a manner, that at firſt ſight it appears to be oval, but, on farther inſpection, enough remains to ſhew tha it was rectilinear with the angles rounded off, a manner of fortifying very common among the Romans, as may be ſeen by their ſtations, *ad lineam valli.* Horſeley, p. 113.; and many other places.

At the north corner B, there was an additional building, which projected outwards beyond the Rampart; it was about 30 feet long, not quite ſo wide. At the ſouth angle alſo at D there was a building of the like kind; the Ancients called thoſe buildings

Proceſtria.

Fig. I. p 316.

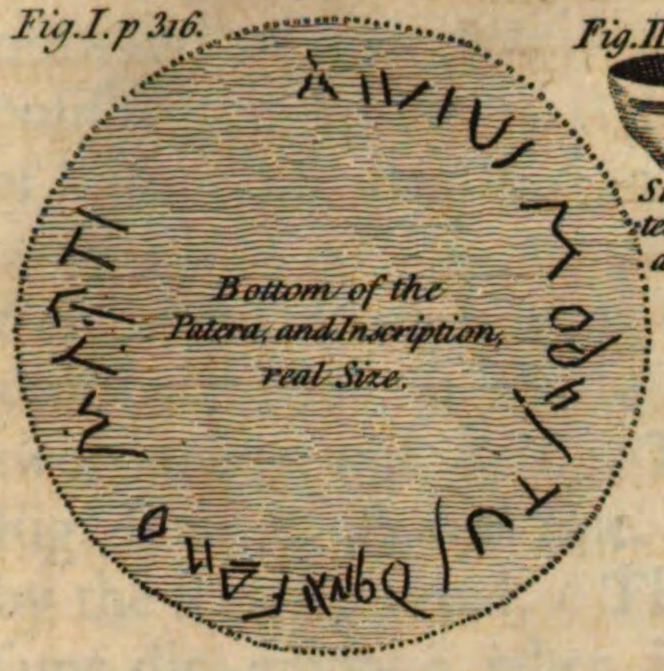


Fig. II. p. 316.

Side of the Patera by the above Scale

Fig. III. p. 316.

The Simpulum or Præfericulum

Fig. IV. p. 316.

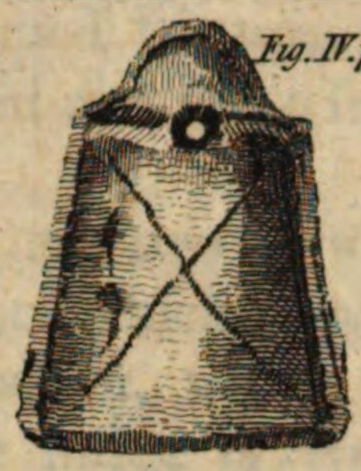


Fig. V. p. 317.

Fig VII. p. 320

Part of the Calceus Antiquus.

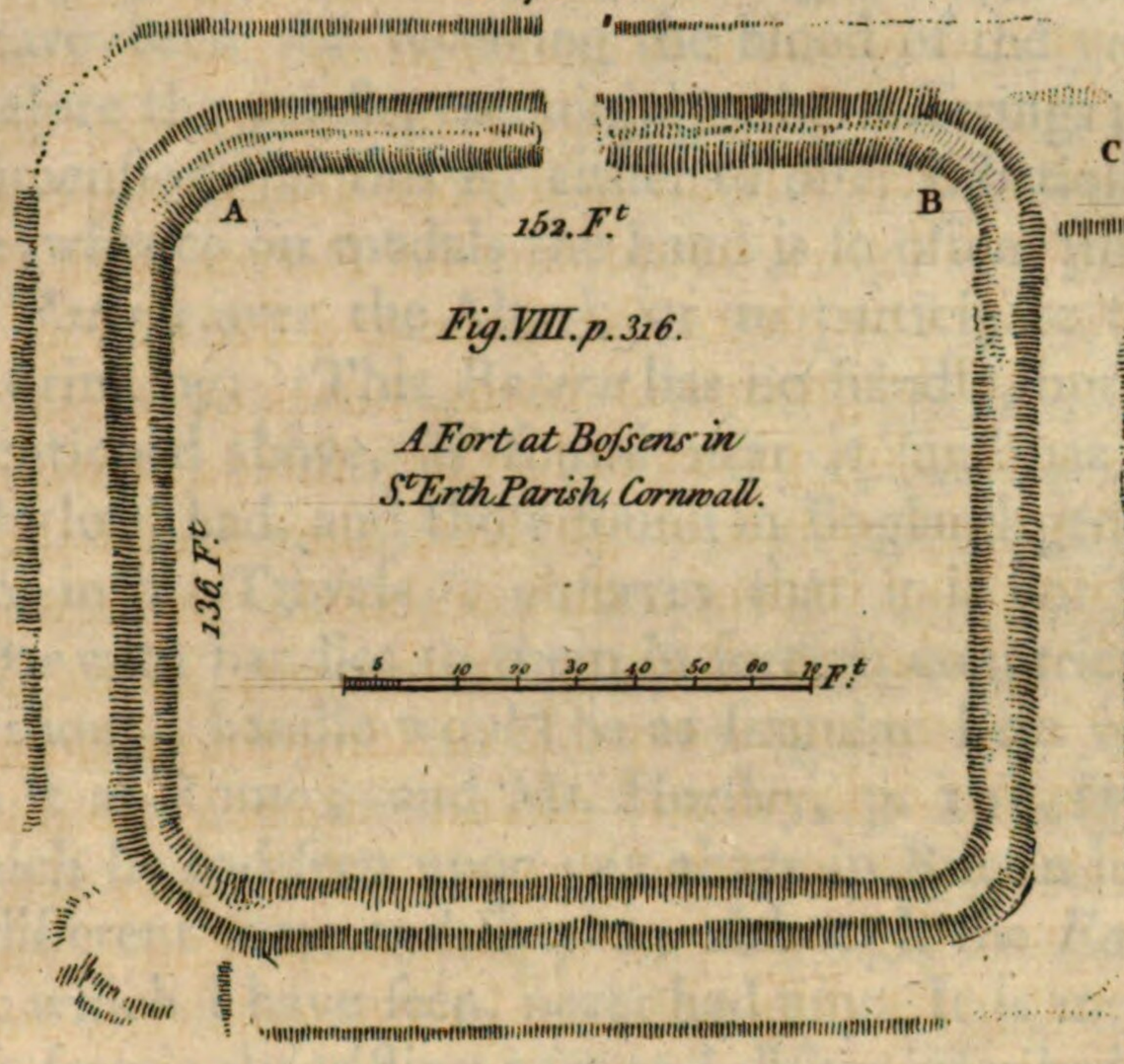


Fig. VI. p 317.

Part of a large Patera or Præfericulum according to Festus.

Front of Stone Celt, real Size

Fig. IX. p. 287.

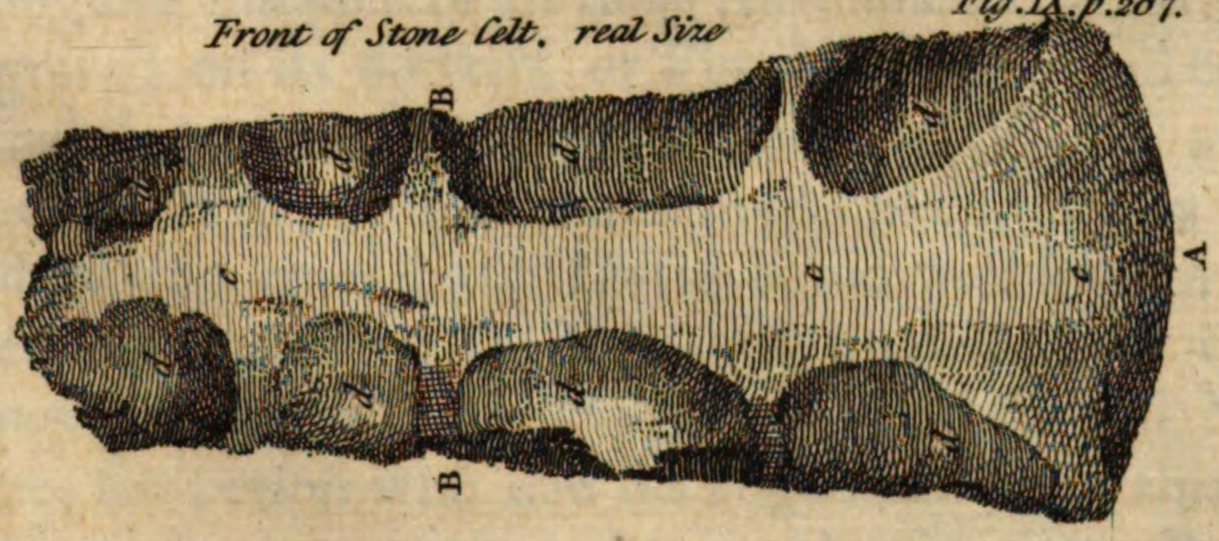


Fig. XI. p 342.

real Size

Fig. X. p. 287.

Side View

W. B. delin.

B. Green sc.

Proceſtria[x]. Examining the rubbiſh, beſides what is mentioned above, I found the ſtone Fig. V. and part of a large Vaſe of a curious ſort of grey granite (Fig. VI. ibid.) formed by turning, well poliſhed, but ſomewhat diſcoloured. I found alſo ſome fragments of leather, all deſcribed in the ſequel.

In Pl. XXVIII. p. 316. Fig. I. and II. are two views of the *Patera*, made of tin, of the 20th of an inch thick, four inches and half wide at the brim, but at the bottom, which was flat, two inches and half. The bottom of the inſide is repreſented, Fig. I. ib. of its real ſize. Fig. II. is the ſide of the ſame *Patera*, by the ſcale annexed. The Roman *Patera* was not always of the ſame dimenſions; when it was of the larger ſize, its uſe is well known to have been for receiving the blood of the victim, or to be carried before the prieſts, containing other offerings; but when of ſmaller dimenſions (as this is) either to offer Libations of water, oil, or wine (whence on medals the hand is ſo often ſtretched out holding the *Patera* over the Altar), or to participate the rites of Sacrifice by drinking. This *Patera* has no handle, but that which has been mentioned above, as found near it (and has ſince been unfortunately loſt) had, and thoſe found in England generally have. Mr. Addiſon, in his Travels[y], obſerves that it is not ſo common to find *Pateræ* with handles to them in foreign countries; but that a *Patera* without a handle would be as ſingular here in England, as one with it at Rome; and Mr. Horſley, p. 191. ſays, that all *Pateræ*, which he had ſeen upon any altars in Britain had handles, though of different ſizes and ſhapes; although the *Pateræ* found in Cornwall, which I have ſeen, never had any. It is more rare ſtill to find theſe ſeemingly trifling cups and diſhes inſcribed to a particular Deity; but moſt uncommon to ſee them diſtinguiſhed by names of the Donor, and his Father, as well as the name of the Deity, to which it is dedicated. This *Patera* found at Boſſens is a ſingular inſtance of all theſe particularities, having the inſcription engraved on its bottom, as Fig. I.; which, till better information, I read thus, LIVIVS MODESTVS DRIVLI (or DƧIVLI) FILIVS DEO MARTI. The two firſt words are exceedingly plain, tho' a mixture of Greek and Roman characters. Livius is too well known to be Roman, to need any comment; it is as well known, that the Virtues oftentimes gave name to perſons, and among the reſt Modeſty. Sometimes the perſon who had his cognomen from this virtue was called Verecundus, as DIIS MANIBVS VERECVNDI in a Roman Monument

[x] Οικηρεία προ παρεμβολης, Proceſtria dicitur. Horſley, p. 101. from an old Gloſſary. "Ælius "Proceſtria ædificia dixit eſſe extra portam." ib.

[y] Addiſon's Works, p. 115.

at Skirway in Scotland [z]; here it is Modeſtus, of which we have alſo ſeveral inſtances [a].

Before I proceed farther, I would obſerve that the letters in general of this Inſcription are badly ſhaped, but in the third word particularly the letters are more perplexed than in the reſt. The firſt letter is the Grecian ſmall *Delta*; the ſecond I take to be the little *Ro* reverſed, *i. e.* with the long ſtroke on the right hand inſtead of its being, as uſual, on the left; the other letters are more truly delineated, though ſomewhat entangled, ſo that I take this word to be Driuli, a name which I do not recollect to have ſeen before; but if the ſecond letter, inſtead of being a *Ro*, ſhall appear to the learned to be more likely intended for the Greek dipthong ϐ, or *ou*, this word will then be *Douiuli* or *Duilii*, a name very honourable in the Roman genealogies. *F* ſtands for *Filius*, and the two laſt words are beyond doubt *Deo Marti*. Though the language here is Latin, yet the characters are for the moſt part proper to the Grecian alphabet, as the λ, δ, Δ, and η (which in both places where it occurs is uſed for the Latin *e*) and the ꟻ; the R in *Marti* is ſingular, approaching to the Latin P (which with the Greeks is the capital *Ro*); but inſtead of the ſemi-circular part joined to the upright, it has, through the incorrectneſs of the engraver, a demi-hexagon like a canopy ſpread over the upright line. The ο is oval and angular, not round as with the Latins, and the A has no tranſverſe ſtroke; the other letters are common to the Romans as well as Greeks, but ſhould I think be aſcribed to the latter, becauſe the reſt are purely Grecian property.

That this Latin inſcription here in Britain ſhould have ſo many Greek characters in it is remarkable, and the reaſon not eaſily aſſigned. It is well known that the Druids uſed the Greek letters, though they writ not in the Greek language [b]. It is alſo certain, that among the Roman Legions there were many of the Greek nation. But whether the perſon, who conſecrated this *Patera* to Mars might have intruſted the engraving to one of the Druid Sect, or whether the Engraver was one of the auxiliary cohorts originally of Greece (as the Thracian and Dalmatian horſe were), it is in vain to enquire; but neither of theſe conjectures is improbable. There are, I think, but two inſcriptions in the Greek language as yet found in Great Britain [c]; but in the Latin language this is the

[z] Horſley's Brit. Rom. p. 199. and the ſame name is to be traced in another Monument, ib. Pl. 64 N° X.

[a] Publius Ælius Modeſtus Præfectus, Pl. 16. ibid. N° XLI. Caius Murrius Modeſtus Miles, ibid. Pl. 71. N° II. And Sir George Wheler, in his Travels, has a medal, N° LXXXII. ſtruck at Trallis (anciently a conſiderable city on the River Alcander in Aſia) under the Conſulſhip of Modeſtus, p. 279.

[b] See before, Book II. Chap. X. p. 90.

[c] See Horſley's Collect. in Brit. Rom.

only

only one yet diſcovered in this iſland with ſo many Greek characters in it; and I believe there are but few inſtances of it in other countries [d]. I will only add, that as this inſcription has neither ligature, nor point, nor the A any tranſverſe ſtroke, which are ſo many evidences of its genuine antiquity, ſo its brevity and ſimplicity (including nothing but the names of the Donor, his Father, and the God to whom the *Patera* was dedicated) ſhew it to be truly Roman.

Fig. III. is a Jug or Jar (of Tin alſo) containing 4 quarts, 1 pint, and $\frac{3}{5}$ of a quartern, wine meaſure, its weight 7 pounds, 9 ounces and $\frac{1}{2}$. It is the Præfericulum of Antiquaries, *i. e.* a veſſel uſed to carry the holy water, or other ſacred liquor, to the Altar; it ſeems to have had that name from its being carried in proceſſion before the Prieſts, ſtanding in a kind of ſhallow baſon, much after the ſame manner as the baſon and ewer were uſed among our Engliſh Anceſtors [e].

Fig. IV. and V. are of ſtone, the firſt and largeſt weighs 14 pounds 10 ounces averdupoiſe, and 11 penny weights. The ſecond and ſmaller ſtone, Fig. V. weighs 4 pounds 1 ounce, and 7 penny weights. By the holes theſe ſtones have near the top, they were probably deſigned as weights whereby proviſions were bought for, and afterwards ſhared out among, the Garriſon. Whether theſe weights were originally of the Roman Standard (for they are not ſo now), and varied by time, or ſucceſſive drought and moiſture, or whether they might be the weights commonly uſed, in buying and ſelling, by the Natives of theſe parts, I ſhall not determine; but proceed to obſerve, that the Ancients in all countries oftentimes made their weights of ſtone, and of different ſhapes; ſome round,

[d] One inſtance was mentioned to me, as follows, in a letter from the late learned and worthy Robert Hoblyn, Eſquire, of Nanſwhydn in Cornwall, dated June 29, 1751. "I have ſome "recollection of an Inſcription in memory of "one Gordianus a Gaul, and his whole family, "in the Roma Subterranea, in which, though "the Language is Latin, the Letters are a mix-"ture of Greek and Runic; I believe Mabillon "takes ſome notice of it in his Iter Italicum. "Biſhop Fleetwood ſays, in the Preface to "his Sylloge, ſpeaking of the Orthograhy of "Inſcriptions. — 'Utebantur enim N. Græco "ſicut & aliis Græcorum literis promiſcuè cum "Latinis, ut videre eſt, p. 328.'

"The Inſcription is as follows:

Θ K
ΑΓΕ CA⟨ορνεινος ετ
ΑΤΕΛΙΑC ετ ΠΑΔΙΟ
ΓενεC. ΚΟΜ ΠΑΡΑΟΥ
Η ΡΟΥΛΑΥ CIBI ET COYEIC

"I ſuſpect this Inſcription (which is at Rome) "is not fairly copied, it is very probable all the "Letters are Capitals, nor is the meaning of "ſome of the words to be decyphered. It is "quoted from Gruter (I believe), where poſſibly "others of the ſame kind are to be found." Dr. Jer. Milles, now Dean of Exeter, July 27, 1758, to the Author. Theſe inſtances are from foreign countries, and more may occur, but in Britain none, as I believe, have yet appeared. See Gruter and Reineſius.

[e] Feſtus calls the Baſon, or Charger, Præfericulum, and without any impropriety (as it ſeems to me); for as much as the broad Patera, or Baſon, which was carried before the Prieſts in both hands of the attendant, might as often contain cakes, mola ſalſa, the Simpulum & Pateræ, as the Jar of wine, oil, and water; but in this point Feſtus is ſuppoſed by ſome to have been miſtaken. Montf. de Pateris. Horſley, p. 191. 281.

as

as that mentioned in Kemp's Collection[f]; ſome rectangular, as Fig. V.; and ſome conical, as Fig. IV.; ſometimes they were of marble, as thoſe exhibited by Gruter, p. 221, 222[g]; and the *Pondus antiquum marmoreum* of Kemp, ibid. Theſe here deſcribed are both of the dove-coloured Corniſh granite, diſcoloured ſomewhat by fire, or acrimonious moiſture. But the ancients ſeem not to have made their weights of ſtone by choice, but for want of more proper materials; they could not be ignorant that lead, braſs, or iron, was more compact, ponderous, and durable, and that ſtone was liable to become heavier, by aſſuming into its ſubſtance the moiſture and weight of adjacent bodies, as alſo to be corroded, and become more porous, by any penetrating acid, or by heat, or drought, and thereby loſe ſomewhat of its weight. Theſe inconveniences of ſtone weights, the Ancients, I ſay, could not but foreſee; they are alterations, which the materials could hardly eſcape; and, therefore, ſuch materials they would never have made uſe of, but for want of better.

Fig. VI. I take to be part of that Vaſe called by Feſtus the Præfericulum; it was ſometimes made of braſs, or more precious metal, but is here of Stone[h], and by its gradually increaſing thickneſs towards the bottom appears to have been of like deſign with that exhibited before, Pl. XXV. Fig. V. p. 293.

The ſmall Mill-ſtone, by the ſmoothneſs of one ſide, ſhewed that it had been much uſed, and was ſuch as without any material difference is ſtill uſed in the Iſlands of Scilly, and elſewhere, for hand-mills to grind corn in times of ſiege and ſcarcity, and muſt be abſolutely neceſſary in all garriſons.

The bones and horns belonged to animals either ſacrificed or killed for the Fort; the aſhes and half-burnt ſticks are the remains of ſacrifical or culinary fires: the fragments of leather are patched and coarſely ſewn together for the moſt part; but ſome have no ſuch evidences of inferiour uſe, and one piece which I found more entire may contribute perhaps to ſhew us the ſhape of the Roman Calceus of thoſe times, and may be ſeen Fig. VII. by the ſame ſcale as the other figures. Some bits of leather were alſo pierced with circular holes; but whether parts of the cothurnus, calceus, or any border for the habit, armour, or vehicle of the officers, enough does not remain to decide.

This ſubject cannot be diſmiſſed without obſerving, that every ſeparate article here produced, is a freſh proof, eſtabliſhing the

[f] Mon. Kempiana, p. 152.
[g] Kemp, ibid.
[h] "Præfericulum, inquit Feſtus, vas æneum "ſine anſa appellatum, patens ſummum ut "pelvis quo ad ſacrificia utebantur in Sacrario." Montf. Tom. II. p. 142.

opinion

opinion all along eſpouſed in theſe Antiquities, I mean that the Romans came into Cornwall, conquered it even to the very extreme parts, and had all the appendages of victory, as Ways, Forts, Garriſons, and reſided here as Governours, in the ſame manner as they did in the other parts of Britain. For firſt, this Fort is of that rectilinear figure, with the angles rounded off, which the Romans generally preferred to any others[k]. It is ſmall in extent, as they generally made thoſe forts, which they called Caſtra Æſtiva, which were of no certain determinate ſize; but ſuch only as might anſwer the neceſſity of the ſervice. It is ſituated in a direct line[l], leading from Truro to Mount's bay, and the Land's end. It is alſo in the ſtraighteſt line from Falmouth Harbour (the Cenionis Oſtium of Ptolemy), and there is at preſent a great ſtraight road, which paſſes within a bow-ſhot South of this Fort, as the Roman ways generally did from their Caſtra Æſtiva[m]. But to obviate all contradiction here is found a Latin Inſcription in undoubted Roman ſtyle. The letters are Greek, and the Inſcription is the firſt and only one diſcovered yet in Cornwall of ſuch high antiquity, and will ſatisfy the Learned, that the Romans had penetrated into the Weſternmoſt parts of Cornwall, before the Empire became Chriſtian; the Sacrifical veſſels, the Pateræ, and Præfericulum, are of Tin, the natural product of Cornwall; the Vaſe, the Weights, the Mill-ſtone are alſo of Corniſh Granite; and by the Walls, the Religious Utenſils, Weights, quantity of Shoes, Bones, Horns, Vaſes, and aſhes; this Fort appears to have been that of a fixed Garriſon, not a temporary occaſional Fortification[n].

CHAP. IV.

Of the Roman Geography of Cornwall, and the ancient and preſent Name and Limits.

THE Roman Geography of this County is ſo imperfect, that little information can be drawn from thence, which can be depended upon.

Ptolemy mentions four towns; and all the light he ſeems capable of affording us, muſt be drawn from their names, and the order in which he places them. His words are as follows:

[k] See Horſley's plan of the Roman forts "ad "lineam valli paſſim."

[l] See the Map belonging to the Nat. Hiſt. of Cornwall.

[m] Such Forts were generally not contiguous to, but within call of, their great roads. Horſley, p. 123. 151. 154, &c.

[n] That the curious may the more eaſily ſatisfy their doubts, the Patera, one of the Weights, and the Pæfericulum, with the Vaſe, are depoſited in the Muſeum Aſhmoleanum, at Oxford.

" Μεθ' ὃς Δυροτριγας, δυσμικωτατοι Δυμνονιοι, εν οἱς πολεις, Ουολιβα, " Ουξελα, Ταμαρη, Ισκα," *viz.* " After the Dourotriges (the people " of Dorſetſhire), come the moſt Weſtern inhabitants of Britain, " called Dunmonii[o], among whom we find theſe towns, Voliba, " Uxela, Tamare, Iſka." Voliba muſt be a town in the moſt Weſtern parts; for as Ptolemy ends with Iſca (undoubtedly Exeter, as will be proved by and by) in the Eaſtern parts of the Dunmonii, he muſt in all reaſon be allowed to have begun in the Weſt. By the name, Voliba ſhould ſtand ſomewhere on the river Fal or Val; and as the ancients for the greater ſecurity from pirates and invaſions, choſe to build their cities (which they always placed, if poſſible, on navigable rivers) at a diſtance from, rather than near the mouth of the harbours, I think Granpont is moſt likely to be the Voliba of the ancients. Ουξελα (or Vexela) comes next; farther to the Eaſt, certainly than the former, and by Camden thought to be Leſtwithel, but by Baxter peremptorily aſſerted to be Saltaſh. " *Pene quidem juraverim hanc* (viz. *Uxelam) fuiſſe Salteſſe, ſive uti* " *hodie dicitur Saltaſh*[p]." I am, however, of opinion, that Uxela is Loſtwithel (Saltaſh being much too near to Tamerton), though I do not think with Camden, that ever this town ſtood on the top of a hill, or that the preſent name reſembles much the ancient one[q].

The third city is Tamare, in which the name of the river Tamar is too ſtrong to be queſtioned; and Tamerton, on the eaſtern bank of this river, lies almoſt oppoſite to Saltaſh, and muſt have been the place.

The fourth is *Iſca Dunmoniorum*, or Exeter, the winter and weſternmoſt ſtation of the Romans, according to Antoninus's Itinerary, capital of the Dunmonii, the common appellation of the Devonſhire and Corniſh men.

Here, therefore, I muſt beg leave to differ from the learned Mr. Horſley, who (in his Britannia Romana, p. 462.) denies Exeter to be the *Iſca Dunmoniorum*, making Ilcheſter the weſternmoſt ſtation. If Mr. Horſley " could never yet hear" (p. 462.) of any military way leading to it, or from it, nor the leaſt evidence of any ſuch way farther weſt than what Dr. Stukely gives an account of in his Itin. Curioſum, p. 153. (which is the only foundation of all his arguments) I doubt not but he would be glad to be better informed;

[o] " It muſt be written Dunmonii, from Dun a " Hill, and Mwyn Metal;" ſays Gale, Itin. p. 183. ſo therefore we ſhall write it for the future, however differently written by other authors.

[p] Gloſſar. p. 257.

[q] Whatever gave name to Withyel at a few miles diſtance, gave alſo name to this, with the addition of Loſt (or Leſt rather), put before it; but its being conveniently ſituated near a river (formerly of greater depth of water than now) and at a middle diſtance from Tamerton at the Eaſt, and Truro to the Weſt, I ſhould think the Romans might have had their head quarters here, and a ſtation for ſome ſhips farther down at Polruan, at the mouth of the river.

for

for by thoſe who have examined the ground, I am well aſſured that there are two different Roman Ways, that plainly croſs one another near Honiton, about twelve miles to the Eaſt of Exeter[r], and irrefragable evidences of Roman Ways to the Weſt of that city, as we ſhall ſoon ſee. But Ways are not the only teſtimonies of this truth; and ſince this point has not yet been cleared up, I ſhall beg the reader's patience whilſt, from the name and ſituation of it, according to hiſtory, and alſo by its anſwering clearly to the diſtances given by Antoninus, I prove Exeter to be the *Iſca Dunmoniorum*.

That the river Ex, on which Exeter ſtands, is the Iſca of Antoninus, the very ſound of the word ſeems ſtrongly to imply[s], whereas Il-cheſter has the radical letter L in all its names[t]; and ſurely, becauſe it ſtands on the river Ivel, it was named by the Saxons Ivel, or Il-cheſter. Again, Iſca is placed by Ptolemy on the Southern ſhore next above Tamar, whereas the Iſkalis runs into the northern ſea, and by the ſame author is rightly placed next to the Severn[u]. The Iſca is called *Iſca Dunmoniorum*, and therefore to be looked for in Devon; whereas Ilcheſter is almoſt in the middle of Somerſetſhire.

Now, if, beſides theſe congruities of name and place, and appearance of Roman Ways, it ſhall be found that the diſtance alſo in the Itinerary of Antoninus does well agree to Exeter, I ſhould think that this matter can be no more diſputed; let us therefore examine the 12th Iter of Antoninus, and go no farther back than *Sorbiodunum* (Old Sarum), and ſee whether the diſtance from Old Sarum to Exeter is ſuch as is there laid down from *Sorbiodunum* to *Iſca Dunmoniorum*:

From *Sorbiodunum* to *Vindocladia*, near Cranburn,	XIII.	C.
From *Vindocladia* to *Durnovaria*, now Dorcheſter,	XXXVI.[w]	
From *Durnovaria* to *Muridunum*, likely Seaton (as by the name in Britiſh) on the river Ax,	XXXVI.	
From *Muridunum to Iſca Dunmoniorum*[x], - -	XV.	

[r] Feb. 21, 1754, as I came from Honiton towards Exeter, about four miles Weſt of Honiton, I ſaw two plain fragments of what I take to have been the ancient Roman Road to the Iſca Dunmonii; one of theſe was the nobleſt piece of Road that I remember to have ever ſeen.

[s] Nothing, indeed, is more natural to imagine, than that the Saxons, inſtead of Iſk-ceſter (where there are three Conſonants after the I) for the eaſier pronunciation turned the *ſk* of the Britiſh uiſk into an *x*, writing it Exceſter; as the river Axon, ſays Baxter, p. 140. for Aſkaun.

[t] Givelcheſter in Florence of Worceſter; in the anonymous Ravennas (inverſedly, as Baxter ſays p. 141.) Velox; in Ptolemy, Iſchalis.

[u] See Horſley, p. 357.

[w] The VIII. as in ſome Copies, is a manifeſt errour; for this would make it but fifteen miles Engliſh, from Old Sarum to Dorcheſter. Of this erroneous Number, ſee Horſley of the 12th Iter. and ibid. p, 461. and Dr. Gale, Itin. Ed. 1709. p. 137. and the Map, ibid.

[x] Erroneouſly written in Anton. Scadumnunniorum; by the Anon. Rav. Scadumnamorum, & Scadomorum, *& in M.S. Regis Gall. Scadoniorum.*

Here

Here we have one hundred miles, according to the Roman meaſure; but the Roman miles are much ſhorter than the Engliſh, of which difference Mr. Horſley makes this, and I believe a juſt, calculation, after having maturely compared (as he ſays, p. 382.) and examined the miles uſed by both nations. "Sometimes the "*Ratio* (ſays he, p. 383.) may be as four to five, or leſs than this, "but three to four is the mean proportion;" ſo that theſe hundred miles from *Sorbiodunum* to *Iſca Dunmoniorum* make only 75 Engliſh miles, according to the *mean proportion*, and eighty, according to the *Ratio* of four to five, which comes ſo very near the real diſtance[y], that there can be no reaſonable diſpute but that Exeter not only anſwers to the name and place, but alſo to the diſtance given us in the Itinerary, and therefore muſt be the *Iſca Dunmoniorum*, the ſtation on the Roman Military Way mentioned in the 12th, and again in the 15th *Iter* of Antoninus.

Of the preſent Name of the Country.

What we now call Cornwall, is but a Portion of what in the Roman times was called *Dunmonium*. What the exact bounds of *Dunmonium*, were it is difficult to ſay. Mr. Horſley (p. 463, 464.) thinks that the South parts of Someſetſhire, where the inhabitants were not much unlike the *Dunmonii*, belonged formerly to *Dunmonium*; but, in truth, Borderers may contract a likeneſs in manners, language, cuſtoms, and religion, from a neighbouring country to which they do not belong, and therefore there is no ſettling the limits of a country without ſomething more deciſive than ſuch a reſemblance. Whether Alfred divided England into counties, and then fixed the limits of Devonſhire, where the ancient Eaſtern boundary was between the *Belgæ* and *Durotriges* on the Eaſt, and the *Dunmonii* on the Weſt, is uncertain, but not improbable; and, if true, will ſhew that ancient Cornwall included all the preſent Devonſhire, as well as what is Weſt of the River Tamar. When the Weſtern part of *Dunmonium* was firſt diſtinguiſhed by the name of Cornubia, I am not certain, no more than what were the bounds of the *Dunmonii*. What ſeems moſt probable (if it be not true, as I ſuppoſe it is) is, that though the Romans called this Weſtern part of Britain Danmonia, Dunmonium, or the Country of the Dunmonii; the native Britans (remarkable always for affixing ſuch names as the natural properties of places ſuggeſted) called it Kernou[z], as

Kernou.

[y] The meaſurement (according to the poſt-road) is 89 miles from the preſent Saliſbury to Exeter; but meaſuring by the Wheel much exceeds the real diſtance (as meaſuring all the uneavenneſs of the ſurface), reaſonable allowances therefore on this account being made, this diſtance will appear as exact, as moſt of thoſe laid down in the Itinerary. The Roman Roads were alſo directed in much ſtraighter lines than the Engliſh, and therefore their meaſurement conſiſted of fewer miles than ours, in proportion to their length. It muſt be alſo obſerved, that Ilcheſter is above thirty miles nearer to Saliſbury than the computed diſtance of Exeter.

[z] Pou Kernou, the country Kernou (ſays Mr. Lhuyd, Archæol. p. 222.) i. e. the county of Cornwal. This word is oftentimes writ Cornou (and the adjective derived Cornouak) and Cornow (alias Curnow) by the family of that ſurname, of which there are many remaining in Cornwall, but Kernou, as Mr. Lhuyd writes it, ſeems to be the true reading, Armoricè Qernou, Wallicè Cerniw, i. e. Horns.

they

they ſtill call the Adjective Kernoueck (i. e. Corniſh), and probably from the many ſharp projections or promontories ſhooting on each ſide into the ſea. After frequent communications with the Latin Language, firſt by means of the Roman governours, and afterwards an intercourſe with the Church of Rome, this Kernou (or Kornou, for ſo it is alſo written) became Latiniſed into Cornubia [a]; thus it continued till the Saxons impoſed the name of Wealas on the Britans driven by them Weſt of the Rivers Severn and Dee (called by the Romans Ordovices, and Silures), calling their country in the Latin tongue Wallia. After which, finding the Britans had retreated not only into Wales, but into the more weſtern extremities of the Iſland, which were called by the Natives Kernou, and in Latin Cornubia; the Latiniſts changed Cornubia into Cornuwallia; a name not only expreſſing the many natural promontories of the country; but alſo, that the inhabitants were Britans, of the ſame nation and deſcent as thoſe of Wales [b], and from this Cornuwallia is derived the preſent name Cornwall [c].

Cornubia.

Cornuwallia.

Cornwall.

This CORNWALL, as has been hinted before, reached anciently far beyond its preſent limits, if it did not include all the ancient *Dunmonium*; for the Britans gave way by degrees, and diſputed the ground with the Saxons for ſeveral centuries: but the fortune of the Saxons prevailed; and the Corniſh Britans being ſoon forced to leave the Eaſtern parts of *Dunmonium* in their poſſeſſion, became bounded by the river Ex [d]. When England was divided into Counties, or Shires, it made no alteration in the habitancy of particular perſons, nor any diſtinction betwixt Britan and Saxon. It is likely that Alfred, who probably made this diviſion, ſeparated *Dunmonium* into two portions, dividing them by the river Tamar, as a very natural and commodious diviſion for the well governing of the two counties; but, notwithſtanding this diviſion, the Corniſh Britans, lived at Exeter together with, and in equal authority to the Saxons [e], till the entire Conqueſt of their country by Athelſtan in 936, when

Limits.

[a] "Regnum, Latinizantibus Monachis Cornubiam appellatum." Baxter, Gloſſ. p. 89.

[b] Camden ſeems to think that Wales and Cornwall, Wallia and Cornwallia were names firſt mentioned in the laws of King Ina. See Engl. Camden, p. 3. Vol. I.

[c] "Cornubia videlicet quæ Cornuwallia a "quibuſdam dicitur. Demecia quæ Auſtralis-"wallia appellatur, Venedocia quæ North-"wallia nuncupatur," ſays Mat. Par. reckoning the places to which the Britans were driven by the Saxons. Edit. Tran. of p. 104.

[d] Of this time we are to underſtand what Edward I. ſays (Sheringham, p. 129.) that Britain, Wales, and Cornwall, were the Portion of Belinus, elder ſon of Dunwallo, and that that part of the Iſland, afterwards called England, was divided into three ſhares, viz. Britain, which reached from the Tweed, Weſtward, as far as the river Ex; Wales incloſed by the rivers Severn, and Dee; and Cornwall from the river Ex to the Land's-End.

[e] "Hanc urbem (ſcil Exceſtre) primus Rex "Ethelſtanus in poteſtatem Anglorum (effugatis "Britonibus) redactam, turribus inſignivit." Wm. Malmſb. p. 146. "Ab Exceſtra, quam "ad id temporis æquo cum Anglis jure inhabitârant cedere compulit, terminum Provinciæ "ſuæ citra Tambram fluvium ſtatuens, ſicut "Aquilonaribus Brit. amnem Wajam limitem "poſuerat." ib. p. 28. And the fee farm of the city of Exeter is ſtill the Duke of Cornwall's; amounting to 21l. 15s.

they were confined within the Tamar. But even after this, the Corniſh are ſaid to have held as far Eaſt as Totneſs upon the river Dart; and this town was long after, even till the reign of Henry III. reckoned the Eaſtern part of Cornwall [f]. By theſe ſeveral removes were the Corniſh Britans reduced to their preſent narrow limits, and as they retired Weſtward, the Eaſtern parts regained their ancient name of *Dunmonium*, or *Danmonium*; and, when the diviſion of Shires took place, was called Davonſhire *(quaſi Danvon*, or *Danmonſhire)*; and the name of Cornwall became appropriated to the Country Weſt of the Tamar [g].

SECT. III.

Whether any Roman Towns in Cornwall.

Where the Roman ſtations were to the Weſt of Exeter, is uncertain. Liſkerd, alias Leſcard, is certainly a very ancient town; and Tradition ſays, that a Roman Legion was ſtationed there, of which the preſent name of the Town is thought to bear ſome remains. But of the ancient Caſtle that was there, the remains are too ſmall to draw any conſequences from, eſpecially, as I could ſee nothing in or round the Town to countenance any ſuch great antiquity.

Some Authors [h] think that the word Caër, in the name of a Town, or Fort, is a proof of its being Roman, as Caër-leon, &c. and this may be a good argument, where hiſtory mentions the Roman exploits, and monuments frequently found, prove their reſidence. We have many places in Cornwall which begin with Caër [i], but as the Roman Hiſtory of our country is but in its infancy, and more monuments will every day, I flatter myſelf, be making new diſcoveries, I ſhall lay no ſtreſs upon Etymology, where there are not the concurrent ſupports of Coins, Sepulchres, Forts, or Ways.

Stratton.

One town, however, we have great reaſon to think of Roman original; for it has not only the name of many towns in England which are all Roman; but as far as I can learn, every other teſtimony; it is Stratton, at preſent not a conſiderable town, either for extent, trade, fortification, or beauty, yet formerly of ſuch high account as to give name to the hundred in which it ſtands, which is more than any town in Cornwall was of figure enough to do, when the county was divided into hundreds, confeſſed to be done in

[f] See Note [d] p. 330. following.

[g] In the moſt ancient Engliſh Writers, and all the Records (I have ſeen) this name is written Cornwall, as it is alſo in Camden, and his Editor Biſhop Gibſon, in Carew, Norden, Speed, Selden, Baker, Ogilby, Biſhop Kennett, Dr. Brown Willis, Ainſworth, &c. Others, however (as Lord Clarendon, in his Rebellion, Mr. Ed. Lhuyd, and Mr. Ray), of late have written this name Cornwal, with a ſingle l, and perhaps with more propriety; but as this is a diſpute, on the iſſue of which very little depends, I let the name ſtand as I find it in the Records, and the more ancient Engliſh Writers, many of them eminent for their knowledge in Languages and ancient hiſtory.

[h] See Moreton's Northamtonſhire, p. 572. and Camden, paſſim.

[i] Caër in St. Germans — Caër-Dinham — Caër-gol — Caër-lean in Mawgon Kerrier — Caër-hays, and many others.

Alfred's

Alfred's time, about 900[k]. That the Romans placed their towns on their great roads, needs no proof; the Saxons called the Roman Roads Streets, as Watling-ſtreet, Icknild-ſtreet, and the like: the places where theſe ways paſſed rivers they called Street, or Stretfords, and the towns placed on thoſe Streets they called Street-towns, or Strettons, and the name properly muſt be ſo writ, although corruption in ſpeech has joſtled out E, and put the A in its place in this inſtance as well as many others[l]. Many Strettons there are in Warwickſhire, all which take their name, ſays Sir William Dugdale (ibid. p. 49.), from ſome great road, near unto which they are ſituate, as Stretton Baſkerville does from Watling-ſtreet (p. 50. ibid.). Stratton in Somerſetſhire, near the river Froom, lies on the Foſſe-way[m]. Near Cirenceſter there is a Stratton, on the Roman Way through Glouceſterſhire. In Shropſhire, Staffordſhire, and Oxfordſhire, the like[n]; and there is hardly any county where theſe great roads paſs, but that there is a town called Stretton near them; and their being placed ſo on the Roman roads is ſufficient authority to eſteem them of Roman original. This conſtant uſe of the Saxons in naming other places, muſt weigh with the impartial, and convince them that our Stratton had its name for like reaſon with the reſt, and conſequently is of Roman original as well as the others. Nor does this ſuppoſition entirely depend on ſound, as will be ſhewn in the following chapter.

CHAP. V.

Of the Roman Ways.

SECT. I. Uncertainty of the Roman Roads, not only in Cornwall, but elſewhere.

ROMAN Ways, as yet diſcovered, and already deſcribed, in Cornwall there are none, which can be ſpoken of with certainty; and no wonder, conſidering that it has been hitherto doubted whether the Romans were ever here or no. This latter point, however, can be no more diſputed; for that the Romans were here, and Maſters of our whole country, may, and, I think, has been proved beyond all doubt; and yet to pronounce abſolutely of their Ways may ſeem too preſuming. Even in counties, where

[k] Hals ſays, that Leſnewth and Stratton hundreds are not mentioned in any record till 12 Edward III. both paſſing under the name of Trigmajorſhire: but this is a great miſtake, for in the Exeter Domeſday which was compiled in the year 1086, Stratton is reckoned one of the hundreds.

[l] Thus we ſay Aſton for Eaſton, Aſtley for Eaſtly (ſays Dugdale Warwickſh. p. 106.); and ſo we ſay Stratton for Stretton, and Stratford for Stretford.

[m] Camden, p. 87.

[n] Ibid. p. 658. Plot's Oxfordſh. p. 402.

the

the Romans have been known to reſide, ever ſince the time of Tacitus, we find the learned world not agreed, as to the riſe and courſe of the four great conſular ways. We find the *Iter* itſelf erroneous, or at leaſt not underſtood, and its laſt learned Editor not always ſuppoſed to have hit upon the truth. In his Oxfordſhire, Dr. Plot, p. 321. hopes only to give a probable account, and (p. 323.) thinks he has reaſon to depart from Hollenſhed, both as to the riſe and courſe of the Icknild-ſtreet; and (p. 326.) differs from Camden, and others, in their account of the Akeman-ſtreet, which paſſed (as he thinks) quite a different way from what they imagined; and the ſame author tells us (in his Staffordſhire, p. 402.) that he could find no footſteps of the tenth *Iter* of Antoninus, as it is deſcribed by Dr. Fulk. The anonymous Ravennas makes the way from London to *Veroconium* of the Cornavii go one way, the *Iter* of Antoninus another way[o]. In Antonine's ninth *Iter*, Dr. Gale ſuppoſes the firſt ſtation to have been at Taeſborough in Norfolk; but Baxter very much alters the courſe of this *Iter*, and ſuppoſes the firſt ſtation to have been at Cambridge[p]. In ſhort, we are not ſure of the Roman roads, for any long way together; they ſlip us every now and then, and we are as uncertain where they end, as where they begin, ſo that every one advances ſuch a judgment of them as is moſt reconcilable to his own obſervations. To ſupport, and I am afraid, perpetuate this great uncertainty, the towns on the Ways are often miſpelt by copyiſts, ſo that learned men are not agreed, which, and where were the towns. The breaches made in the road for many miles together by cultivation and buildings, and oftentimes at ſome turning, are another obſtacle; ſo that although it appears again afterwards, it ſhall be dubious, whether it be the remains of the way we have left, or part of another. But what contributes moſt of all to theſe uncertainties is the different ſtructure of the ways themſelves, and the intended diſcontinuance of them oftentimes by the Romans, in places where they thought them unneceſſary.

SECT. II. The ſtructure of the Roman Ways.

Oftentimes the Roman ways are raiſed into a Ridge, conſiſting of regular *ſtrata* of Stone, Clay, and Gravel, ditched on each ſide, running in a ſtraight line, and the moſt finiſhed ones paved on the top, and the Stones oftentimes layed cloſe in an arch correſponding to the general turn of the Ridge; where ſuch a way occurs, it cannot be deemed any other than Roman.

But they are not all ſo well conſtructed. Icknild is not a raiſed way[q], nor Foſs[r]. Sometimes the Ways are raiſed, and ſometimes level[s],

[o] See Baxter's Gloſſ. in DUROCOBRIVI, p. 114.

[p] Baxter's Gloſſ. ad TAVUM, p. 7.—Horſley on the ninth Iter.

[q] Plot's Oxfordſhire, p. 323.

[r] Horſley, p. 389.

[s] Plot's Oxfordſhire, p. 322.

and

and the raiſed ones ſometimes only of Earth, ſometimes pitched, or paved; ſome have two Ridges, and a ditch in the middle, as that near Dorcheſter[t], that at Grimſdyke[u], and at Ellsfield[w]. Sometimes the Ridge turns to a ditch as Grimſdyke[x], and the Dyke turns again to a Ridge, a little farther on, very high and lofty[y]. Two ways are ſometimes found, one near and by the ſide of the other, as Aves-ditch, and Portway[z], and in the Icknild-ſtreet near Stoken-church-Hills. In Staffordſhire the ways are only made of gravel, dug all along by the ſides of each Roman way, as appears by the pits near Occamſley on the Watling-ſtreet, and more plainly upon the Icknild near Little Aſton[a]: the ſame is obſerved by Dr. Stukeley, concerning Ickling-dyke near Woodyates, where the holes whence that road was raiſed are ſtill viſible[b], which I mention the more particularly, becauſe ſomewhat of this kind appears where there is great reaſon, as we ſhall ſee by and by, to ſuppoſe a Roman road in Cornwall. Add to this, that where new roads were plainly unneceſſary, either becauſe the March was to be over large, dry, champain grounds (where the country-hills, or Sepulchral-Barrows, might be a ſufficient direction), or for that the ſoldiers and the people were not diſorderly enough to need ſuch conſtant employment; the Romans diſcontinued their ways as often as they found them neither neceſſary for the eaſe nor the diſcipline of their people, and begun them again, when proper reaſons or difficult grounds made it requiſite. Again, as ſome of theſe ways were Vicinal, and ſmall in compariſon of the great roads, I muſt obſerve, that the leſs theſe ways were (that is, the narrower and lower) the ſooner they were deſtroyed and loſt; and the more a country has been cultivated ſince the Roman Times, the more the ways which they made have been ruined, which will ſtill increaſe the difficulties, with regard to this county of Cornwall; for our ways not being of the conſular rank (if they had been, they muſt have had a place in the Iter of Antoninus) but Vicinal (that is, from Town to Town) they were the ſooner defaced; and the cultivation of our barren grounds in Cornwall, being introduced much later than in the more central parts of Britain, has deſtroyed the ways here much more than in other counties, which were cultivated during the reſidence of the Romans, when all improvements in huſbandry were obliged to conform themſelves to the military ways of their Maſters, and leave them untouched.

[t] Ibid. p. 329.
[u] Ibid. p. 324.
[w] Ibid. p. 325.
[x] Ibid. p. 328. of the Akeman-ſtreet.
[y] Ibid.
[z] Ibid.
[a] Plot's Staffordſhire, p. 399.
[b] Itin. Cur. p. 180.—Horſley, p. 460.

Amidſt theſe difficulties, ſome common to the whole nation, and ſome peculiar to this county, I would not be underſtood to ſpeak poſitively of the Roman ways, which I think may be traced in Cornwall, but only lay before the reader what Tradition and authors ſay, and what has occurred to me in a few reſearches relating to this ſubject, in which I do not deſpair of evincing the probability of ſuch ways, or of giving a few hints, at leaſt, where they may be moſt ſucceſsfully ſought for.

SECT. III. Romanways Weſt of Exeter.

As the Romans have been before proved to have had ſoldiers here in Cornwall, and in the very Weſtern parts to have poſſeſſed our mines and ſea-coaſt, it is not at all likely, that a nation ſo well ſkilled in making, and no leſs intent upon ſecuring their conqueſts, ſhould depart from one of their firſt principles of military policy, and leave themſelves deſtitute of publick roads. By all their hiſtory it appears, that they were very intent upon compleating the conqueſt of this Iſland; and this could not well be done with ſuch few Legions as they had here, unleſs they conſidered above all things the convenience of theſe troops, and for their eaſe and connexion extended their roads as they enlarged their conqueſts. By the direction of the great roads now viſible in the more inland parts of Britain, we are ſure that the Romans laid out their ways with great ſkill, according to the length and breadth of the iſland. Of their four great ways, that called Icknild-ſtreet ſeems deſigned to have ſtretched away the whole length of the Province which we now call England (which is from Wintertonneſs in Norfolk, to the Land's End in Cornwall), in a line near W.S.W. for, as it has its name from the Iceni of Norfolk, and conſequently its riſe there, it is traced in many places bearing as ſtrait as may be towards the Weſtern parts of the iſland; which made Dr. Plot imagine [c], that it goes "into Devonſhire and Cornwall to the "Land's End." Others think that it was not this Icknild-ſtreet (for there are ſuppoſed to be two of that name) which came into Cornwall, but another Roman way which has not been yet deſcribed [d].

In the Itinerary of Antoninus, it is true, there is no ſtation Weſt of Exeter; but it is confeſſed, by all who have made this part of Geography their ſtudy, that there are Roman Ways in England,

[c] Plot's Oxfordſhire, p. 324.

[d] "I was always of opinion, that the Foſs "way, and not the Icknyld-ſtreet, was the great "Roman way which paſſes through Devon and "Cornwall: The Foſs, or Vorſe, as the So-"merſetſhire men call it, certainly enters De-"vonſhire, about the fair mile near Sir George "Yonge's, and gives name to Street-way-head, "a village juſt by. As to the Icknyld, Q. If "the great Conſular-way, ſo named, be not "that which paſſes through Gloceſter, Wor-"ceſter, Warwick, Stafford, and Derbyſhire, "and ſo quite to Tinmouth in the North, ra-"ther than that from Norfolk. In the Pariſh "of Alvechurch, in Worceſterſhire, it was "called Ickle-Street." Right Rev. Dr. Lyttelton Biſhop of Carliſle.

on

on which no *Iter* has proceeded, nay, which have never been named, much leſs deſcribed, by any author.

In Peutinger's Table there is a Roman Way far Weſt of Exeter, and (if any thing could be gathered with certainty from this Table) muſt be quite to the Land's End, where his *Riduno* is placed; and near this extremity of our County, we do indeed find Rin, and Treryn (not much unlike *Ridunum*), where the Braſs pot of Roman money, mentioned by Leland, was found [e]; but as this Table is unfortunately deficient, as well as confuſed, in the Weſtern parts, it is no ſafe guide; and I am apt to think, from the numeral figure XV. near *Riduno*, that it is a miſtake, as well as miſplacing for *Moriduno*.

Ptolemy's Geography is ſo rude a ſketch, and ſo full of errours [f], that there is no following it. The anonymous Ravennas is ſtill worſe, and the names of places ſo diſ-figured, that there is no knowing them. Places in Cornwall, or Devonſhire, we have none mentioned in the Notitia. We muſt, therefore, depend upon the obſervation of the moderns; and, by what already appears, there is reaſon to believe, that there are two Roman Ways leading into Cornwall, and therein to be traced; one by Exeter through Totneſs, paſſing near Plymouth towards Liſkard; the other higher up, coming through Somerſetſhire, the North of Devonſhire, by Torington, to Stratton, Camelford, and Bodman, in the ſame County.

That there paſſed a road Weſt of Exeter to Totneſs, Robert of Gloſter (Temp. H. III.), tells us, ſpeaking of the four great Roman Ways [g]. But we have better authority than that of this antiquated Poet for a Roman road to Totneſs. Whether it paſſed to the Ferry below Exeter, as ſome think (who take it for a branch of the Northern road through Worceſterſhire, Gloſter, Somerſet, and Devonſhire), or through that city, and was only a continuation of the way through Dorcheſter, Seaton, and Exeter, I ſhall not now ſtay to enquire; my buſineſs is to trace it Weſt of the City, in which I ſhall uſe the words of a late curious Gentleman. "The Roman road "is viſible at Kenford (about three miles below Exeter); there are "not bolder remains in the Kingdom of ſuch ways than from the "paſſage over the Ex, through Kenford and Newton Buſhel, to "Totneſs. It appears with a high Creſt, and entire, moſt part

[e] See before, p. 300.

[f] Horſley, p. 356, 361.

[g] "Fram the South into the North takith
"Erminge-ſtrete
"Fram the Eaſt into the Weſt goeth Ikeneld
"ſtrete
"Fram the South Eaſt to North Weſt that is
"ſum del grete
"Fram Dover into Cheſtre goth Watlyng ſtrete
"The ferth of theſe is moſt of alle, that tilleth
"from Totoneys
"Fram the one end of Cornwaile anone to
"Cateneys."

Dugd. Warw. p. 8.

"of

" of the way, which is at leaſt twenty miles: I travelled twice " along it: at Totneſs I loſt it; but about Brent, a ſmall Market " Town ſix miles farther, I imagine I ſtruck into it again, whence " it continues in as ſtrait a line as that uneven rocky country ad- " mits of, to Ridgeway, a ſmall village near Plympton. In the " neighbourhood of which place, in the grounds of Mr. Parker of " Burrington, I obſerved a remarkable Camp, though of no great " magnitude. Near this intrenchment, the ſaid road, having paſſed " the ſmall river Plym, mounts a pretty ſteep aſcent, croſſes the " main coach-road from Plymouth to Exeter, at a place called " Nacker's-hole, and proceeds in a direct though narrow line to " St. Buddox, where the ferry over the river Thamar brings us to " Saltaſh, and thence into Cornwall. Near this Nacker's-hole is " a ſmall entrenchment (now a Bowling-green) which though of " a circular form, I yet deem it Roman, and the *Caſtrum æſtivum* " of the Tamaris of Ravennas, at this day called Tamerton [h], " about a mile below it on the ſide of the river Thamar." So far the late learned Mr. Moulding, of Wichenford, Worceſterſhire, on the Roman Ways [i] in the Weſt, from his own obſervation; to which he adds, " This way from Saltaſh, I have been told, pro- " ceeds to an intrenchment near Loſtwithel, where there is a cauſe- " way leading directly to it. I am equally poſitive, there is another " Roman direction into Cornwall." The cauſeway this Gentleman mentions will be taken notice of in its proper place; I will only obſerve, that this road being continued from Exeter to Totneſs, and thence to the ſides of Tamar, manifeſts that the deſign was to carry it into the Southern coaſt of Cornwall; and that this deſign was executed, there is more reaſon to believe, becauſe in the ancient MS. written by Richard of Weſtminſter [k] (lately recovered from obſcurity), I find an *Iter* [l] laid down in the manner of Antoninus, which, though imperfect, muſt needs lead us as far Weſt as the river Fal. The paſſage here follows: *A Londinio Ceniam uſque Sic. Venta Belgarum* XC. *Brige* XI. *Sorbioduno* VIII. *Venta Geladia* [m] XII. *Durnovaria* IX. *Moriduno* XXXIII. *Iſca Dumnonio- rum* XV.—*Durio amne—Tamara—Voluba—Cenia.*

Here we may obſerve, that the diſtances below Exeter are not expreſſed, but *Durio Amne*, ſeems to ſignify the river Dart (poſſibly in the original *Dario*). The name of the town, which ſtood upon it, is loſt; then comes Tamarton; the intermediate town on the river of Fawy (likely Vxela) loſt; next the Voluba of Ptolemy,

[h] The Tamare of Ptolemy, now Tamerton Foliot.

[i] In a Letter to the Rev. Dr. Lyttelton, now Bp. of Carliſle, dated Aug. 22, 1743.

[k] Richardus Corinenſis Monachus Weſtmo- naſterienſis, publiſhed by Charles Bertram in the year 1757.

[l] Iter XVI. p. 39. as publiſhed by Bertram.

[m] Pro Vindocladia Ant.

moſt

moſt likely the preſent Granpont[n], whence the Fal deſcends to Tregeney, the Cenia probably of this author; the Cenio of Ptolemy, and the Giano of the anonymous Ravennas[o].

The reader will perceive that, according to this author, there was a Roman Way upon this Southern coaſt; and where I think are the remains of it, how it kept its courſe, and where it branched off, the following obſervations may in ſome meaſure inform us.

Remains of an ancient Road betwixt Loſtwythyel and Liſkerd.

In the ſummer of the year 1752, I ſet out for Saltaſh, on purpoſe to ſearch after this road; and in my way from Loſtwythyel to Liſkerd, about a furlong to the Eaſtward of Loſtwythyel Bridge, ſaw an old Ridgeway on the right hand, but ſoon loſt it by keeping too much to the left, as I imagine; but, a quarter of a mile before I came to the ſecond Tap-houſe, ſaw on the left a high ridge, leading on near Eaſterly, large pits on the higher ſide of it, ſome ſquare, ſome ſhapeleſs, out of which the Ridge was raiſed. This way was ditched on both ſides, ten feet and half wide, in ſome places wider. It went ſtraight over the Downs (which was here level) from Loſtwythyel towards Liſkerd; on the ſide of it were many Barrows: hence it runs through ſome meadows (which lie round the Tap-houſe), beyond which I immediately joined it again, plain, high-creſted, ſlanting up the hill, ditched on both ſides, but wider than before; thence it is very plain as far as the third Tap-houſe, beyond which, in a ſtraight line, it continues for half a mile, then paſſes from the highway into a field, where it runs within the hedges for a quarter of a mile farther in a ſtraight line ſtill. I then loſt it; and thence to Liſkerd, and afterwards to Saltaſh, being through deep hollow ways and incloſures, I ſaw nothing more of it. That this is part of a Roman Way, I am inclined to think, from its keeping in a ſtraight line, from the places dug along its ſides to fill it[p], from its aſcending the hill in an eaſy ſlope, and from its being ditched on one ſide as much as on the other; whereas, if it had been a Camp, it would have turnings round the hills, and rounds or ſaliant angles on its turnings, and would have been ditched but on one ſide[q].

Other Fragments of Ancient Ways on the South Coaſt.

There is alſo a Ridgeway Weſt of Loſtwythyel, which runs down nearly parallel to the river towards Fawy; it runs by Caſtle-Doar

[n] This Voluba cannot be Falmouth, for it is here placed to the Eaſtward of Cenia, whereas Falmouth lies to the Weſt of it.

[o] Cenia, lying ſomewhere on the Cenio river (or harbour of Ptolemy), muſt be either Tregeny or Truroe; but Tregeny bears faireſt to be this Cenia; for in the pariſh of Lamorran on this Creek, we find two Manſions called Tregennah; and in the adjoining pariſh of Verian, we find a tenement of like name, all taking their name from a River, or Creek, called anciently the Genna, or Cenio, as may be reaſonably ſuppoſed.

[p] See Occamſly pits, p. 329.

[q] Other inſtances of Roman ways in Cornwall, particularly the Giant's-hedge (as it is vulgarly called), running in a ſtraight line from Loo to Leryn-creek on the Fawy River, ſeven miles long, and in ſome places ſeven feet high, and twenty feet wide. See in the Natural Hiſtory of Cornwall, p. 325.

(an ancient encampment now almoſt demoliſhed), betwixt which, and Loſtwythyel, I ſaw many remains of a Riſbank about eight feet wide, ditched on each ſide; betwixt Caſtle-Doar alſo and Fawy, ſaw a high ridge-way ditched on each ſide, in a ſtraight line. What makes it probable that the Romans had a way here, running down from their great Weſtern road, the better to ſecure the mouth of Fawy harbour, is, that many Coins have been found hereabouts [r]; and a little below Fawy, croſs the River, is an ancient village, called ſometimes Polrouan [s], and ſometimes Portrouan, which by its name ſeems to have belonged to the Romans. I am informed that there is part of a Stone cauſeway leading from Bodman to Loſtwythyel: this Way Tradition attributes to the Romans: the remains of it are about midway betwixt theſe two Towns; they conſiſt of two fragments, the longeſt of them is about a hundred yards, and the other not ſo much; they incline a little with the road, are about ten feet wide, and are raiſed above the common level about a foot. It is not at all ſtrange that here ſhould be a Way, for the river Alan coming up from Padſtow-Haven, on the North Sea, and the river Fawy coming up from the South Sea, and Fawy to Loſtwythyel, do almoſt cut our narrow county in two, being within the reach of four miles one of the other [t], ſo that a way from river to river would in a manner connect the two Seas; and there could not be a more judicious piece of ground choſen either for a Way, or a Garriſon, than this, from whence the Troops could reach ſo eaſily from North to South Sea. To this let me add one obſervation more, that at Pencarrow there is a very conſiderable fortification overlooking the Alan, and on a hill near Bodman as conſiderable a Fort, leading directly from that of Pencarrow towards Loſtwythyel, called Caſtle-Kynek. By means of theſe two Garriſons, and one at or near Loſtwythyel, the paſſage between the two rivers was eaſily ſecured, and ſmall parties might traverſe with ſecurity.

Having tracked this way thus much about Loſtwythyel, I have ſeen no more of it; but there is reaſon to believe, that it kept on, through, or near St. Auſtle, to Granpont, the *Voluba* of the Ancients, and thence in a ſtraight line to Truro, ſix miles farther; but the grounds (altogether incloſed) will make it difficult to trace it here. However, about a mile Weſt of Granpont, there is a Tenement called Caerfôs, alias Carvoza [u], that is, the Caſtle, or Encampment, on the Dyke, or Foſs (by which name the ancient Ways are frequently called), adjoining to the High road to Truro;

[r] See, p. 303.
[s] Ibid.
[t] See Map – Plate I.

[u] I find by Mr. Tonkin's MS. that he alſo looked upon this Carvoza as a Roman Encampment. M.S. A. Creed pariſh.

and

and indeed the name of this laſt mentioned town (to ſay nothing of the Coins found near it taken notice of before[w]) makes me think that more than one way paſſed here[x]; ſo that Camden may be very little out in his derivation, when he ſays, that it is called in Corniſh Truru, *a tribus plateis*, from the three Streets. Probably the great Eaſtern road paſſed from Truro, near Penryn, there being a ſtraight lined fortification about midway between theſe two Towns (in the pariſh of Feock, as I remember), and ſo on towards Conſtantine, and Helford Haven, where ſo many Coins were found[y].

I have nothing farther to remark of this great Weſtern road, than that there is room to conjecture, from the *Iter*, juſt now produced from Richard of Weſtminſter, that a little beyond Granpont it ſent off a branch to the left hand down to Tregeny, on the river Val, which was formerly navigable far above this laſt mentioned Town; and what ſeems to confirm this conjecture, is, that midway betwixt Granpont, and Tregeny, is the encampment of Wulvedon, mentioned before, with an avenue pointing towards the Granpont road[z].

Fragments of Ancient Roads on the North;

Beſides this Southern road, the Romans muſt have had another publick road into Cornwall, as Mr. Moulding, mentioned before, juſtly obſerves, for this one road could never ſend off ſuch convenient branches as to command the whole Country. For this purpoſe they muſt have had another Way coaſting along the North Sea, with Forts, or Towns, at proper intervals (as well as Croſs-roads ſtretching from the two principal ones) for to maintain a proper correſpondence between the forces on both. Of this Northern road I think there are plain remains ſtill to be ſeen at Stratton.

at Stratton.

As this Town lies among hills, I was obliged to get up into the Church-tower to have the better view of the country round: from the battlements there, I ſoon ſaw a ſtraight road paſſing E. and W. and bearing directly for the Town, which in the main has the ſame direction, though ſome little by-ſtreets branch off on the ſides. The next morning, in my purſuit of this ſubject to the Eaſt, I eaſily found the ridgeway, which I had ſeen from the Tower the evening before, overgrown with briars, about ten feet wide, bearing in a ſtraight line up the hill;

[w] P. 302. At Mopas, which might be *Caſtrum Æſtivum* of the Garriſon of Truro, the *Caſtra Æſtiva* being ſometimes a mile or two at a diſtance from their Ways and Towns.

[x] I find this Britiſh Name wrtiten Tre-uro; in Domeſday it is written Treurgeu; in Henry the Second's time Treveru; Trivere in the 13th of Edward I. but in the 30th, Treveru, by which it appears that the firſt ſyllable of this name is *Tre*, a Town, and *vor*, or *vur*, is a Way, making in the Plural number, *vorou*; ſo that Trevurou, corruptly written in Domeſday Treurgeu, will make Treurou (by dropping the V conſonant, which the Corniſh Language often does); conſequently this name will ſignify the Town of, or on, the Ways.

[y] See of Coins, p. 300, 301.

[z] "The Sea in former times brought boats "of reaſonable burthen far above Tregny to a "place called Hale-boat-rock, in which rock "are yet many ſtrong iron rings which ſerved to "tye boats unto." Norden's Survey of Cornwall, p. 6.

I rode

I rode by it till I came to Weſt-leigh on the top of a hill, near two miles Eaſt of Stratton, in the way to Torrington, about twenty miles Eaſtward of this Town. There is a Way, parallel nearly to this, which runs midway betwixt the Lane leading to Lancell's Church and the forementioned Way, and this midway is called Small-ridge Lane. This may be a Collateral Way to the other, for ſuch are found near the great roads, particularly in Oxfordſhire[a], and are ſuppoſed to be made either becauſe nearer or better Ways, or in order to keep ſeditious people and ſoldiers from worſe employments; but I do not take it to be the principal or moſt ancient road, becauſe, I apprehend, there muſt be a broad ridge-way near by, or that this could never with any propriety have been called the *Small ridge*.

Having collected theſe hints to the Eaſt, let us now paſs through the town of Stratton to the Weſt, where, at the Town's-end, we find a raiſed Way pitched with Stones called the Cauſeway, ſlanting up the hill, and then running a mile and half as ſtraight as the hilly ſurface will permit. About half a mile from the Town, and one furlong to the right of this Cauſeway, there is a ſquare entrenchment, containing about an acre of ground, where the houſe of the Blackminſters (once a great family in theſe parts) formerly ſtood. It was moated round; but whether a little fort belonging to this Way (for the Romans were fond of the ſquare figure), or layed out ſo by the owners I do not pretend to ſay; but in this place ſeveral Braſs Medals and ſome Silver Coins have been lately found, as I was aſſured by (Mr. Marſhall) the preſent tenant of theſe lands, who found the former, and gave the four or five braſs old Farthings (as he called them) to his Children to play withall, as good for nothing. Before I go farther from this Town, I muſt not forget to mention, that about two thirds of the Way from hence to Lanceſton, there is a Barton called *Broad-ridge*, in which, as I am informed by Samuel Percival, Eſq; Lord of the Soil, there is a large ridgeway ſtraight for a mile together, in a line pointing North and South, that is, from one of theſe Towns to the other, which makes me imagine, that there was a Croſs road which ſtruck off at right angles from Stratton to Lanceſton, a place certainly of great antiquity, and a paſs of no leſs importance to thoſe who would maſter Cornwall, as we ſhall find when we come to give an account of the Caſtle there. I return now to the Cauſeway, which runs a mile and half Weſt of Stratton, paſſing away at the head of Bude Haven towards Camelford. I ſhall not trouble the reader with my conjectures about the farther tendency of this Way at preſent.

[a] Dr. Plot's Map.

This

This is ſufficient to ſhew that the Romans had a way in the North of Cornwall, though to be diſcovered now only in fragments; but the people hereabouts have done by this Way, as the vulgar and ignorant have dealt with the four great Ways in the other parts of the kingdom, they have attributed it to the moſt famous man that tradition records to have lived in theſe parts; they ſay the Cauſeway was firſt made by one of the name *de Albo Monaſterio*, in Engliſh Blankminſter, a knight Templar (whoſe effigies lies in their Church) who lived in the time of Edward the Firſt, and gave lands to this Pariſh, as appears by a deed of confirmation granted by Queen Elizabeth. This Story may have ſo much truth in it as that it was repaired by ſome great man of this family, as it has been, at no ſmall expence, within theſe thirty years; but the Romans, of all the Ancients, are eminently diſtinguiſhed by their attention to publick roads; however, as we attribute all great works of the ruder kind to Giants, ſo the people of no knowledge in this part of hiſtory aſcribe the great Ways to the greateſt men they can think of. Thus Robert of Glouceſter, from the fabulous Britiſh hiſtory, attributes the four great military Roads of Britain to King Belinus; and in like manner the Road through Weſtmoreland and Cumberland (though confeſſedly Roman) is called Michael Scot's Cauſeway[b], as is alſo that in the County of Durham about Bincheſter; whoever conſiders this cuſtom, and at the ſame time the Road leading from the Eaſt, through the town of Stratton, muſt needs think that this Cauſeway to the Weſt (though kept in better repair, becauſe paſſing through more miry grounds) is only a continuation of the great Road which comes from the Eaſt.

Whether this great Road through Stratton comes from Exeter, or (as I am more apt to imagine) comes into the North of Devonſhire from Somerſetſhire, croſſing the river Ex above Bampton, thence to Romans-Leigh, and near Burrington, or Chimleigh (forſ. Cheminleigh) paſſes on to Torrington, I leave to other Gentlemen, and future enquiry, as not concerning the deſign of theſe papers; but, I think, that the navigable Rivers, on which the two conſiderable trading Towns Barnſtaple and Biddeford now ſtand, will abundantly juſtify the Romans for bringing their publick Road ſo far North, directly from Somerſetſhire, a way here in the North being altogether requiſite for ſubduing this part of the Iſland, as well as opening a communication with Ireland; to this I muſt add, that Bude-Haven (as it is ſtill called, though now only a ſandy Creek for ſmall veſſels) appears to have been formerly much more commodious for ſhipping than it is now; for

[b] Horſley's Brit. p. 388.

the ground running up the valley from the Creek's-mouth (till it comes within half a mile, or thereabouts, of Stratton) is all a flat marſh, and moſt certainly made ſo by the Earth and Gravel waſhed down from the hills adjoining; the River here, being a plentiful ſtream, always comes down charged with ſlime, when it is encreaſed by the Land-floods, and has not the liberty to run it off into the ſea, by reaſon of the ſands blown in by the Northern Winds; the ſands increaſing every age, as the preſent generation well remembers, muſt have choaked this Haven long ſince the Roman times. Nor is this a ſingular caſe; deterrations have had elſewhere the ſame effect on ſome of the ancient Harbours[c], of which no one can doubt, who has read the judicious obſervations of Dr. Battely's *Antiquitates Rhutupianæ.*

Before this Marſh was formed, therefore, the Harbour of Bude muſt have been a very pretty, and ſecure one, being a mile and half long, and in many places more than half a mile over, the ſea at Spring-tides even now reaching up more than a mile from the preſent mouth of the Haven, covering all this Marſh as it comes along. If Stratton then is an inconſiderable place at preſent, and, ſeemingly, not worthy of a Roman Way, it is becauſe its Harbour is choaked up, and it wants that reſort which Trade naturally produces; but there is reaſon to ſuppoſe, that it was formerly reckoned a Poſt of ſuch conſequence, upon the account of its Haven, and oppoſition to the Iriſh Coaſt, that it was conquered as early as the time of Agricola; into which point of hiſtory, as not at all foreign to the Antiquities of our County, ſince this place favours us with ſo fair an opportunity, we will now enquire.

CHAP. VI.

Cornwall conquered by the Romans as early as the time of Agricola, in the Reign of Domitian.

MR. Edward Lhuyd, whoſe authority in Britiſh Hiſtory will have great weight with the judicious, tells us (Archæol. p. 32. col. 3.) that "the Dunmonian and other Southern Britans, "being on account of their ſituations earlier conquered, were "conſequently more converſant with the Romans than the people "of Wales." Now the Welſh were conquered partly before Agricola's coming, and in his firſt Summer; therefore, according

[c] Sandwich, Richborough, the Iſle of Thanet, &c.

to

to Mr. Lhuyd, the Dunmonians muſt have been conquered before Agricola. I will not, however, place it ſo early; but proceed to enter into particulars, and ſee what may be collected from the Ancients on this point.

In the firſt Summer of Agricola's command here in Britain, he vanquiſhed the *Ordovices* (i. e. the Britans of North Wales), and reduced Angleſea[d]. In his ſecond campaign, he made a great progreſs, conquering from Angleſea to Edinburgh[e], or, according to Horſley, Cumberland and Northumberland, in which, however, it muſt be implied, that the intermediate nations were before ſubdued, if not then, for Agricola would not leave an enemy at his back. In the third Summer, he advanced as far in Scotland as the river Tay, building ſeveral Forts. "The fourth Summer, "Tacitus ſays, was ſpent in erecting Forts upon the Iſtmus, "betwixt the Clyde, and the Frith of Edinburgh[f];" and, doubtleſs, to pen up the Scots in the Northern part of Scotland, that he might be at liberty to turn his arms another way; for, in the fifth year, Agricola took ſhipping, and conquered nations before unknown to the Roman Eagles, and garriſoned that part of the country which lies over againſt Ireland[g].

The words of Tacitus run thus: "*Quinto Expeditionum anno* "*nave prima tranſgreſſus* (ſcil. Agricola) *ignotas ad id tempus* "*gentes crebris ſimul ac proſperis prœliis domuit; eamque partem* "*Britanniæ quæ Hiberniam aſpicit copiis inſtruxit, in ſpem magis* "*quam ob formidinem.*" Tacit. vit. Agr. cap. xxiv. And, according to their Geography, nothing could be better ſituated for carrying on their purpoſes againſt Ireland than *Dunmonia*: "*Siquidem* "*Hibernia, medio inter Britanniam atque Hiſpaniam ſita, &* "*Gallico quoque Mari opportuna, valentiſſimam Imperii partem* "*magnis invicem uſibus miſcuerit.*" Ibid. The Romans thought Ireland to have lain midway betwixt Spain and Britain, and to have extended itſelf a great deal farther to the South than it really does; to promote the Conqueſt therefore of an Iſland, ſuppoſed to be placed ſo aptly for the connexion of Spain, Gaul, and Britain, nothing, he thought, could be more proper than conquering firſt *Dunmonia*, the moſt Southern and Weſtern part of Britain.

The queſtion is, who were theſe unknown nations ſubdued by Agricola in his ſhips this fifth year? The Brigantes, who extended as far North as the river Tine, were ſubdued by Petilius Cerealis[h]. The Welſh were already ſubdued (South Wales by

[d] From Tacitus.—Horſley, p. 42.
[e] Gordon's Itin. Sept. p. 15. ibid.
[f] Horſley, p. 43.
[g] This Expedition was in the 5th year of Agricola's Propretorſhip in Britain, which was the firſt of Domitian. Domitian and Flavius Sabinus being Conſuls A. D. 83. according to the Savilian Faſti.
[h] Stillingfleet's Or. Brit. p. 243.—Tacit. Agric. cap. xvii. xviii.

Julius

Julius Frontinus, and the men of North Wales by Agricola in his firſt year); ſo that they could not be the Welſh; nor indeed their neighbours the Cangi, or thoſe nations ſtretching from Cheſter to Briſtol (as the late learned Dr. Muſgrave imagines), for they, lying in the way to South and North Wales, could not be unknown to the Roman Generals, whoſe forces had made ſeveral campaigns (before the coming of Agricola) on thoſe borders in Shropſhire, Staffordſhire, Hereford, and Monmouthſhire, as they warred againſt the hardy Britans of Wales. Let it be conſidered, in the next place, that there was no reaſon for Agricola to go into his ſhips to conquer thoſe inland Countries.

Mr. Horſley ſeems to me no happier in his conjecture than Dr. Muſgrave, for he ſuppoſes theſe unknown nations were the people of Galloway, or the maritime parts of Cantyre and Argyleſhire[i]: but is it likely that theſe nations ſhould be unknown to Agricola, when they lay ſo near him in his marches the ſecond, third, and fourth Summers? Is it likely that Agricola, ſo knowing in matters of war, would make his ſhips to ſail ſo long and dangerous a voyage, on purpoſe to conquer, or attend the conqueſt of, what was ſo near at hand, and as it were contiguous to the Roman Garriſons, which he had placed on the *Iſthmus* in his third and fourth Summers? It is certain, ſays Horſley (ibid.), that the Roman ſhips were in Clyde this (i. e. the 5th) Summer. I would aſk how they ſhould get there? They could not ſail round Cathneſs without diſcovering the Orkneys, and the Orkneys were not diſcovered till the ſeventh year of Agricola[k]; ſo that plain it is, the Roman Fleet, which had its Winter Station at Portus Rhutupienſis near Dover, muſt have gone round the Land's-End, and up the Iriſh Ocean to the Frith of Clyde[l]. Is it probable, then, that the Fleet of one ſo curious, and equally intent upon Conqueſt and new Diſcoveries, ſhould paſs idly by the many promontories and harbours of the Weſtern Coaſt, in a Climate much more tempting than the North, with the General and ſoldiers on board, without the leaſt attempt on ſo great a ſcope of ſhores, till they arrived at the Frith of Clyde? No, ſurely.—In the Weſt, therefore, were the *ignotæ gentes*. The Romans had poſſeſſed the middle and principal parts of England in the time of Claudius; his Lieutenants, and thoſe of the ſubſequent Emperours, carried on the Conqueſts (as we find by their hiſtory) againſt all the Nations, from the *Belgæ*,

[i] Stillingfleet, p. 43.

[k] Horſley, p. 44.

[l] Bp. Stillingfleet treating of this Summer's Expedition (ibid. ut ſupr. 244.) omits the principal point; "nave prima tranſgreſſus;" and therefore takes the ignotæ gentes to lie beyond the Bodotrian Frith.

and

and the Britans in Wales, as far North as the river Tay in Scotland.

All the ſeveral nations of England, and the South of Scotland, were ſo intermixed, that, upon any new inſurrection, or freſh enterprize to employ the Soldiery, they muſt at one time or other have fallen under the notice and power of the Romans. The *Belgæ* were probably ſubdued by Veſpaſian, of whom Suetonius ſaith (in Veſpaſ. cap. iv.), "That he fought thirty battles, "conquered here two powerful nations, above twenty towns, and "the Iſle of Wight. By which we find his employment was "Weſtward, and the *Belgæ* and *Dunmonii* were the two powerful "Nations that way[m]." But, with ſubmiſſion, the *Dunmonii* are not mentioned as conquered by Veſpaſian; and as the Wars of that General reached from Wales, Southward, to the Iſle of Wight, the two powerful nations ſeem to have been the *Belgæ* and the *Durotriges*, which both lay contiguous to his other Conqueſts, but the *Dunmonii* farther to the Weſt. All this while we find no mention of the *Dunmonii*, they alone lying hid hitherto in a narrow angle of Britain, which was neither a thorugh-fare to other nations, nor had of itſelf provoked the Roman Power.

If we conſider the Theatre of the Roman Wars to this time with a little attention, and how many battles were fought by Veſpaſian, and how the Roman Armies were reſident at different times in all the other parts of the Kingdom; we muſt conclude, that the *Dunmonii* were the only Nations that could be unknown to the Roman people. This part of Tacitus's hiſtory is, therefore, not intelligible, much leſs reconcilable to the conſummate prudence of Agricola, unleſs we underſtand him in the following manner, viz. That Agricola, having in his fourth year erected Forts on the Bodotrian Iſthmus, to ſecure thoſe Northern Limits, and being now at Liberty to make new diſcoveries, and puſh his Conqueſts another way, went into his ſhips at Portus Rhutupienſis, and ſailing, down the Engliſh Chanel, conquered the Weſtern parts of the Iſland, till then unknown to the Roman Nation; thence paſſing round the Land's-End, he placed Garriſons on the Shores oppoſite to Ireland, not only that he might thereby better ſecure the Conqueſts he had made; but intending (like a man of extenſive views) one time or other to conquer that Iſland alſo; to which great deſign, the different Harbours and Garriſons on the North of Cornwall and Devonſhire he thought might much contribute.

Before I cloſe the account of the Romans reſiding in Cornwall, and the Remains they left here, one article (though it might have

[m] Stillingfleet's Orig. Brit. p. 31.

been more regularly inſerted in Chapter II. of this book if it had been more early communicated to the printer) requires ſome notice.

There was an Intaglio found in this County ſome time ſince, which I think has undoubted marks of being a true Antique, and moſt likely therefore to be Roman. It is the property of Philip Vyvyan, Eſq; of Tremeal, was found in the pariſh of Altarnun near Lanceſton, and was then fixed, as a head to a gold bodkin, but is now ſet in a ring as a ſeal (See Plate XXVIII. p. 316.).

The ſtone in which the impreſſion is cut, is green Jaſper, remarkably ſtreaked at the back, and zoned tranſverſedly with two ſlips of white, incloſing one that is brown in parallel lines, like what the Heralds would call a Bend Cotized: the texture of the ſtone did not admit that high poliſh, which the Drawing and erudition of the Deſign deſerved.

In the Area of the Seal, the chief figure is a Griffin, with its wings diſplayed; three of the feet are fixed, the other is lifted up, as if to graſp ſome ſmall round things which lie before it, like pieces of money; the left wing is next to the eye, and very bold; the other is partly hid by the head and neck of the Griffin, but appears beyond the top of the head like a Creſt of plumage: underneath is an extended ſerpent, which makes no improper baſe line for ſupporting the principal figure.

In Aldrovandus's [n] Ornithologia, Tab. VIII. Fig. V. there is a Griffin, which will in ſome meaſure explain the ſubject before us: it has the Serpent ſtretched under its feet, and in one of his fore-paws uplifted he holds a dagger, fierce and attentive, guardian (as this bird was anciently ſuppoſed to be) of his collected treaſures.

The Griffin, indeed, is an imaginary animal, as the Sphynx, Satyr, Gorgon, Syrens, Harpies, and Centaurs were of old, all creatures of the fancy, yet not unmeaning, nor to be looked upon as meer whims and monſters in any other ſenſe than as they do not exiſt in Nature; they are mythological beings, conſiſting of ſeveral parts of different animals, adjuſted and blended together, in order to convey ſome moral, or heighten ſome prevailing paſſion above and beyond nature: this was one way among the Ancients of imprinting Caution and Wiſdom; by a pardonable mixture of forms, they ridiculed and deformed Vice, ſupplied Youth with inſtructive and virtuous memorials, and contracted a leſſon of important and extenſive benefit within the portable compaſs of a ſhilling.

The Griffin (with which we are only at preſent concerned) has the Head, Breaſt, and Wings of an Eagle, added to the body, and

[n] Aldr. Lib. X. cap. i. de fabuloſis Avibus.

talons

talons of a Lion; the former to expreſs ſwiftneſs, quickneſs of ſight, and voracity, the latter to repreſent fierceneſs and ſtrength. This compound figure was the Emblem of a Miſer, intent only upon gold (the fixed characteriſtick of the Griffin), who by turns tenaciouſly broods over his neſt of treaſure, or, with the ſwiftneſs of an Eagle, and the rapacity of a Lion, preys upon, ſtrips, and devours the orphan, the neceſſitous, and improvident. In this Seal, the Griffin ſeems to be employed in pawing and ſcraping together his pieces of money; and a Serpent, his uſual companion, lies underneath, either to denote the ſubtilty of getting, or the watchful artifice of defending what is unjuſtly gotten, or (which appears of equal utility), to warn the greedy Miſer, that though unjuſt gain may give pleaſure in the hoarding, yet at the laſt it biteth like a Serpent, and ſtingeth like an adder[m].

CHAP. VII.

Of Ancient Caſtles in Cornwall; and firſt of Hill-Caſtles.

SECT. I. The Sorts of Caſtles in Cornwall.

WE have ſeveral ſorts of ancient Fortifications in Cornwall; and becauſe it is difficult to aſſign them to their proper authours, but more difficult ſtill to diſcover the reſpective age in which they were built, we will range them, by the reader's leave, according to the ſimplicity of the works, beginning with thoſe which have leaſt of Art, and proceeding gradually to thoſe which have more labour, and a greater variety of works in their compoſition.

Our Caſtles (for the Corniſh call them all ſo, though, perhaps, improperly) may be divided into three Claſſes. Firſt, Walled Forts, or Lines, for Defence and Garriſon.

Secondly, Walled Caſtles for Reſidence, as well as Defence.

Thirdly, Artificial Hills, covered with a Building, ſometimes called a Keep, ſometimes a Dungeon; and a garretted Wall encloſing an Area below, called a Baſſe-court. Of each ſort I ſhall deſcribe one or two of the moſt conſiderable, and endeavour to aſſign them to that Nation which appears moſt probably to have erected them, with ſome obſervations on the occaſion of their being built, and the choice of the ground they ſtand upon.

[m] The Drawing is truly bold and good; the Eagle-part is magnified ſo as to correſpond fitly to the ſize of the Lion, and the whole is an elegant and expreſſive compoſition: indeed, the Griffin in general is ſo ſhapely a figure, that Architects in their capital works have enriched their Frizes with it, and Emperours in their Coins have ſometimes preferred it to the Horſe for drawing their trumphal Carrs.

Of

SECT. II. Cliff Caſtles.

Of the firſt Claſs we have two ſorts, ſome which incloſe a promontory, by a *Vallum* ſtretching croſs a neck of land from the edge of one cliff to that of another, which for diſtinction we may call Cliff-Caſtles; and ſome conſiſting of one *Vallum*, or more, of Earth, or a rampart of Stone on the tops of hills. Of the firſt ſort is Caſtle Treryn in the pariſh of St. Levin (Plate XXVI. p. 297). This Cape ſhoots forth into the Sea, bearing directly South; its farthermoſt Ridge conſiſts of three lofty groupes of Rock, to the North of which is a low and narrow neck of Land, croſs which there runs from the Eaſt to the Weſtern Cliff, a Stone Wall marked A; the ground then riſes pretty quick, and on the brow of the hill there is a *Vallum* of Earth B, and a ditch without it towards the land, but none within next the ſea. This *Vallum* runs alſo nearly Eaſt and Weſt, reaching from ſea to ſea; and without it towards the land there is another *Vallum* of Earth C, of like direction, but lower in point of ſituation, incloſing in like manner a greater portion of this promontory. To the Eaſt of this promontory there is a very commodious Creek called Penberth; and to the Weſt there are many landing places, which will give us ſome light hereafter into the occaſion of this and ſuch like Caſtles.

Tolpedn-penwith, and other Entrench-ments.

About a mile and half to the Weſtward of Caſtle Treryn, the cape called Tolpedn-penwith is divided from the main land by a Stone-wall, which coaſting along the brow of the hill extends from ſea to ſea. The Caſtles Karnijek and Boſcajell[n], in the pariſh of St. Juſt, are of the ſame kind, and many others on the ſea-coaſt. The remains of one are very remarkable, about half a mile N. W. of Tehidy, the Seat of Francis Baſſet, Eſq. They ſtand now on the very brim of the Cliff, and much more than what is now ſtanding is fallen with the Cliff into the ſea. This entrench-ment conſiſted of two Ditches, and conſequently two *Vallums*[o]: the inner and principal Ditch next the Cliff is now but ninety paces long, and twelve feet wide at the bottom, which, being very even, and full of graſs, is generally called the Bowling-green; it runs near E. and W. at each extremity ending in an inacceſſible Cliff, encloſing formerly a cape of land which ran into the North ſea, and at its Northern point, turning about to the Weſt, formed a Pool where veſſels might have had ſome ſhelter whilſt this cape remained entire, and Soldiers, under the fortifications above, might have had tolerable good landing: but the violence of the Northern ſea has eaten away all the neck of Land which joined this cape to the main, ſo that the Land and Sea alſo, which this forti-

[n] In Corniſh Karnnidzhek, and Boſcadzhel.

[o] By a Vallum, I mean what is thrown up out of the Trench into a Mound, or Ridge, in order to diſtinguiſh betwixt that and a Rampart, though Vallum in Latin really ſignifies both that Ridge, and a Rampart alſo.

fication

fication was intended to ſecure, are both ſo altered ſince they were fortified, that, were it not for the remains of the fortification above, the place would eſcape all notice; and, on the other hand, unleſs we could trace this cape, and its alterations in the ſoft ſhelfy Cliffs, and the remaining Rocks below, it would be impoſſible to gueſs for what reaſon ſuch a fortification ſhould be here erected; but the preſent appearance, well conſidered, illuſtrates the uſe and intent of this fortification to be the ſame as of thoſe which have been already deſcribed.

Uſe and Deſign of Cliff Caſtles.

Caſtles of this ſort, including Promontories and Rocks, with their trenches towards the Land, were made, as I imagine, by invaders, to ſecure a place for landing men, when they made any deſcent, and re-imbarking them upon their retreat. For this I have the following reaſons; the trench is always next the Land, implying, that the enemy expected was to come from the land, not the ſea; the inner *Vallum* next the ſea at Tehidy, and at Treryn at C, is higher than that without it, and, doubtleſs, for this reaſon, that they might make a double execution upon the enemy, by ſhooting their arrows, darts, and ſtones, both from above and below, at the ſame time. It may be imagined, that theſe were retiring places for the Natives, when they were preſſed by the enemy who were in poſſeſſion of their country, but this could not be; the Natives would quickly have been ſtarved into a ſurrender, amidſt theſe Rocks and naked Capes; there was no ſhelter for their wives, children, or cattle, all which, therefore, they muſt have abandoned to the mercy of their enemy, and upon every ſuch injudicious retreat find themſelves under an immediate neceſſity of ſubmitting, ſtarving, or drowning; beſides, the Saxons and Danes, having fleets, were maſters of the ſea, and, there being landing places near all ſuch Caſtles, the flight of the Natives hither would not by any means ſecure them, for thoſe who had ſhips might eaſily land, and ſcale theſe Cliffs, without the leaſt impediment from the fortifications towards the land; ſo that theſe Faſtneſſes could be of no ſervice to the Natives; but they were extremely proper for invaders; for the line being ſhort from Cliff to Cliff, and therefore eaſily and quickly manned, and the invaders having eaſy acceſs to their ſhips below for proviſion, and every thing they wanted, could neither be forced nor ſtarved; as ſoon as they had ſeized a rocky Cape fit for their purpoſe, they entrenched to prevent ſurprize, and, under the covert of theſe intrenchments, ſome repelled the Natives, whilſt others were buſy in diſ-embarking their troops and neceſſaries; as ſoon as they were ready, they marched forwards into the land, leaving their ſhips, and, doubtleſs, a Garriſon in theſe works, to ſecure a retreat to their ſhips. I

attribute theſe works, therefore, to the Saxon or Daniſh invaders, for they ſuit very well the purpoſes of foreigners and pirates; but could by no means be of ſervice to the Britans.

SECT. III. Hill Caſtles.

The ſecond ſort of our military works is that which has one *Vallum*, or more, of Earth on the top of a hill. On the top of Bartinè-hill, in the pariſh of St. Juſt, may be ſeen a circular mound of Earth, with little or no ditch, never of any great ſtrength; perhaps only traced out, begun, and never finiſhed. Within this incloſure was ſunk a Well, now filled with Stones; and the only thing remarkable is, that near the centre of this Caſtle lie three ſmall circles, edged with Stones pitched on end, and contiguous to each other, the Northernmoſt nine yards diameter, the others ſeven. It is uncertain whether theſe Circles were of military or religious erection; if of the firſt, they were, as I imagine, the apartments or ſepulchres of the Commanders; if of the ſecond, places of worſhip, prior to the fortifying this hill. A view of this may be ſeen Plate XXIX. Fig. I.

Bartinè.

Caerbrân.

That we may advance gradually, let the next Fortification be Caerbrân [p] in the pariſh of Sancred, a circular fortification on the top of a high hill; conſiſting firſt of a deep ditch fifteen feet wide edged with Stone, through which you paſs to the outer *Vallum*, which is of Earth, fifteen feet high, and was well perfected to the North Eaſt; but not ſo towards the Weſt. Within this *Vallum*, paſſing a large ditch, about fifteen yards wide, you come to a Stone-wall, which quite rounded the top of the hill, and ſeems to have been of conſiderable ſtrength; but lies now like a ridge of diſorderly Stones: the diameter of the whole is ninety paces, and in the center of all a little circle. There are many others of this kind ſtill to be ſeen [q], and ſome have been quite deſtroyed [r]; and there are ſome of theſe Hill-caſtles which are more regularly built, and walled round, ſuch as Caſtleandinas in the pariſh of Ludgvan, which conſiſted of two ſtone-walls built one within the other in a circular form, ſurrounding the area of the hill. The ruins are now fallen on each ſide the Walls, and ſhew the work to have been of great height and thickneſs; there was alſo a third and outmoſt Wall built more than halfways round, but was left unfiniſhed. Within the Walls are many little incloſures of a circular form about ſeven yards diameter with little Walls round them, of two and three feet high; they appeared to me to have been ſo many huts, erected for the ſhelter of the garriſon; the diameter of the whole Fort from Eaſt to Weſt is 400 feet, and the principal Graff

Caſtleandinas.

[p] "Dinas Brân, that is to ſay, Brennus's "Court, or Palace." Hum. Lh. Brev. Engl. p. 53.

[q] As Caſtle-Hornek, and Caſtle Leſgûdzhek, &c.

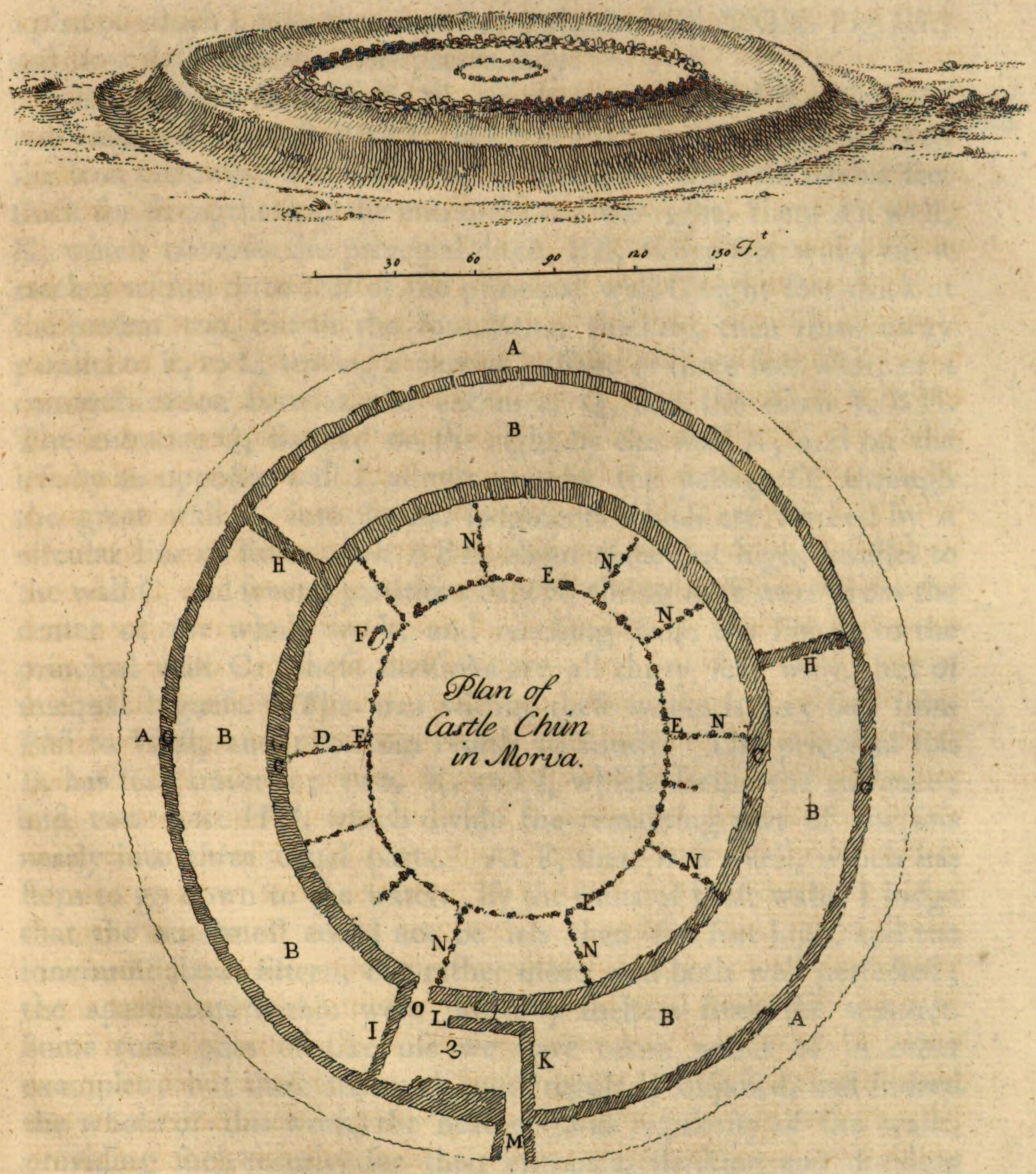
[r] As Roſcadzhel and others.

or

PLXXIX, pa: 346.

Bartine Castle in S.t Just

Caer brân Castle in S.t ancred.



To William Lemon of Carclew in Cornwall Esq

This plate is with great respect inscrib'd by Wm. Borlase.

or Ditch is ſixty feet wide: towards the South the ſides of this mountain are marked by two large green paths about ten feet wide, which were viſibly cleanſed by art of their natural roughneſs, for the more convenient approach to this garriſon: near the middle of the Area is a Well almoſt choaked with its own ruins, and at a little diſtance, a narrow pit, its ſides walled round, probably dug for water alſo, but now filled with rubbiſh: this is on the higheſt hill in the hundred of Penwith; as to conſtruction not materially differing from Caer-bran caſtle; but the moſt regular and curious of this kind is Caſtle-Chûn in the little pariſh of Morvah, a plan of which I have therefore here exhibited (Pl. XXIX. Fig. III.) and now ſhall deſcribe more particularly.

Caſtle Chûn.

The entrance faces W. S. W. where having paſſed the ditch A, you enter the outmoſt Wall G, five feet thick at M, which is called the Iron Gateway, and leave on the left hand the wall twelve feet thick for ſtrengthening the entrance; on the right, there is a wall, K, which traverſes the principal ditch, BB, thirty feet wide, till it reaches within three feet of the principal wall C eight feet thick at the preſent top, but in the foundation thicker; then turns away parallel to it, to L, leaving a narrow paſſage of three feet wide, as a communication betwixt the entrance, Q, and the ditch K B H. The entrance Q, flanked on the right by the wall K, and on the left by an oppoſite wall I, admits you by the paſſage O, through the great wall C, into ſeveral lodgments which are formed by a circular line of ſtone-work EEE, about three feet high, parallel to the wall C, and ſeveral partitions NNN, ſpring as it were from the center of the whole work, and reaching from the line E to the principal wall C: theſe diviſions are all thirty feet wide, but of unequal bigneſs. The area within theſe works is 125 feet from Eaſt to Weſt, and 110 from North to South. The principal foſs B, has four traverſes; two, K, and I, which ſecure the entrance; and two more HH, which divide the remaining part of the foſs nearly into three equal parts. At F, there is a Well, which has ſteps to go down to the water. By the ruins of theſe walls, I judge that the outermoſt could not be leſs than ten feet high, and the innermoſt about fifteen, but rather more, and both well perfected; the apartments within were probably ſhelters from the weather. Some rude ones of like uſe we have taken notice of in other examples; but theſe are much more regularly diſpoſed, and indeed the whole of this work, the neatneſs and regularity of the walls, providing ſuch ſecurity for their entrance, flanking and dividing their Foſs, ſhews a military knowledge ſuperiour to that of any other works of this kind, which I have ſeen in Cornwall. Many other walled Caſtles we have upon our hills, as Torcrobm in Lanant;

Lanant; Caergonin in Breague, and the like, but none materially different.

By whom built, and for what End.

The age and authours of this ſort of Fortification may beſt be determined by the form, number, and ſituation of the works.

All of this kind, which I have ſeen, are either round or nearly ſo; from which ſome will pronounce them to be Daniſh; but this is too haſty a concluſion; for though the Danes fortified in this manner, as appears by entrenchments in ſeveral parts of England, inconteſtably of Daniſh ſtructure; yet by p. 315, it is plain that the Romans alſo erected their Forts ſometimes in the circular form; and ſo doubtleſs did the Saxons and the Britans; however, theſe Hill-Caſtles in Cornwall, I take to be Daniſh, for the following, and, as I think, more concluſive reaſons. In the narroweſt and Weſternmoſt part of Cornwall (viz. from St. Michael's Mount to the Land's-End), there are no leſs than ſeven of theſe Caſtles ſtill remaining[s]; ſome are not one mile, none more than three miles diſtant from one another; ſo that from the firſt you can ſee the ſecond, from the ſecond the third, and ſo on; from ſeveral of them you can ſee both the North and South Chanell; but from all of them you can ſee either one or other. This narrow ſpot, in which the Caſtles ſtand ſo thick, is no where above ſix miles from the North to the South ſea, in ſome places not four; and from the Weſternmoſt Caſtle of this kind, to the Eaſternmoſt, is not more than eight miles. In other parts of this county, we have Fortifications of the ſame kind, but they are thinly planted. Now, why ſhould the natives crowd them together in a heap, and in ſuch a corner of the county, where they could be of no ſervice to defend the moſt valuable and ſpacious parts of it; and where there could not be room enough for the numerous inhabitants of a county ſo well peopled as Cornwall was (before it was depopulated and in a manner ruined by the Danes) to retreat into?

Theſe Caſtles have no houſes within them (as moſt certainly they would have had, if erected by and for the natives), but only ſome low huts for ſoldiers.

Moſt of them have ſome part of either ditch or *vallum* unfiniſhed, which would not be left in that manner, if the natives had intended them for their ſecurity; for the natives had intervals of quiet enough to have compleated theſe works. Again, all theſe Caſtles are diſmantled, which the Danes could have no motive to do; neither can we imagine that the Britans would deſtroy their own forts; but now all theſe circumſtances argue, on the other

[s] All marked with a double circle in the ſmall Map.

hand,

hand, as much for their being Daniſh, as they do againſt their being Britiſh.

The Danes choſe this Weſtern part of Cornwall for diſembarking their troops, and planting their garriſons, becauſe ſmall parties (as doubtleſs they were at firſt) were not ſo eaſily ſurrounded, forced, and cut off here, as they would have been in a more extended country[t].

They placed their Forts on hills in ſight of one another, that the alarm might reach from one Caſtle to the other; that ſignals of diſtreſs, or aſſembling, and making ready, might be communicated in a minute.

They placed them near the Sea, to give notice to their fleet, receive notice from it, and diſcover the ſhips of the enemy; and all theſe are ſo many expreſs teſtimonies that the Danes underſtood their buſineſs well. The Caſtles indeed had only temporary ſhelters, becauſe the Danes, accuſtomed to a much colder climate, wanted no more. The outer parts of them were left unfiniſhed, becauſe the General, either ſatiated with plunder, or becauſe of the advanced ſeaſon, called off the garriſon. Laſtly, they are all laid in ruins, probably by the Britans, who, as ſoon as the Danes were gone, had reaſon ſufficient to wreak their ſpite, and demoliſh them, remembering how bitterly they had ſmarted by the garriſons they contained.

It may be aſked, why ſhould theſe Caſtles have Britiſh names, if of Daniſh erection? Britiſh names they have, it is true; but the ſingle circumſtance of a name cannot over-balance the reaſons which go before. What the Danes called them we cannot tell, though, for diſtinction ſake, the garriſons had doubtleſs different names for the different hills; but the Daniſh names expired with the poſſeſſion, and of the Daniſh language we find no traces which were owing to the intercourſe of the Corniſh and Danes of thoſe times. When the Danes left Cornwall, the natives named the Caſtle from ſome famous exploit, as the caſtle of the Bloody Field[u]; from its ſtrong ſituation and works, as the Iron Caſtle[w]; from the name of the lands or manor on which it ſtood, as the caſtle of Chûn[x]; or from the remarkable height of the hill, as Caſtle-andinas[y]; but it can be no more concluded that the Britans erected theſe caſtles, becauſe they have Britiſh names, than that the Saxons built Exeter or Saliſbury becauſe theſe cities have Saxon names. And here I cannot but take notice of a common miſtake,

t See map of the Hundred of Penwith, Plate I.
u Caſtle Leſgudzhek.
w Caſtle Hornek.
x Caſtle Chûn.
y Caſtle-andinas.

in calling and writing the name of the great caſtle (of the ſame kind we are now treating of) near St. Columb, and that in the pariſh of Ludgvan, Caſtle-an-Danis, as if it were called ſo, becauſe it was a Daniſh caſtle. This cannot be the true name, as it would be no diſtinction (which is the reaſon of all names), for the inhabitants to call them Danis (i. e. Daniſh), caſtles, where there are ſo many of one ſtructure, and ſo near one another, and all as much built by the Danes, one as another. It muſt be written therefore Dinas (not Danis) for ſo the Corniſh call the fortified hills, as Pendinas near Falmouth; Dinas, in Padſtow; Little Dinas in St. Anthony. The reaſons for the other Britiſh names we have ſeen before; but this name they gave, by way of eminence, to the moſt conſpicuous and ſtrongeſt fort of any particular diſtrict.

CHAP. VIII.

Of the Walled Caſtles deſigned for Reſidence as well as Defence.

THESE are likewiſe of two ſorts, either with or without a Keep[z]. Thoſe without a Keep were generally built Turret-wiſe, of which ſort, we have but one now remaining, that I can ſpeak of, in Cornwall[a], and that is Caſtle Karnbrê, and even this has been ſomewhat altered, to make it a Lodge for the old Park in which it ſtands[b]. However, there is ſomething ſingular in the ſituation, plan, and elevation of this caſtle, for which reaſon I have added Icons of it[c], and ſhall deſcribe it.

Caſtle Karnbrê.

Karnbrê Caſtle ſtands on a rocky knoll at the Eaſtern end of Karnbrê-hill. The foundation of the building (Plate VII. Fig. A C. p. 117.) is laid on a very irregular ledge of vaſt rocks, whoſe ſurfaces are very uneven, ſome high, ſome low, and conſequently the floors of the rooms on the ground-floor muſt be ſo too. The rocks were not contiguous, for which reaſon the architect has contrived ſo many arches from rock to rock, as would carry the wall above. The ledge of rocks was narrow, and the rooms purchaſed with ſo much labour, neither capacious nor handſome, as may be ſeen by the Plan, A D. The walls, as will beſt appear in the elevation, have in one of the turrets, *a*, three ſtories of

[z] A Keep is a building elevated above the reſt by a Hillock (or *Tumulus*) for the moſt part artificially raiſed. See Trematon, Plate XXXI. and Lanceſton, Plate XXXIII.

[a] The reſt, as they were Britiſh, being deſtroyed likely in the Daniſh wars.

[b] Belonging to the family of Baſſet, whoſe anceſtral ſeat, called Tehidy, is within two miles of it.

[c] Plate VII. p. 117.

windows,

windows, in *b* but one, and are pierced every where by ſmall holes to deſcry the enemy, and diſcharge their arrows, and ſome perhaps added in the more modern times for muſkets. There were ſome Buildings (now all down) at the North Weſt end which were the out-works to this caſtle; but its greateſt ſecurity was the difficult approach to it, the hill being ſtrewed with great rocks on every ſide. This was certainly a Britiſh building, and erected in thoſe uncultivated ages, when ſuch rocky, hideous ſituations were the choice of warlike, rough, and ſtern minds.

The point on which this Caſtle ſtands is not the higheſt part of the hill[d]; that is taken up by a circular fortification A M, about 300 yards to the Weſt of the former[e]. Here we find the ruins of a ſtone wall H, which ruins are twenty feet wide, and ſhew the wall to have been of conſiderable height and thickneſs; it is called the Old Caſtle: its Weſternmoſt ſide was built on the foundation of a ſacred mound, which incloſed the greateſt part of this hill, for religion[f]; but its Eaſtern part deſerted that mound at G L H, and was determined by the height of the ground, as it ought to be. That it was built by the ancient Britans, and as anciently as when Druidiſm was the eſtabliſhed religion in Cornwall, I have great reaſon to think, becauſe I find the large flat ſtones which have moſt remarkable Rock-baſons (inſtruments probably of Druid ſuperſtition) at G and L, left entire, as if preſerved out of devotion; whereas, if this wall had been built by Saxons, Danes, or even Chriſtians, they would certainly have been clove up, as being of the quoit or *diſcus* ſhape, and therefore commodious for the uſe of building; in the next place I obſerve, that their wall does not cut or mangle any of their ſacred circles, which are numerous here; whereas there is not that care taken of theſe places of devotion in the Daniſh Fortifications. The Rock-baſons of that vaſt crag called Karnidſak were probably carried off to build Caſtle Chûn; and at Caſtle Treryn (Plate XXVI.) I obſerve one of the Daniſh *vallums* B, cutting one of the Druid holy circles, and paſſing quite through it; and where the Danes have ſtone walls in their cliff caſtles, we find few or none of the Rock-baſons: all ſtrong evidences, that the Danes had no reverence for theſe works, and therefore where we find them ſpared, we have reaſon to conclude that they were ſpared by the Britans out of reſpect to their own religion. There ſeems to have been part of a ſtone wall built on the North ſide of this hill, running from the old Caſtle, nearly Eaſt, towards the new; it was built on the foundation of the religious

[d] See the elevation of this hill at the end of Chap. xiii. Plate XXXVII. of this Book.

[e] See the Map, Plate VII. p. 117.

[f] See Book II. chap. xvii. p. 118.

mound

mound before mentioned; but it does not reach within ſixty yards of the new Caſtle, and was never finiſhed.

By the Military Remains on this hill, the Britiſh Coins of Gold, the Roman Coins, Weapons of War, and other things (probably Roman) found here (not to inſiſt upon the ſeveral Religious Monuments mentioned Book II. Chap. XVII.) this hill muſt have been a place of ancient and great reſort in times of war, as well as peace; well known to the Romans, and frequented by the moſt conſiderable among the Britans g.

Tindagel alias Tindogel Caſtle.

Tindagel Caſtle h (Plate XXX.) was built on a cape of land, the extremity of which was a *Peninſula*, a very lofty hill, E. Where this *Peninſula* joined the main land, there are the fortifications, partly on the *Peninſula*, and partly on the Main. Concerning this Caſtle, a Poet has the following verſes, thus tranſlated in the reign of Elizabeth, by the ingenious Mr. Carew, p. 121.

Eſt locus Abrini ſinuoſo littore ponti
Rupe ſitus media; refluus quem circuit æſtus:
Fulminat hic late turrito vertice Caſtrum
Nomine Tindagium veteres dixere Corini.

"There is a place within the wind-
"ing Shore of Severne Sea,
"On mids of rock, about whoſe foote
"The tides turn-keeping play;
"A Tow'ry topped Caſtle here
"Wide blazeth over all,
"Which Corineus ancient broode
"Tindagel Caſtle call."

The Remains here are not at preſent conſiderable. The Ruins on the *Peninſula* conſiſt of a circular garreted wall D, incloſing ſome buildings, among which there was a "pretty chapel of St. Uliane i, "with a tomb on the left ſide (ſtanding in Leland's time, temp. "H. VIII.) and men then alive remembered a poſtern door of iron." Leland (vol. II. p. 81.) calls this, improperly, the Dungeon (for it is indeed only the walling of the Baſecourt), and thinks the ſituation muſt have rendered it impregnable; the cliffs, it muſt be owned, are hideous, and not to be climbed without the utmoſt danger; but, with all deference to ſo great a judge of antiquity, the ground here was badly choſen, the hill dipping ſo very quick, that every thing within the wall was expoſed to a hill over againſt and ſcarce an arrow-flight from it; whereas the judgment was to have placed the Fortreſs higher, ſo as it ſhould have reached the top of the hill N. This would indeed have expoſed the inhabitants more to the weather, but leſs to the enemy, which laſt, in ſuch

g Its elevation (as a hill that has afforded a great treaſure of antiquities) may be ſeen at the end of Chap. xiii. of this book, Plate XXXVII.

h Rectius f. Tintughel; viz. the high fortified hill.

i St. Juliane's Chapel in Tindagel Caſtle. Lel. vol. III. fol. 95.

works

PL. XXX. p. 352.

W.B. J. Green Sculp

To M.rs Baſset of Tehidy this View of Tindagel Caſtle in Cornwall
is most gratefully Dedicated by Wm: Borlase.

works is moſt to be conſidered. The walls on the Main incloſe two narrow courts, and cover better than the other, and at the end A, the higheſt part of this fortreſs, there are ſeveral Stone ſteps to aſcend unto the Parapet for making diſcoveries. The Walls were garreted, and are pierced with many ſquare little holes as at Karnbrê. This part of the fortification was anciently joined to that of the *Peninſula* by a Draw-bridge; but it was decayed before Leland came there, and the want of it ſupplied by long Elm-trees layed as a bridge[i]; but the gap c (purpoſely cut through the *Iſthmus* at firſt for the ſecurity of the works D) is now much widened, and the communication intercepted. The whole was a large work, and placed here for the ſake of ſhutting out the enemy by means of the narrow *Iſthmus*, which errour in the firſt deſign inevitably planted it ſo low, that little of what happened in the country adjacent could be deſcried from it. This Caſtle, ſo noted for the birth of the famous King Arthur, about the end of the 5th century, needs no proofs (though not without ſome modern alterations) of its being originally a Britiſh Structure. It was the ſeat of the Dukes of Cornwall at that time, how long before we cannot ſay, but probably a product of the rudeſt times, before the Corniſh Britans had learnt from the Romans any thing of the art of war; for it cannot be conceived that any people who had ſeen the Romans chuſe their ground, fortify, or attack, would ever have placed a Fortreſs ſo injudiciouſly. It continued to be one of the Caſtles of the Earls of Cornwall to the time of Richard, King of the Romans, who entertained here, his nephew David, Prince of Wales. After the death of Richard, and his ſon Edmund, Earls of Cornwall, all the ancient Caſtles went to ruin; from Palaces became Priſons and Gaols, and this among the reſt. There was, however, a yearly ſtipend allowed for keeping this Caſtle, till the Lord Treaſurer Burleigh, in Queen Elizabeth's reign, aboliſhed it, as a ſuperfluous charge to the crown.

There is another Caſtle of this kind called Caerguidn (or White Caſtle) in the pariſh of Sancred, which, becauſe it lies in the Side of a hill, and has not in its ſituation the advantage of the ground, I cannot think Daniſh, but Britiſh, and very ancient.

i Vol. VII. p. 106.

CHAP. IX.

Of Walled Caſtles for Reſidence and Defence, which have Keeps; and firſt of Trematon.

Trematon Caſtle.

THE moſt entire Caſtle of this ſort, but the leaſt which we have in Cornwall, is that called generally Trematon[k], by Leland Tremertoun, in the pariſh of St. Stephen near Saltaſh. The Wall of the Baſs-court, A (Plate XXXI. Fig. I.) is ſtill ſtanding, ditched without, and pierced in ſeveral places with certain loop-holes, ſome ſquare (as thoſe before in Karn-brê and Tindagel) ſome narrow, and high, as C, and ſome croſs-wiſe, as D. There is no tower projecting from this Wall, but the gateway, which ſeems (together with the Walls near it) more modern than the reſt of the building.

Baſs-Court.

The Baſs-court was about three quarters of an acre, and once charged with ſeveral buildings which are now all gone. At one end of this Court is an artificial hill G, which, by the dipping of the valley at E, is there of a very conſiderable height, and has a large ditch round the bottom; but next the Baſs-court is only about thirty feet perpendicular. On the top of this taper hill is

Keep.

erected the Keep F, of an oval figure[l], the outer Wall of which is ſtill ſtanding, ten feet thick, two feet of which is taken up with the garreted Parapet, the other eight make the breadth of the rampart. The entrance is towards the Weſt, where the arch over the gateway is round, not pointed, and therefore the more ancient. The top of the Parapet is about thirty feet high from the area within, which is now converted into a garden of pot-herbs; but the man who ſhewed the Caſtle, and made the garden for his own uſe, remembers a chimney, and ſome part of walls ſtanding, of which there are now no traces. The holes for the beams are plain, and in two rows, but both ſo near the top of the rampart, that, I imagine, there could be but one flight of rooms, and that the double beaming was contrived for the better ſupporting the roof, upon which in time of action the Soldiers did duty. There is no window in all this Keep, for which reaſon I conclude, they muſt have had a little Court (or Well, as the the builders term it), in the center of the Keep, to give light and air, in ſome ſuch manner, as we ſhall find by and by in another Caſtle, and as is ſhewn in this by dotted lines in the plan annexed, at H. This little Court, it is

[k] In Domeſday, TREMATONA.

[l] See the plan Pl. XXXI. Fig. II.

true,

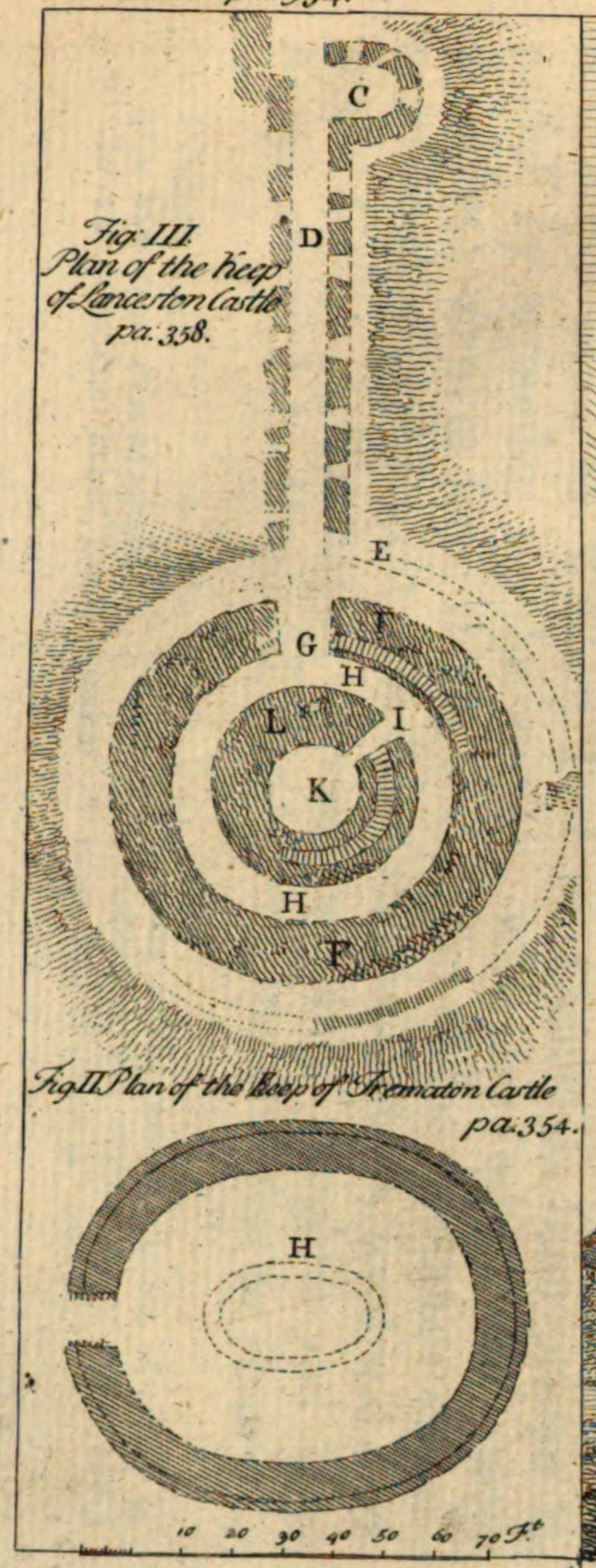
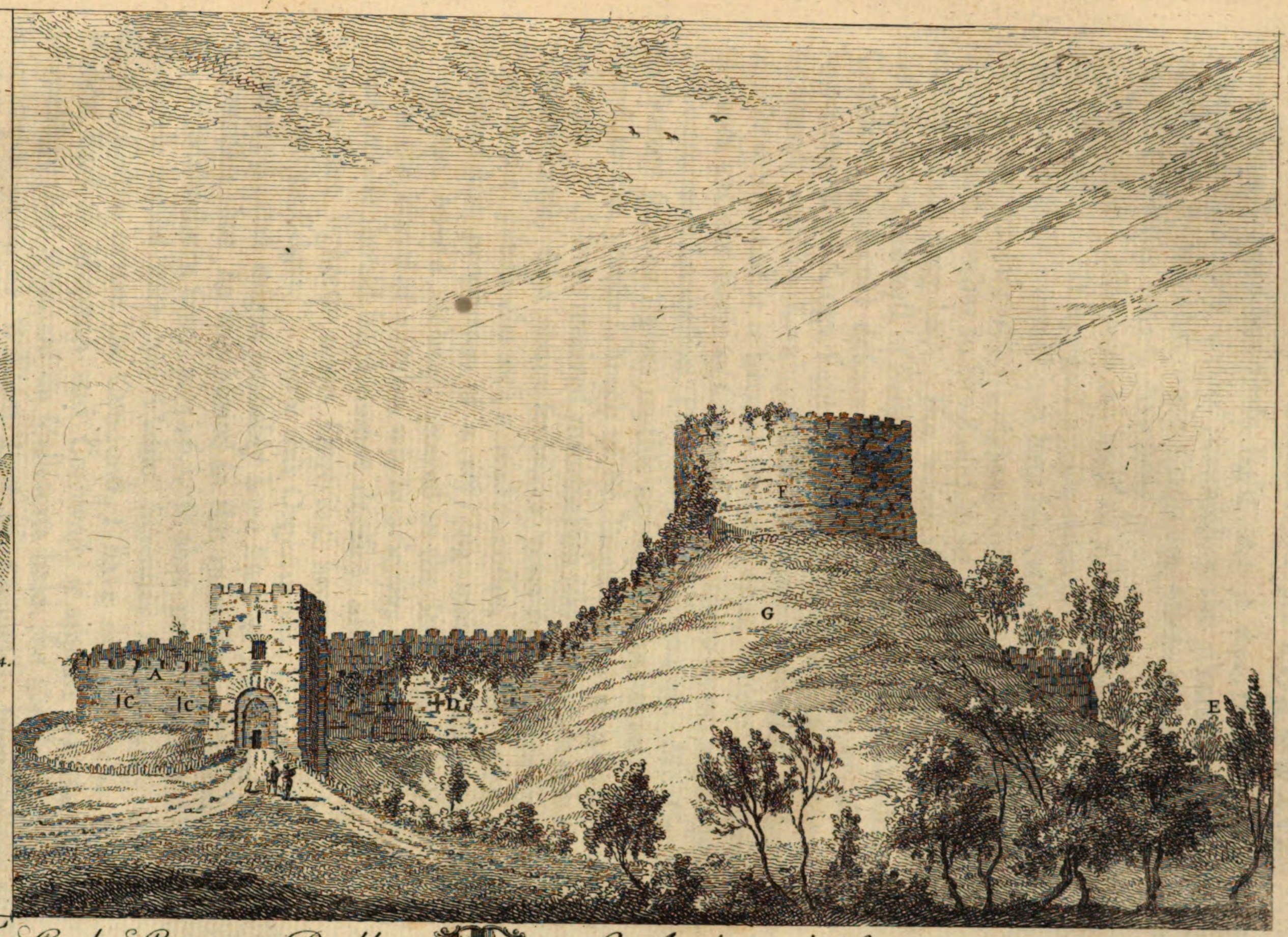


Fig: III Plan of the keep of Launceston castle pa: 358.

Fig II Plan of the Keep of Trematon Castle pa: 354.



To Lady Caren Buller of Anthony in Cornwall

This View of TREMATON CASTLE *is with great respect inscrib'd by Wm. Borlase.*

true, would yield but little light, but it was to ſtrengthen their rampart, that they denied themſelves the pleaſure of windows; and hence it was that theſe Keeps are often called the Dungeons of the Caſtles to which they belong.

Trematon Caſtle was the head of a Barony of the ancient Dukes of Cornwall. It appears by Domeſday [m], that William Earl of Moreton [n] and Cornwall had here his caſtle and market, and reſided here; but we are not to ſuppoſe that this William or his father Robert (half brother to the Conqueror) were the builders of all the caſtles which they had. For when the Conquerour came in, the laſt Earl of Cornwall of Britiſh blood (by ſome called Candorus; by Camden, Cadocus) deſcended from a long train of Anceſtors, ſometime called Kings, ſometime Dukes, and Earls of Cornwall, was diſplaced, and his Lands as well as Honours given to Robert Earl of Moreton; and it is natural to think that, where the Reſidence of thoſe ancient Earls of Cornwall was, there he occaſionally fixed his Court, as at Lanceſton, Tindagel, and Trematon. Mr. Carew, in his Survey (p. 112.) gives us this account of an ancient Monument found in the pariſh Church of St. Stephen, to which this Caſtle belongs. "I have received information (ſays he) from one averring "eye witneſs, that about fourſcore years ſince, there was digged "up in the pariſh chancel, a leaden coffin, which, being opened, "ſhewed the proportion of a very big man. The partie farder "told me, how a writing, graved in the lead, expreſſed the ſame "to be the burial of a Duke, whoſe heir was married to the Prince, "but who it ſhould be, I cannot deviſe; albeit, my beſt pleaſing "conjecture lighteth upon Orgerius, becauſe his daughter was "married to Edgar." Now this Orgerius was Duke of Cornwall, A. D. 959. and might probably have lived at Trematon Caſtle in this pariſh; but he was buried in the monaſtery of Taviſtock (as W. of Malmſbury ſays, p. 146.), ſo that probably the Duke of Cornwall buried here was Cadoc, hereafter mentioned. Farther of this Caſtle, before the Conqueſt, I have not yet ſeen. Under Robert Earl of Moreton and Cornwall, it appears by the Exeter Domeſday, that Reginald de Valletorta held the Caſtle [o]; but the inheritance came to William Earl of Cornwall, from whom it paſſed by attainder to the crown, with his other lands and dignities; then, as ſome think, Cadoc, ſon of the Condorus above-mentioned, was reſtored to the Earldom of Cornwall, lived and died at the Caſtle of Trematon, leaving one only daughter and heir Agnes, married to Reginald Fitz-Henry, natural ſon to Henry I.

[m] Camden, p. 21.
[n] Alias Mortagne, alias Moriton.
[o] "In ea Manſione habet Comes unum "Caſtrum et Raginaldus (ſpoken of before as the Holder of the chief parts of the Manor) "tenet iſtud de Comite." fol. 67.

I con-

I conjecture, therefore, that this Cadoc muſt be that Duke (or rather Earl) of Cornwall, whoſe ſepulchre was diſcovered as above, his daughter being married to a Prince of the Royal Blood. From Reginald Fitz-Henry, with one of his daughters and heirs this Lordſhip of Trematon came to Walter Dunſtavil, Baron of Caſtle-combe in Cornwall, whoſe iſſue (male) failing, it went with a daughter and heir to Reginald de Valletorta (temp. Ric. I.) who had fifty-nine Knights fees belonging to the honour of Trematon[p]. His ſon John de Valletorta had iſſue Roger (by others called Reginald), who, having only two daughters, Eglina married to Pomeroy of Bury Pomeroy in Devon, and of Tregeny in Corn-wall; and Jone married to Sir Alexander Oakeſton, Knight, ſettled this Lordſhip of Trematon on Sir Henry Pomeroy, Knight, his grandſon by his eldeſt daughter, Eglina; and this Sir Henry (or a ſon of the ſame name and title, as is more likely) did by his deed bearing date the 11th of Edward the third, releaſe to Edward the Black Prince (then created Duke of Cornwall) all his right and claim to the honour, caſtle, and manor of Trematon[q]. It then became again, as it was moſt anciently, a part of the Dutchy of Cornwall, and ſo it ſtill continues.

Reſtormel Caſtle.

One of the principal houſes of the Earls of Cornwall was Reſtormel Caſtle, about a mile North of the town of Loſtwythyel. This Caſtle ſtands not on a factitious hill, for the architect finding a rocky Knoll, on the edge of a hill overlooking a deep valley, had no more to do than to plane the Rock into a level, and ſhape it round by a ditch, and the Keep would have elevation enough, without the trouble of raiſing an artificial hill (like that at Baſs-Court. Trematon) for it to ſtand on. The Baſs-court was ſore defaced, as Leland ſays, in his time. Some few ruins were to be ſeen in the lower part (in Mr. Carew's time), where the ditch is very wide and deep ſtill, and was formerly filled with water brought by pipes from an adjoining hill; on the higher ſide alſo leading to the principal Keep. gate there are traces of buildings to be found. The Keep is a very magnificent one[r]; the outer Wall, or Rampart, is an exact circle, a hundred and ten feet diameter within, and ten feet wide at the top, including the thickneſs of the Parapet, which is two feet ſix. From the preſent floor of the ground-rooms to the top of the Rampart is twenty-ſeven feet ſix, and the top of the Parapet is ſeven feet higher, garreted quite round. There are three ſtair-caſes leading to the top of the Rampart, one on each ſide of the gateway

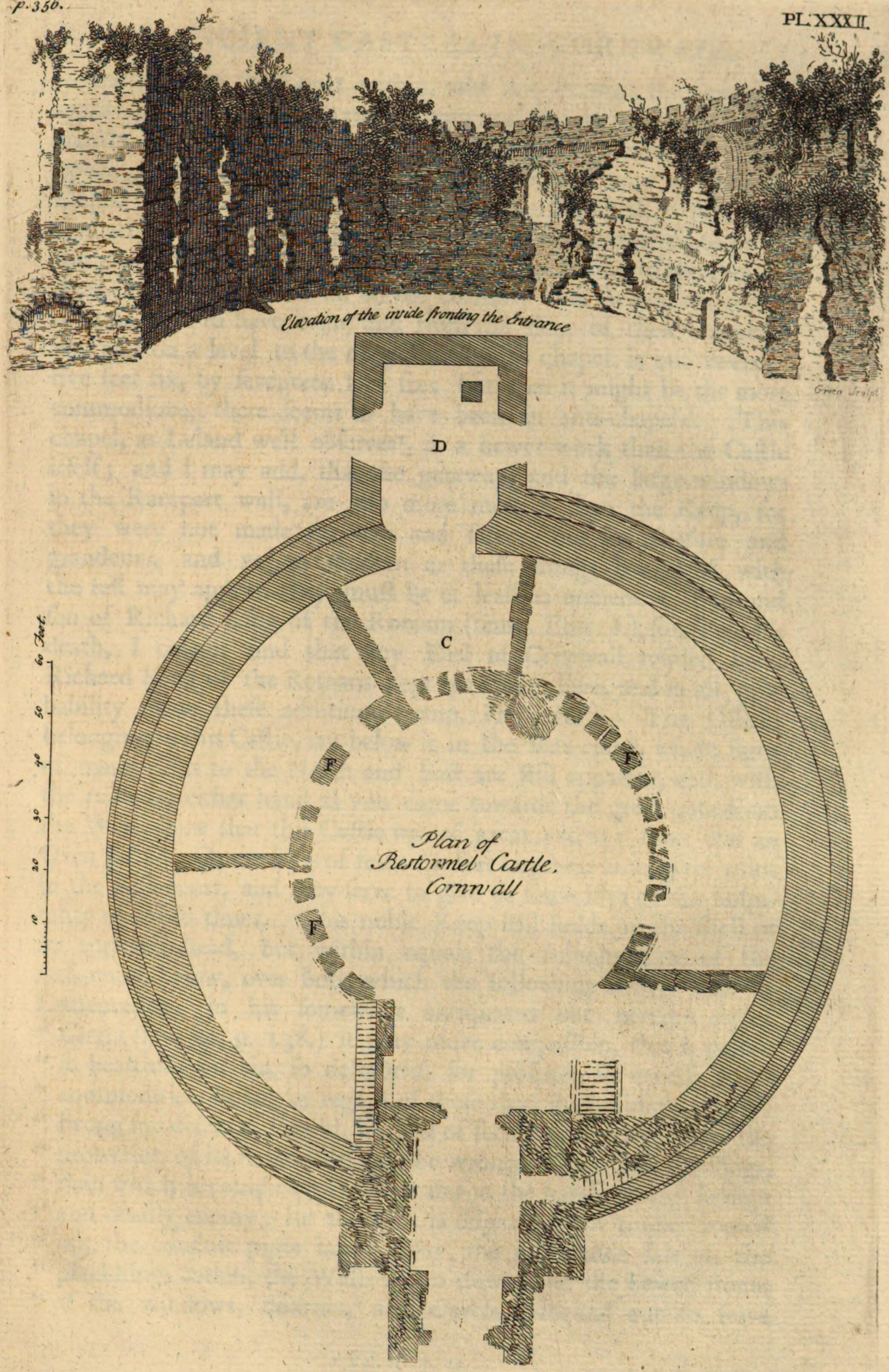
[p] Evidences from the Red Book in the Exchequer. Car. p. 45.

[q] In conſideration (as Mr. Hals ſays) of an annuity of 40l. per annum out of the Exchequer, which deed was extant when Mr. Prince writ his Worthies of Devon, and in the poſſeſſion of Roger Pomeroy of Sandridge in Devon, Eſq;

[r] See the plan, Plate XXXII.

aſcending

PL: XXXII.



Elevation of the inside fronting the Entrance

Green Sculpt.

D

C

F

F

F

Plan of
Restormel Castle,
Cornwall

10 20 30 40 50 60 Feet.

aſcending from the Court within, and one betwixt the inner and outermoſt gate. The rooms are nineteen feet wide, the windows moſtly in the innermoſt Wall F; but there are ſome very large openings (in the outmoſt Wall, or Rampart) now walled up, ſhaped like Gothick Church-windows, ſharp-arched, which were formerly very handſome and pleaſant windows, and made to enjoy the proſpect, their receſſes reaching to the planching of the rooms: theſe large openings are all on the chamber-floor (where the rooms of State ſeem to have been) and from the floor of theſe chambers you paſs on a level to the chapel D. This chapel is but twenty-five feet ſix, by ſeventeen feet ſix; but, that it might be the more commodious, there ſeems to have been an anti-chapel C. This chapel, as Leland well obſerves[r], is a newer work than the Caſtle itſelf; and I may add, that the gateway, and the large windows in the Rampart wall, are alſo more modern than the Keep, for they were not made for war and ſafety, but for pleaſure and grandeur; and yet, as modern as theſe things compared with the reſt may appear, they muſt be at leaſt as ancient as Edmund ſon of Richard King of the Romans (temp. Edw. I.), for, ſince his death, I cannot find that any Earl of Cornwall reſided here. Richard King of the Romans kept his Court here, and in all probability made theſe additions (temp. Hen. III.). The Offices belonging to this Caſtle, lay below it in the Baſs-court, where ſigns of many ruins to the North and Eaſt are ſtill apparent, and, with the ruins on either hand as you come towards the great gate from the Weſt, ſhew that this Caſtle was of great extent; there was an Oven (as Mr. Carew ſays) of fourteen feet largeneſs among the ruins in the Baſs-court, and may ſerve to give us ſome idea of the hoſpitality of thoſe times. This noble Keep ſtill holds up the ſhell of its turreted head, but within equals the ruinous ſtate of the Baſs-court below, over both which the following is Mr. Carew's Lamentation, in his ſomewhat antiquated but nervous ſtyle: "*Certes* (ſays he, p. 138.) it may move compaſſion, that a palace "ſo healthful for air, ſo delightful for proſpect, ſo neceſſary for "commodities, ſo fair in regard of thoſe days for building, and ſo "ſtrong for defence, ſhould, in time of ſecure peace, and under the "protection of its natural Princes, be wronged with thoſe ſpoilings, "than which it could endure no greater at the hands of any foreign "and deadly enemy; for the park is diſparked, the timber rooted "up, the conduit pipes taken away, the roof made ſale of, the "planchings rotten, the Walls fallen down, and the hewed ſtones "of the windows, dournes, and clavels, plucked out to ſerve

[r] Vol. III. p. 24.

" private buildings; only there remaineth an utter defacement to " complain upon this unregarded diſtreſs[s]."

The Caſtle and Honour has never been alienated, as far I have learned, from the inheritance of the Dukes and Earls of Cornwall. There was a park round it, well wooded, and ſuitable to the quality of the ancient owners; but with ſeveral other parks in this county (there having been formerly belonging to this Earldom nine Parks, and one chace, or foreſt[t]) diſparked by Hen. VIII. at the inſtance of Sir Richard Pollard[u].

Boſcaſtle. Boſcaſtle, called ſo from being the Caſtle of the Lord Botreaux (a family anciently of great poſſeſſions in this county), was a Caſtle of the ſame kind as we are now treating of, and the round artificial hill is ſtill to be ſeen (called the Court); the hill was ſmall, and there are no other remains.

Lanceſton Caſtle. Lanceſton Caſtle, Plate XXXIII. is the laſt I ſhall mention, and was by far the ſtrongeſt of all our Corniſh Caſtles. Leland, who was a judicious traveller, and had ſeen the moſt reſpectable places of England, ſays, " the hill on which the Keep ſtands, is large, " and of a terrible height, and the Arx (viz. Keep) of it having " three ſeveral wards is the ſtrongeſt, but not the biggeſt, that ever " I ſaw in any ancient work in England[w]."

Baſs-Court. The principal entrance is on the North Eaſt, A, the gateway a hundred and twenty feet long, whence turning to the right you mount a terrace running parallel to the Rampart, till you come to the angle, on which there is a round tower, now called the Witches tower B. From hence the terrace turns away to the left at right angles, and continues on a level, parallel to the Rampart, which is nearly of the thickneſs of twelve feet till you come to C. Here was a ſemicircular tower, and, as I ſuppoſe, a guard-room, and gate: from this place the ground riſes very quick, and through a paſſage of ſeven feet wide you aſcend the covered-way D, betwixt two walls which are pierced with narrow windows for obſervation, and yet cover the communication betwixt the Baſs-court, and the Keep, or Dungeon, on the top of all, beginning at E. The whole Keep is ninety-three feet diameter*. It conſiſted of three wards. The Wall of the firſt Ward E was not quite three feet thick, and therefore, I think, could only be a parapet for ſoldiers to fight from, and defend the brow of the hill. Six feet within E ſtands the ſecond Wall F, which is twelve feet thick, and has a ſtair-caſe three

Keep.

* See the Plan, Plate XXXI. Fig III. p. 354.

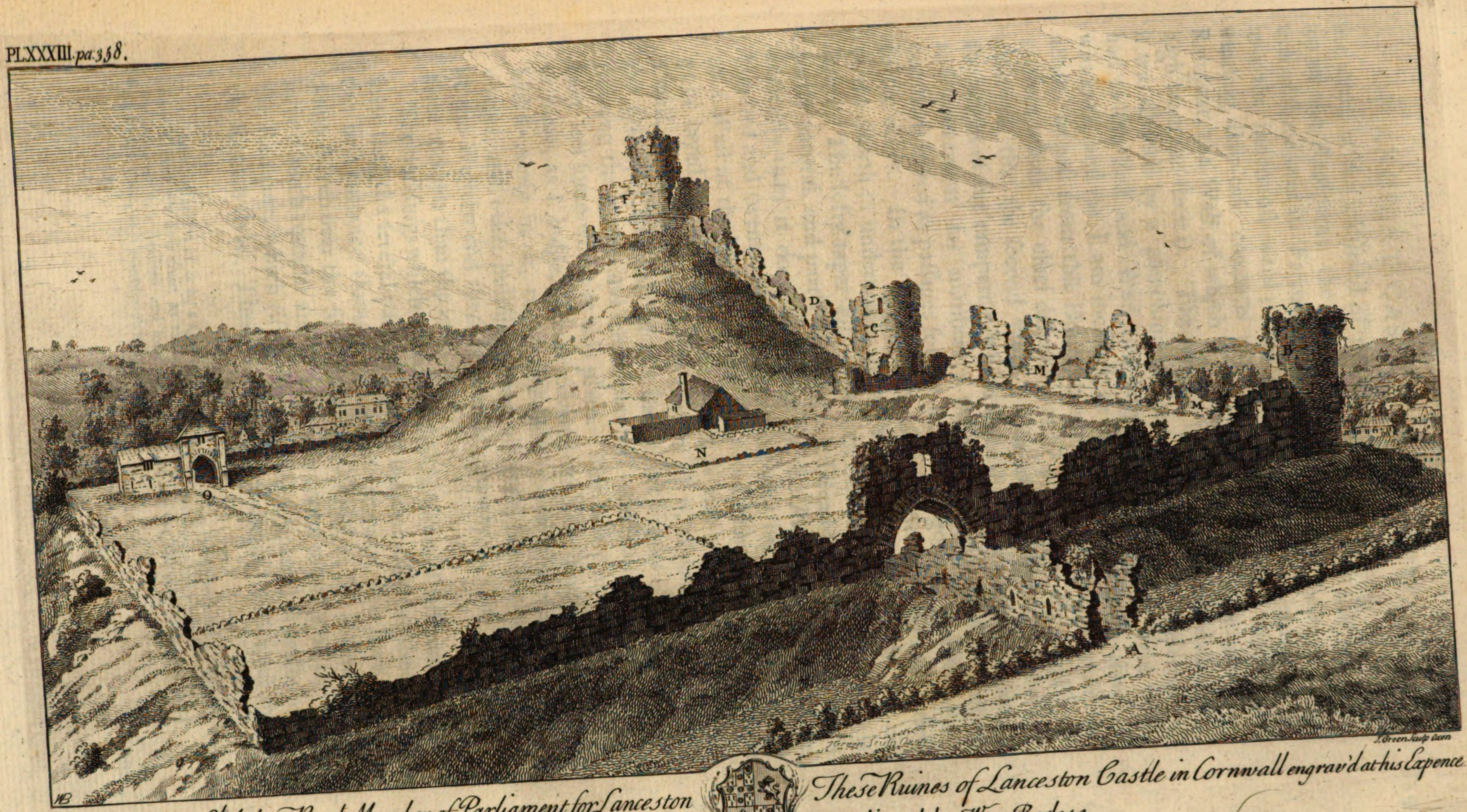
[s] I think this Caſtle muſt have been built ſince the Norman Conqueſt; for in the Exeter Domeſday it is not named, nor in a Liſt of the Earl of Moreton's Lands and Caſtles, communicated by Francis Gregor, Eſq; from a MS. in the Aſhmolean Library among the Dugdale MSS.

[t] Dodridge, p. 118.

[u] Car. p. 23.

[w] Vol. II. p. 79.

feet



To S.r John S.t Aubyn Bar.t Member of Parliament for Lanceston
are most gratefully

These Ruines of Lanceston Castle in Cornwall engrav'd at his Expence
dedicated by Wm. Borlase.

feet wide, at the left hand of the entrance at G, running up to the top of the Rampart; the entrance of this ſtair-caſe has a round arch of ſtone over it. From G, paſſing to H, you find the entrance I, into the innermoſt ward; and on the left of that entrance, a winding ſtair-caſe conducts you to the top of this innermoſt Rampart, the Wall of which is ten feet thick, and thirty-two feet high from the floor K. The room K is eighteen feet ſix diameter; it was divided by a planching into two rooms. The upper-room had to the Eaſt and Weſt two large openings, which were both windows, and (as I am inclined to think) doors alſo in time of action, to paſs from this Dungeon out upon the principal rampart F, from which the chief defence was to be made; for it muſt be obſerved, that the ſecond Ward H was covered with a flat roof at the height of the rampart F, which made the area there very roomly, and convenient for numbers; theſe openings, therefore, upon occaſion, ſerved as paſſages for the ſoldiers to go from one Rampart to the other. In the upper-room of K, there was alſo a chimney to the North; underneath, there was a dungeon which had no light. The lofty taper hill, on which this ſtrong Keep is built, is partly natural, and partly artificial; it ſpread farther into the town anciently than it does now, and by the *Radius* of it was three hundred and twenty feet diameter, and very high[x]. Norden gives us a Wall at the bottom of this hill; and, though there is no ſtreſs to be layed on his drawings, yet it is not unlikely that it had a wall, or parapet, round the bottom of it, towards the town, for the principal Rampart of the Baſs-court breaks off very abruptly fronting the town, and ſeems patched, and maimed at M Y, and to have loſt ſome works at this place. The Baſs-court (half of which, or more, as I judge, is now covered with the houſes of the town) had formerly in it, the Aſſize-hall, a very ſpacious building, a chapel, and other buildings, now all gone, but the county gaol N: at the Weſtern end there is another gateway, O, into the town, but more modern than the reſt.

The buildings which remain of this Caſtle are of different ſtyles, and ſhew that the ſeveral parts of it were built at different times. For at the firſt entrance through the great gateway, you have a flat but pointed arch over the firſt gate; but within, at the ſecond gate, you have a much rounder arch. There is a round tower B on the angle of the Rampart, which (if not built by the Romans) is undoubtedly of the Roman ſtyle. There is a ſquareneſs alſo in the Area of the Baſs-

[x] I took the height of it by a Quadrant, and made it from the Baſs-court to the parapet of the Dungeon L, a hundred and four feet perpendicular; but, as it rained violently, I cannot depend on the obſervation; though, I believe, it is pretty near the truth.

[y] See the Elevation, Plate XXXIII.

court,

court, which agrees with the manner of the Romans much more than any thing we have in our other Caſtles; but whether theſe parts are as old as the Roman times, I cannot ſay; however, that the Romans ſhould fortify here, is not at all improbable, conſidering that the ſituation of this Caſtle, near the ford of the river Tamar, makes it a paſs of great conſequence. The river Tamar, running away to the South, is either dangerous or impaſſable below this place; and all learned men allow, that the Romans were not fond of the tedious work of building bridges, and it was therefore the more cuſtomary with them to take poſſeſſion of the Fords. Now all below this place is ſecured by the Tamar, but near this Caſtle the river is fordable in ſeveral places. Here, therefore, it was proper to have a garriſon, and, by placing another at Stratton on the North Sea (between which and Lanceſton there are the remains of an ancient way [z]), they formed a chain from the North at Stratton, to the South Sea at Plymouth. This was therefore a ſtation of great importance, and not at all unworthy of the Roman attention, and that the Romans were here early, has been intimated before [a], and appears ſtill more likely from ſome Coins which have already reached my notice (viz. one of Veſpaſian, one of Domitian, found in the Walls of an old houſe, and a third found in digging a vault in the Church, with the letters IVLI plainly to be ſeen upon it); and will, it is to be hoped, be more confirmed, either by what are known to other perſons at preſent, or may hereafter be diſcovered in greater number.

I know it is generally held, that William Earl of Moreton and Cornwall built this Caſtle; but this is a vague expreſſion, and muſt not be underſtood, ſo as to ſuppoſe him the original, firſt builder, and founder of this Caſtle. That he built ſomething here, is not unlikely; but, that he built all, can never be agreed to, when we conſider of what different parts it conſiſts, and recollect that it was a Caſtle long before the Normans came over.

The town was firſt built [b] by Eadulphus, brother to Alpſius, Duke of Devon and Cornwall, about the year 900; but the Caſtle muſt be much more ancient, for the town was evidently built for the ſake of the Caſtle, to be near the reſidence of the Prince, not the Caſtle to guard the town. Of this there are ſeveral proofs; the high hill on which the Keep ſtands is a certain evidence that it was ſhaped in the manner we ſee it, before the town could be formed, for where there are houſes ſo thick, it would be madneſs to think of erecting a work of this kind. The hill for the Keep muſt be certainly the firſt thing conſidered in all ſuch works, for to make

[z] See of the Roman Ways near Stratton, before, p. 336.

[a] Book IV. chap. vi.

[b] Hooker in Carew.

ſuch

ſuch a hill after other fortifications, and after a town was built, would be tearing every thing to pieces. The garreted Walls, which went round the town, are manifeſtly nothing more than a continuation of the Walls of the Caſtle. In the Church of the town there is not the leaſt mark of Antiquity, the Church being no older than Henry VII. as by the date 1511 on the Church-porch appears[b]. The only thing ſavouring of Antiquity in all the town is a door-caſe[c], carved according to the manner of the Saxons; and this was likely removed from the buildings of the Caſtle, or from the collegiate Church of St. Stephen's, for where it ſtands at preſent, it has no building near it to which it has any correſpondence, or can bear the leaſt relation; ſo that the town is modern in compariſon of the Caſtle, and was built for it to enjoy the benefit of the Prince's Court, and to accommodate the perſons reſorting to it. This Court was kept in the Caſtle, which has large and Royal Juriſdiction ſtill, entirely ſeparate and diſtinct from the corporation of the town, having its own hereditary conſtable, who had a houſe in the Baſs-court (temp. Eliz.[d]), and lived there. That there was a Caſtle here before the Conqueſt, is beyond all doubt, for Othomarus de Knivet[e] (ſaid to be of Daniſh extraction) was hereditary conſtable of the Caſtle of Lanceſton, and was diſplaced at the Norman Invaſion for being in arms againſt the Conquerour; and Condorus Earl of Cornwall, at that time, being alſo diveſted of his Earldom, the town and Caſtle of Lanceſton were given by the Conquerour, to Robert Earl of Moreton, with the Earldom of Cornwall, who with this honour had two hundred and eighty-eight Manors[f] in the county of Cornwall, beſides five hundred and fifty-eight Manors in other counties[g]. William Earl of Moreton and Cornwall, ſon and heir of Robert, kept his Court here, and likely made ſome alterations and additions to the buildings. From him it fell to the Crown, with his other lands, and paſſing with the Earldom of Cornwall, either into the Crown, or by grant from it, was at laſt unalienably fixed to the Dukedom of Cornwall in the 11th of Edward III. and ſtill continues part of the inheritance of the Dutchy.

It is called by Norden (p. 21.) "the Duke's moſt ancient Caſtle "in which dwelt divers Earls and Dukes of Cornwall before "William Earl of Moreton," (p. 92.). In the latter part of which

[b] "It was (viz. the Town-Church) from a "Chantry Chapel re-edified and enlarged in the "time of Hentry IV. and made ſufficient to "contain the Inhabitants of the town." Not. Parl. p. 20. by Br. Willis, Eſq;

[c] Now at the White-hart Inn.

[d] Carew, p. 117.

[e] Perhaps Dunhevet, having had this name from the Town called Dunheved; as the Dunhevets of Norfolk had (as Leland thinks, Vol. IX. xxxii.) though called afterwards Nevets; dropping the De or Du, as moſt families now have done.

[f] Two hundred and forty-eight, ſays Br. Willis, Eſq. p. 16.

[g] Rapin, 8vo, Not. Vol. II. p. 253.

assertion he is right; but whether this Castle, though of larger jurisdiction, higher honours, and stronger fortifications, may be more ancient than that of Tindagel, it is impossible to determine.

Several Gentlemen in Cornwall hold their estates of this Honour, by *Castle-guard*, being bound to repair[g] and defend this Castle.

"About sixty years since, says Mr. Carew, p. 117. were found "certain leather Coins in the Castle wall, whose fair stamp and "strong substance till then resisted the assault of time." It is great pity but the Impression had been copied; however, a like discovery, made at Carnarvon Castle in Wales, may possibly point out to us, if not the age, yet at least the occasion, of striking these leather Coins. "King Edward I. his leathern money bearing his name, "stamp, and picture, which he used in the building thereof, to "spare better bullion, were, since I can remember, preserved and "kept in one of the towers of Carnarvon Castle, and his Statue is "still upon the great gate of the town." Kennet's Paroch. Antiq. p. 697[h].

Of the Name of this Castle. Lanceston.

Before I dismiss this subject, give me leave to observe, what seems to me a mistake, relating to the name of this Castle and Town. The common opinion is, that Lanceston is derived from Lanstuphadon[i]; Launstaveton, as in Domesday; Lostephan[k], as in Leland[l], that is, the Church of Stephen; whereas they seem to me the names of two different places. The Church of St. Stephen is near a mile from the town of Lanceston, and had a College of Canons belonging to it before the Conquest, with many dwelling houses round it, which, as in other places of like kind, people always found it their interest to build near the Monastery, and might probably enough be called Lanstuphadon, i. e. the Town of St. Stephen's Church. Earl Harold possessed (as Lord of the Manor) this Lanstavedon, in the time of Edward the Confessor, and here was held a market at that time; but the Earl of Moreton and Cornwall transferred it to his own Castle, that is, to Lanceston. *Unum mercatum quod ibi jacebat ea die qua*[m] *R. E. F. V. & M. abstulit inde Comes de Moritonio & posuit in* CASTRO SUO[n]. Now, if Lanstuphadon had been the same as Lanceston, with what propriety could it be said that the Earl of Cornwall took away the market from Lanstaveton, and fixed it in his own Castle, that is, in the town, within the precincts and rights of his own proper Castle? and therefore Lanstaveton and this

[g] Leland, Vol. VII. p. 114.
[h] Hist. of Alchester written in 1622.
[i] Carew, p. 116.
[k] And in Wales, Kennett in his Parochial Antiq. p. 630, mentions the Lordship of Landstephan.
[l] Ibid. ut supra.
[m] Rex Edvardus fuit vivus & mortuus.
[n] Exeter Domesday.

Lanceſton (where the Earl of Cornwall's Caſtle is) muſt be two different places; and it could never be called Lanſtaveton Caſtle, but by miſtake, and the deluſive affinity of names. I am therefore of opinion, that Lanceſton is the proper name of this Town, for the abovementioned reaſons, as well as that neither our Towns nor our Caſtles (in this county) take their moſt ancient names from Saints; but from ſome notable property of ſituation, ſhape, the uſe they were deſigned for, or river on which they are planted. Now Lanceſton ſignifies (in mixed Britiſh) the Church of the Caſtle, and in the Inquiſition 20 Edward I. (A. D. 1293-4), I find it was rated by the name of *Capella de Caſtro in Decanatu de Eaſtwellſhire*. Lanceſton may alſo be a contraction of Lanceſtreton; for in the Biſhoprick of Durham we have Lancheſter, the Longovicus of the Romans, and Lancaſtre (in Lancaſhire) ſhould have the ſame derivation; Langborough, that is, *Longum burgum*, a Long-town; and it is not improbable, that the moſt ancient name of this Caſtle ſhould have been Lanceſtre, and the town thence called Lanceſtreton, but by contraction Lanceſton, in the ſame manner as Cheſhire, which is but a contraction of Cheſtreſhire (its ancient name), and Cheſton for Cheſterton or Ceſtreton, as in Kennett (Par. Antiq. p. 224.), for the eaſier pronounciation[n]. This place has alſo another ancient name, Dunheved, which is generally ſuppoſed Saxon, and to ſignify the head of the hill[o]; but the learned Baxter, in his Gloſſary, thinks that Dunevet is the ſame as the Nemetotacium (or, as it ſhould be written *Nemetomagum* of the *anon. Ravennas)*; and to his opinion I ſubſcribe, becauſe that Nemet is by the Corniſh pronounced and written Nevet, and Dun is *Magus* for *Pagus* (a Town or Village) and Dun-huedh ſignifies, in the Corniſh language, the Swelling-hill, but Dun-hêdh the Long-hill. I will only obſerve farther, that if Baxter's Etymology is well grounded, it will prove this place as ancient as the Romans, and taken notice of in their Geography. Dunheved.

The Antiquity and Uſe of this Manner of fortifying.

This manner of fortifying with a Baſs-court, an artificial-hill, and a Dungeon on the top of it, is very ancient; was uſed, perhaps, by the Romans, but certainly by the Saxons. That the Romans fortified ſometimes in this manner, the old *Cunetium*, now Marlborough in Wiltſhire, gives us reaſon to believe. "The Caſtle "here[p] ſeems to have been a Roman work, by the Braſs Roman "Coins that were found in ſhaping the Mount in the time of the "late Duke of Somerſet, which was contrived out of the Keep of

[n] As Glouceſtre, not Glouceſter, Burceſter, Com. Ox. &c. Exceſtre, &c.

[o] Kenn. Par. Ant. p. 633. Tien heved, or hefod, i. e. Caput de decem; from heved comes the Engliſh head.

[p] Camden's Annot. p. 129.

"the

"the Caſtle." In Nottingham Caſtle there are the remains of the Keep [q], and Dr. Gale places there the Gauſennæ of Antoninus. The Burgh at Leyden, which is a building of the ſame kind, is thought to be Roman[r]. It muſt however be owned, that in the Military Architecture of the Romans in other parts, ſuch buildings do ſeldom appear. However that be, that the Saxons built in this manner, long before the Normans came in, one inſtance or two will be ſufficient to ſhew. Elfleda, daughter of Alfred the Great, and wife of Ethelred Earl of Mercia, in the end of Autumn, 915, built ſome fortifications againſt the Danes (which are ſtill called the Dungeon) upon an artificial hill at Warwick [s]. The ſame noble Lady built a work of the ſame kind at Tamworth, on the borders of the counties of Warwick and Stafford. She is ſaid to have built eight Caſtles [t], all called Burrows, *alias* Burroughs, and very properly, becauſe they were fortifications raiſed on hills in the ſhape of Burrows, or *Tumuli* [u]. It is not likely that Elfleda was the inventor of this manner of Fortifying; her father Alfred ſoon diſcovered the neceſſity of ſtrong holds, preſſed as he was on every ſide by the Danes; and yet, as Aſſer obſerves, the Saxons were ſo indolent and ſtupid, that they could not be prevailed upon by the moſt preſſing inſtances of the King to erect any Caſtles and Fortreſſes, till they were drove to it by the depredations of the Danes, and then Alfred cauſed ſeveral to be built. Here, therefore, we find fortification in its infancy among the Saxons, even when the country was over-run by the Danes; and whether they had then the leiſure to ſhape the natural hills, and where there were no natural hills to raiſe even mountains for the Keeps, or (as ſeems to me more likely) only built on theſe hills already raiſed, and ſhaped to their hand, we muſt leave undecided. One thing I would obſerve, that where the Saxons found any Roman fortification, they called it Ceaſter, or Cheſter; but what they erected themſelves in this manner they called Burghs, from the hills they ſtood on; and I am inclined to think, that the Saxons generally choſe to fortify in this manner (whether the hills were of their own raiſing or not) as ſuiting their purpoſe effectually againſt ſuch a roving enemy as the Danes were; whereas the Romans placed their forts any where, according as the circumſtances of the time and ground would permit, but generally in the manner of the encampment, ſquare, for the ſake of the health and order of their forces, and therefore called by the Saxons Ceaſters, i. e. Caſtles, or Encamp-

[q] Gale's Itin. p. 95.
[r] Breval, vol. I. p. 23. Travels.
[s] J. Roſſin Hiſt. Reg. Angli, p. 97. Dugd. Warwickſhire, p. 373.
[t] Named by Huntingt. p. 204.
[u] Whence, when theſe Caſtles became numerous, and almoſt in every Town, ſuch Towns had the name of Burghs, or Burroughs, and Burrough came afterwards to ſignify a Town.

ments.

ments. Whether the artificial hill, mentioned at Warwick, was at that time rais'd, or had only the Keep then built upon it, is not clearly expreſs'd; but the ſeaſon of the year ſeems to intimate only the latter, autumn being a very improper time of the year, one would think, to engage in a work of ſo much labour as the raiſing an artificial hill, and a work alſo that required time to ſettle, before it was capable of being built upon. In ſhort, it is not at all unlikely, that where the Saxons found theſe artificial hills erected by the Romans, they built new Keeps upon them, and added what works were neceſſary to keep off the Danes. Theſe artificial hills were works of time and labour, but as it was neceſſary to build Caſtles ſometimes low, and among hills, to ſecure a narrow paſs, or to command a creek, or a valley which had a navigable river [w]; it was almoſt as neceſſary to raiſe theſe artificial hills, and place Keeps upon them to overlook the country, diſcover the enemy in ſeaſon, and in times of extremity for the garriſon to retire to as their laſt effort [x].

The Strength of ſuch Fortifications.

So far we have gone with the ancient Forts and Caſtles of this county, which, if compar'd with the Fortifications of the preſent, and modern times, muſt, doubtleſs, appear weak and trifling, conſidering the improvements which Mathematicks, and the diſcoveries of Gunnery and Engineering, have added to the latter; but thoſe who compare only the modern fortification with the ancient, take not a proper way to form a true judgement of either. Defence and ſecurity is the proper end of fortifying, and the ancient manner might have anſwered that end as well as the modern, and therefore be of equal ſervice in it's time. The truth is, as fortifying has improved, ſo has the Art of beſieging and attacking. The Arts of offence and defence have always grown together, providence nurſing them up, as it were, with equal care, to be a balance for, and a mutual check upon, one another; and the modern fortreſſes, which look ſo much better upon paper, more intricate, artful, and ſubſtantial, than the ancient, are no more impregnable than the others were; they may have all the advantages which the nature of the ground, improved by the greateſt Artiſts, can give them, but they muſt yield to the ſuperiour force of ſhot, and bomb, and the equally improv'd method of approach, battery, and ſtorm. To ſay no more of this, theſe ancient Forts, were, no doubt, equal and proportioned to the then method of at-

[w] The Burgh at Leyden is plac'd ſo as to command the River there. — Breval, ut ſupra. — Trematon, on a Creek — Reſtormel, to command the river and valley of Loſtwythel — Lanceſton, at the head of the fords of Tamar — Oakampton Caſtle, in the narrow valley there.

[x] That ſome of theſe artificial hills might be originally ſepulchral *Tumuli*, is not improbable, eſpecially in Ireland. (See Wright's Louthiana.) where theſe *Tumuli* are large and many, and Turrets, or little Caſtles, built upon them; but, that they were all ſo, is a miſtake, thoſe round hills in Cornwall being natural, as to the greateſt part of them, and only ſhaped by Art.

tack, and art of war; conſequently, their uſe and ſecurity muſt be meaſured by the manner of beſieging then in uſe.

There were but few of theſe Caſtles in England before the Normans came in [y], which much facilitated their Conqueſt, and William the Firſt was ſo ſenſible of this errour in the Britans, Saxons, and Danes, and ſaw the uſe of theſe Caſtles ſo clearly, that he immediately promoted the building of them with all poſſible ardour; and his Nobles put in execution his commands with ſo much diligence, that in Henry II's time, there were reckoned no leſs than 1115 Caſtles in England.

When this Earldom of Cornwall was erected into a Dutchy (11 Edward III.) and fix'd either in the Crown, or the eldeſt ſon of the ſovereign, all the Caſtles in Cornwall which had been the ſeats of their Earls or Princes from the Roman Times, if not before, were utterly deſerted, and their dependant Towns, for want of that Princely reſort, upon which they chiefly ſubſiſted, went to ruin alſo; of which the Crown taking notice, an act paſſed in the 32d of Hen. VIII. for repairing thoſe Towns, but this act came to nothing, and left that for trade and induſtry to do, which Law could not.

CHAP. X.

Of the State of Chriſtianity in Cornwall before the Norman Conqueſt.

HAVING in the ſecond Book given an account of DRUIDISM (the ancient Religion of the Britans in general), exemplified, and chiefly deduced from the Monuments remaining in Cornwall, I proceed now to conſider the ſtate of the Chriſtian Religion, and at what time, and by what degrees, it ſucceeded the other, by what means it flouriſh'd at ſome times, and to what degree it was at other times depreſſed, together with the Chriſtian Monuments which have reached my notice in Cornwall, before the Norman Conqueſt.

SECT. I. Diſadvantages of Chriſtianity at firſt in Britain.

The Britans received the Faith of Chriſt very early, even, according to ſome authors, in the Apoſtolic Times [z], but there was no Britiſh King preſumed to have been of the Chriſtian Religion till Lucius, and the preciſe time when he was converted is not agreed upon, but is generally held to have been in the time of M. Aurelius, and Lucius Verus, and the beginning of Eleutherius's Popedom [a], who began his Rule, according to the *Savil Faſti*, A. D. 171, ten years before Commodus. It cannot however be imagined, that Pa-

y Dugdale's Warwickſhire, pag. 426.
z Says Stillingfl. Ant. Brit. cap. i.
a Ibid. pag. 60. It muſt here be obſerved that, beſides ſome other doubts relating to this King Lucius, "his letter to Pope Eleutherius is an "evident forgery." L.

ganiſm

ganiſm was every where aboliſhed as ſoon as Chriſtianity appeared; there were at that time, and from the very firſt account we have in hiſtory of the Britiſh nation there had been, many petty principalities in Britain [b], for the moſt part independent of one another, yet in times of diſtreſs ſubordinate, and obliged in matters of Council and War, to obey that Prince whom they elected to be the head of all. If it be allowed then, that Chriſtianity was embraced by the King of Britain, as early as King Lucius, and that he was ſupreme King of all the Britans [c], yet muſt he have been under the direction of the Romans, and King only by their leave, and could have had no authority in Religious Matters over the other Princes of Britain; many of the little Kings therefore may be ſuppoſed to remain unconverted for a long time after.

I know that the learned Sir Henry Savil, in his *Faſti*, ſays (in a note there, ad ann. 173.) that "about this time Lucius King of "the Britans (as he is call'd by Bede), at the inſtance of Eleutherius the Pope, together with the whole nation of the Britans, received the Chriſtian Faith;" but this is altogether improbable, neither ſuiting the limited authority of Lucius, nor allowing enough for the different tempers and circumſtances of the other Princes.

Doubtleſs, the moſt ſtubborn, vicious, and bigotted, were leſs ſuſceptible of the divine precepts of the Goſpel, and continued many years after in their contented darkneſs; and when the Princes became at laſt converted, and baptized, the common people (every where fonder of ſuperſtition than truth) continued their attachment to the errours in which they were brought up.

From Commodus, to the time that the Roman Empire became Chriſtian, Chriſtianity, tho' adopted by the Britiſh Kings, wanted really the ſupport and countenance of the State, for the Romans (then Heathens) being lords of all, tho' the Britans had ſome Churches, Biſhops, and a few Monaſteries, the generality of the people (we may take it for granted) continued without controul in the Druid Superſtition [d]. Again; the true Religion in it's infancy ſuffered much under the perſecution of Diocleſian's reign, which laſted ten years, at which time it loſt ground rather than advanced, tho', when thoſe clouds were paſſed, it ſhone the brighter.

[b] Diod. Sic. lib. iv.—Strabo, lib. iv.—Mela, Lib. III. cap vi. Tacitus, vita Agric.

[c] Though ſome think he was but a petty Prince. Stillingfl. ibid. pag. 63.

[d] And of this opinion I find Dr. Stillingfleet: "During all this time, the Church, ſays he, muſt "have labour'd under great difficulties; the Governours, and Provinces, before Conſtantius, "and the generality of the people, being ſet a-"gainſt the Chriſtians." Stillingfl. Orig. Brit. 74. And this ſeems to be what Gildas means when he aſſerts, "the continuation of a church here "from the firſt plantation of the Goſpel (though "not maintain'd, ſays he, with equal Zeal) to "the perſecution of Diocleſian." Stillingfl. Antiq. Brit. pag. 55.

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In this perſecution, they not only deſtroyed the Churches, but they prejudiced Church Hiſtory beyond recovery, for as Velſerus obſerves [e], they burnt all the Monuments which concerned the Chriſtian Church. 'Tis true, the perſecution in Britain did not laſt ſo long as it did in the Eaſt, that is, did not rage with that violence, but the whole reign of this Emperor, is reckon'd by the above Author [f], one perpetual perſecution.

When Conſtantine and the Empire became Chriſtian, the Britiſh Biſhops were ſummon'd to the Council of Arles (314), and probably to that of Nice [g] (A. D. 325.), and of Ariminum in 359 [h]; at the laſt of which, as well as at the firſt [i], three Biſhops of Britain were preſent. Theſe Biſhops are ſtyled by Hilarius (in his Epiſtle to the Biſhops [k]) of the Provinces of Britain; and the reaſon why only three were preſent, ſeems to be becauſe Britain was at that time divided into three Archbiſhopricks. Under the Archbiſhop of London was *Loegria*, and *Cornubia* (that is, from the river Humber to the Land's End); under the Archbiſhop of York, all *Deira* and *Albania*, that is, all North of Humber to Cathneſs in Scotland; and under the Archbiſhop of Caerleon, all Wales, called then Cambria.

SECT. II. Diſadvantages of Chriſtianity in Cornwall in particular.

One great obſtacle to Chriſtianity's prevailing ſoon in Cornwall aroſe from the retired ſituation of the country, which, being at a great diſtance from the heart of the kingdom, had fewer opportunities of being inſtructed, than countries which lay nearer to the Imperial Court, which had already received the Goſpel.

Cornwall and Devon (then called Dunmonium) were at this time under the Archbiſhop of London; they muſt have ſuffered greatly therefore in point of Religion, by means of their diſtance from the Metropolitan See. The Goſpel might have been ſupported in it's full purity under the Biſhop's eye; but, as the Biſhops kept moſt of their Clergy about their perſons in thoſe early days, and diſpatched them occaſionally only from their Cathedrals, to inſtruct the more diſtant parts, the Goſpel ſhone more faintly in the remote corners of the Iſland. Druidiſm had taken deep root, and it would not give way to weak efforts; hence it is, that after the Roman Empire, and much the greateſt part of Britain had been Chriſtian, we find many martyrs ſuffering death in Cornwall for the Chriſtian faith; and hence it is, that in the latter end of the fourth, during all the fifth, and moſt part of the ſixth centuries, we find ſo many holy men employed to convert the Corniſh to the Chriſtian Religion.

[e] M. Velſer. Rerum Vindel. Lib. VI.—Still. Ch. Ant. p. 42.

[f] Stillingfleet, pag. 70.

[g] As Stillingfl. ib. pag. 9. and Selden (ibid) in Eutych. pag. 115, 123. though by others this is doubted of, becauſe the Britans did not keep Eaſter conformably to the directions of the Nicene Council. Spelman's Conc. Vol. I. pag. 141. from Bede. Lib. II. cap. xix.—See Prid. Connexion, 8vo, Vol. II. pag. 238, &c.

[h] Stillingfl. Or. Brit. pag. 176.

[i] See Stillingfl. pag. 74.

[k] Speed's Chron. pag. 79.

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SECT. III. Of the Saints who preached or ſuffered in Cornwall.

"The ſtate of Chriſtianity among the Britans in Cornwall (at "this time) is accounted very uncertain [l]." Let us endeavour to diſcover what we can of it, by tracing the facts we have in hiſtory relating thereto.

Kebius.

About the middle of the fourth century, Solomon Duke of Cornwall ſeems to have been a Chriſtian; for his ſon Kebius was ordained a Biſhop by Hilarius Biſhop of Poictiers in France, and afterwards returned into his own country to exerciſe that high function [m]. St. Corantine (now called Cury) was the firſt Corniſh Apoſtle of note that we meet with; born in Brittany, he preached firſt in his own country, and Ireland, 'till, being driven away by violence, he again betook himſelf to the life of a Hermit, which he had quitted for the ſake of travelling, to inſtruct the ignorant and the infidel: he ſettled at the foot of a mountain called Menehont [n], in the Dioceſe of Cornwall. Here the fame of his ſanctity increaſing, at the intreaty of Grallonus King of the Armoricans, he was conſecrated Biſhop of Cornwall by St. Martin, Biſhop of Tours in France, and, being ſaid to have converted all Cornwall, died in the year 401.

Corantine.

Piranus.

St. Piranus, born in Ireland in the year 352, muſt have come into Cornwall about this time, for he is ſaid to have been buried here. But, notwithſtanding the endeavours of theſe holy men, about the year 411, St. Melor (although ſon of Melianus Duke of Cornwall) ſuffered Martyrdom [o]. Capgrave, (p. 451.) ſays that this happened ſoon after the Britans had received the Chriſtian Faith; by which Britans he muſt mean thoſe of Cornwall, for the others had been converted above 200 years before. By perſiſting in their Druidiſm, the Britans of Cornwall drew the attention of St. Patrick that way, who about the year 432, with 20 companions, halted a little in his way to Ireland on the ſhores of Cornwall, where he is ſaid to have built a monaſtery. Whether St German was in Cornwall at this time I cannot ſay; but, according to Uſher, he was either in Cornwall or Wales; for St. Patrick is ſaid, "*ad "Præceptorem ſuum beatum Germanum divertiſſe, & apud Britan-"nos in partibus Cornubiæ & Cambriæ aliquandiu ſubſtitiſſe* [p]."

Patrick.

This was not the only viſit of St. Patrick; for that holy Apoſtle having had great ſucceſs afterwards in Ireland, in confuting the Druid Prieſts, and converting that nation to Chriſtianity, undertook the ſame charitable taſk in Cornwall [q], and had an altar and church there dedicated to him, and much reverenced for the ſake

[l] Inet's Orig. Ang. from Bede, Lib. V. cap. xix. Vol. I. pag. 123.

[m] Uſh. pag. 1087. A. D. 369.

[n] I find it written thus, "Uberrimam Rec-"toriam de Manihont in Devonia." Parker's Eccl. Antiq. Drake, pag. 384. but ſome think it Menhynnett in Cornwall.

[o] Capgrave, pag. 451.—Uſh. Prim. p. 451.

[p] Uſh. Prim. pag. 1100, and 842.

[q] The legend ſays, he was wafted over from Ireland into Cornwall upon this Altar, which was greatly frequented and reverenced for that reaſon.

of this excellent Paſtor. From the time of St. Patrick, Ireland began to be the ſeat of every kind of learning, which the chriſtian world was then acquainted with; and perſons of the higheſt rank not only deſerted Gentiliſm, but their crowns too, and became Preachers of the word of God; they neither ſhut themſelves up in Monaſteries, nor confined themſelves within the limits of their own Iſland, but travelled into Italy and France, frequently into the Iſles on the North of England and Scotland, and oftentimes into Cornwall, directing their courſe where they ſaw moſt need of their inſtruction.

St. Patrick who lived to a great age, ſome think 'till he was 120 years old (not dying till about the year 490), by his example equally and his inſtructions, animated his Diſciples to purſue his holy plan. Of his ſcholars, Fingarus, from Armorica (whither the like Druid ſuperſtition which had overſpread all the Weſt had probably called him), paſſing into Ireland, his native country, and finding it, by the labours of St. Patrick and his Prieſts, thoroughly converted to chriſtianity, gave up his right to a crown, by that time fallen to him (upon the deceaſe of his father Clito), and, with his ſiſter Piala, eleven Biſhops, and a numerous attendance, all baptized by St. Patrick, came into Cornwall, and landing at the mouth of the river Hayle, was there put to death, with all his company, in the year 460, by Theodorick King of Cornwall, for fear leſt they ſhould turn his ſubjects from their ancient Religion[r]. About the ſame time came over from Ireland St. Breaca (now called Breâg) attended with many Saints, among whom were Sinninus[s] the Abbot, who had been at Rome with St. Patrick, Germochus an Iriſh King (as Tradition ſays), and ſeveral others. She landed at Revyer on the Eaſtern bank of the river Hayle in the hundred of Penwith, where Theodorick (or Tudor) had his caſtle of reſidence, and ſlew great part of this holy aſſembly alſo.

Fingarus.

Breaca.

Germochus.

In the middle of this fifth century the Saxons, being called in as friends, in a few years proved the moſt inveterate enemies to the Britiſh nation which the iſland to that time had ever felt; and the general diſorders which attend a weak government, and a potent enemy in the heart of the kingdom, engaged all hands in war, the Britans to defend their country, and the Saxons to ſeize it. Religion, in the general tempeſt, had her ſhare of the diſtreſs; an univerſal ignorance enſued, no one ſtudied Religion, becauſe every one was obliged to be in arms. Vortigern, hereditary King of Cornwall, and then advanc'd to the throne of Britain (from which

[r] Uſher. cap. xvii. pag. 869.——Dr. Cave, in his Hiſtor. Literar. among St. Anſelm's works, reckons Paſſio St. Guigneri ſive Fingari, Pialæ, & ſociorum, pag. 542.

[s] Aliàs Senanus.

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he unhappily had invited the Saxons, as auxiliaries), neglected every thing ſacred and civil, and was depoſed in the year 454. His ſon Vortimer, being deſervedly placed in the Throne, rebuilt the churches ruin'd by the Saxons, and did his beſt to reſtore the Chriſtian Religion, then (as Speed ſays, pag. 266.) ſorely decayed; but his reign being no longer than four years (as others ſay, ſeven), and moſt part of that ſpent in war, much could not be done, before, Vortimer dying, his father Vortigern was reſtored to his throne, and the Saxons, by his indolence and luxury, to a capacity of repeating with impunity their wonted deſolations. About the year 470 [t], there was a Provincial Synod held in Britain, for reforming Religion, and repairing Churches. This Council, if held ſo ſoon, muſt have been in the laſt year of Vortimer; but, if ten years later, under the direction of Aurelius Ambroſius, who, having vanquiſhed Vortigern, and ſucceeded him, and with great ſucceſs repelled the Saxons, took that opportunity of convening the Princes and Biſhops, in order to reſtore the true worſhip of God. Ambroſius died, King of Britain, in the latter end of the fifth century, or beginning of the ſixth [u], and was ſucceeded by his brother Uther Pendagron, who by Igerna, wife of Gorlois Duke of Cornwall, had iſſue Arthur, who firſt ſucceeded Gorlos, in Cornwall, and, in the year 516, Pendagron, in the Imperial Crown of Britain. Arthur was a great lover of Chriſtianity, as appears in all his hiſtory [w]; he came to the Crown, as ſome think, very young [x], and finding himſelf perpetually haraſſed with battles, by Cerdic the Saxon, is ſaid, in his ſecond year, to have allowed Cerdic, Hamſhire, Surrey, Wiltſhire and Somerſetſhire (to which were afterwards added Dorſetſhire, and part of Devonſhire and Cornwall); but, in this Treaty, King Arthur took care to provide for the Religion of his native country, and it was ſtipulated that Cerdic ſhould allow the Corniſh the free exerciſe of the Chriſtian Religion, upon paying an annual tribute [y]. Here, it ſeems, there were ſome remains of Chriſtianity, and ſome ſtruggles of a few Britans, aſſiſted by the Iriſh Saints, to preſerve and cheriſh it; whereas in Somerſetſhire, Hamſhire, Wiltſhire, and places over-run by the Saxons, the Saxon Paganiſm had abſolutely obtained.

But though Arthur made ſuch proviſion for tolerating Chriſtiſtianity in Cornwall, the old ſuperſtition remained ſtrong enough

[t] Speed, pag. 80.

[u] Biograph. A. D. 508.—Speed, pag. 268. A. D. 498.

[w] This may ſeem to be confirmed by the officious adulation of after-ages, which, in order to compleat the Hero, among other fables, aſſign him for a Coat of Arms, a croſs with the Virgin-mother carrying Chriſt in her arms, altho' the cuſtom of bearing Coats-armour was indeed never known in England till near five hundred years after his death.

[x] About fifteen or ſixteen; but ſome underſtand this of his coming to the Crown of Dunmonium.

[y] Rudburn's Chron. Lib. II. cap. i.—Uſher. cap. xiii. pag. 468.

to

to call forth the labours of the moſt learned and active of the Iriſh Divines.

Petroc. St. Petroc therefore came into Cornwall, to preach the Goſpel: he was a native of Cumberland, and of royal blood; but forſaking his country, and right of ſucceſſion, went into Ireland (the great Weſtern Academy), in the year 498[z], and having ſpent twenty years there in the ſtudies of theology, under the moſt eminent maſters, came into Cornwall, A. D. 518. He ſettled in a monaſtery called, before his time, Loderic, and Laffenek[a], but from his name (as ſome think) Petrocſtow, now Padſtow. Here he had ſeveral Diſciples, illuſtrious for their learning and piety[b]; and, after paying a viſit to Rome[c], he returned into Cornwall, where, at that time, Tendurus, a man of a ſavage and cruel diſpoſition, and probably a Heathen, was King; and having reſided and taught there for thirty years, died about the year 564, was buried firſt at Padſtow, and afterwards tranſlated to Bodman Priory, dedicated to him.

SECT. IV. Of the Monaſteries of the fifth Century.

Having mentioned the monaſtery erected by St. Patrick, and that which St. Petroc afterwards lived and taught in, it may not be amiſs, before we go any farther, to look a little into the nature and conſtitution of the Monaſteries of thoſe times, by which we ſhall be able to form a better judgment of the men that came from them, to whom the Corniſh were ſo much indebted for their inſtruction.

" The Monaſteries of the Weſtern Nations, before the time of " St. Benedict, ſuch as that of Bangor in England, and St. Martin " and St. Germans in Gaul, were chiefly intended as Nurſeries to " the Church[d]," to educate perſons in ſuch a manner as to make them able Miniſters of the word of God.

In the fifth century we read, of no diſtinct orders of Monks; they were not as yet called after any particular patron, as the Benedictines, Dominicans, Auguſtines, &c. in the following ages were; their deſign being to learn of ſome, in order to teach others, they were quite ſtrangers to the ambition, luxury, and idleneſs, which afterwards attended the monaſtick life: their zeal for Religion made them indefatigable in preparing themſelves for, and afterwards exerciſing their holy function. In the Monaſtery of Bangor (by ſome[e] accounted the firſt Chriſtian Monaſtery in the

[z] Uſh. Ind. Chron. in Pri. pag. 1112.

[a] Probably the ſame that St. Patrick had founded in the year 432; from which there is an eaſy paſſage to Wales, whither he afterwards went, before he paſſed into Ireland.

[b] Credanus, Medanus, Dachanus.

[c] In that age " the chief Univerſity of the " Empire." Stillingfleet, ibid. p. 210. which is the reaſon that people of the greateſt fame for learning and ſanctity generally went to Rome to ſtudy ſome time, though born in the moſt diſtant parts of the Roman Empire; as St. German, St. Patrick, &c.

[d] Dupin's Eccl. Hiſt. Vol. II. pag. 291.—Stillingfleet, Orig. Brit. pag. 206.

[e] Bede, Lib. II. cap. ii.—Stillingfleet, Orig. Brit. p. 205.

world)

world) great numbers of Monks were bred up in a Collegiate manner, and daily, bodily labour was to fill up the intervals of their ſtudy and devotion. By their learning, they fitted themſelves for teaching Religion; by their labour, they contributed in their turns to the ſupport of the Religious numerous community of which they were members [f]. Many of theſe Monks were Biſhops, of which ſeven at one time, with many other learned men from the ſame place, attended the Synod, called by St. Auſtin of Canterbury, about the year 600. St. German, St. Martin, and St. Patrick, all exerciſed the Epiſcopal Function, ordained, and appointed Biſhops to their particular provinces. St. German Biſhop of Auxierre, in France (but called over to aſſiſt the Britiſh Church), is thought to have eſtabliſhed ſeveral Schools, or Seminaries, for young Divines here in England; and St. Patrick, who ſpent many years under the diſcipline of St. German, carried the ſame Collegiate or Monaſtick Education into Ireland [g], and, doubtleſs, brought the ſame into Cornwall when he came here. St. Patrick had alſo ſtudied under his uncle St. Martin, Biſhop of Tours, and from him received the habit of a monk, and with the habit, doubtleſs, the Inſtitutes he was to obſerve; ſo that St. Patrick's Monaſteries (for he founded many, as ſo many ſchools for learning) were of the ſame kind as thoſe in France, in which he had his education [h]; and, by the hiſtory of thoſe great Doctors, we ſee that their principal office was to preach the Goſpel, to undertake the converſion of Infidels, now in one nation, and now in another, and to bring up other Monks under them, who might engage in the ſame holy taſk.

By this it appears that the Monaſtick Life, in thoſe early ages of Chriſtianity, was not what it generally is at preſent, viz. a life of inactivity and confinement, but a life of travel and preaching; and it was from ſuch Monaſteries, and ſuch Monks, that we had our Iriſh Saints and Teachers [i], who, coming into Cornwall to preach the Goſpel, were, after their death, generally reckoned among the Saints; and we have indeed great reaſon to think thoſe holy men endued with as much piety and learning as any of the age they lived in, or any after them for many centuries.

[f] Hum. Lhuyd (in his Breviary) thinks ſome of theſe Monks were appropriated to labour, in order to maintain thoſe whoſe genius carried them more eminently to ſtudy and learning; others think that labour was enjoined to all, at proper times, by their Inſtitution.

[g] As Probus and Jocelin, the writers of his life, agree.

[h] At Armagh, it is ſaid, he founded *Summum Studium Literale*, which, in the language of that time, is the ſame with an Univerſity (Stillingfleet. ib.); and in this School Gildas is thought to have been a Profeſſor.

[i] "As the deſign of theſe Monaſteries was "very different from that of the Monaſteries in "after-ages, ſo was the faith of the ancient "church of Ireland, to which the Corniſh had "ſo many obligations, very different from that of "modern Rome, as may be ſeen at large in "Archbiſhop Uſher's Religion of the ancient "Iriſh." Letter from the Rev. Mr. Collins to the Author.

To name all theſe holy men and women, and particularly ſpecify their coming into Cornwall, and departure elſewhere, might ſuit a Regiſter, or Catalogue, but would be foreign to the intention of this Treatiſe, as well as tireſome to the reader. The deſign of them all was one and the ſame; they came to preach the Goſpel, and by the ſtrictneſs and ſeverity of their lives to enforce their doctrine; and the conſequence was ſuitable to their endeavours; by their means Chriſtianity increaſed, Churches were built, and when, by a diviſion of the Kingdom into pariſhes, each pariſh had it's Church, there was ſcarce a Saint from Ireland, or elſewhere, who had preached in Cornwall, but had his memory preſerved by the grateful inhabitants, by having a Church, near the place he ſettled in, dedicated to and called after his name. Ireland continued to be a nurſery full of holy and learned men even to the year 674 (as Marianus notes, Uſher, Prim. pag. 1165.); and therefore we may reaſonably ſuppoſe, that, till that time, ſhe continued to ſend forth her Saints into the adjoining countries.

SECT. III. Of the Britiſh Church in Cornwall under the Saxons.

To reſume the thread of our narration. The Saxons prevailing after the death of Arthur (which happened in 542), did every thing in their power to extirpate Chriſtianity, and Chriſtianity (with the Britans) retreated before the Conquerours into the extremities of the Iſland; ſo that in the year 597 [k] Theonus, Archbiſhop of London, and Thadiocus, Archbiſhop of York, ſeeing all their Churches deſtroyed, their Clergy fled into Wales [l] and Armorica, and the Chriſtians every where expelled from the country conquered by the Saxons, "retired with other Biſhops into Corn-
"wall and Wales, and by their labours ſo plentifully propagated
"the Goſpel there, that they made thoſe parts, eſpecially above
"all other, glorious by the multitudes of their holy Saints and
"learned Teachers [m]." In other parts the Saxons were in full poſſeſſion, having, from their firſt coming, not only raged againſt religion, but againſt Learning too (as the Romans in Dioclefian's time, mentioned before pag. 334), and deſtroyed, wherever they came, all the books and monuments they could find, which is another great reaſon that our Eccleſiaſtical Hiſtory of thoſe times is, and muſt always remain, very much maimed and imperfect.

About the ſame time that the Biſhops abovementioned retired into Wales and Cornwall, the Saxons, fatigued as it were with perſecuting the Goſpel, embraced (like a generous enemy) what

[k] Speed, pag. 80. from Bede.

[l] By Wales here we are to underſtand Wales properly ſo called, and Weſt Wales too, as Cornwall was oftentimes called.

[m] In Wales and Cornwall they had preſerved their Liberty and their Religion, tho' both attempted by the Saxons, and the Pelagian Hereticks. And Religion remaining in theſe two countries authorized and unſullied, was the reaſon that the Britiſh people, among all nations, were renowned for their conſtancy in their Faith. Hiſtoriola Winton. Eccleſ. Uſh. Prim. p. 576.

they

they could not deſtroy. The kingdom of Kent firſt became Chriſtian, and the other Kingdoms of the Saxons quickly followed ſo good an example. But the condition of the Britiſh Church did not ſoon feel the benefit of this change; for Auſtin and his fellow Miſſionaries not contented to convert the Saxons (in which it muſt be allowed they had great ſucceſs) thought it incumbent upon them to correct the errours of the Britans, who, being at a great diſtance from Rome, and perpetually at war, had not admitted the innovations of that Church, but ſtuck to the firſt, plain Chriſtianity, which they had received (as ſome think) four hundred years before. A Synod was appointed about 601, and ſeven Britiſh Biſhops, with many others from the Monaſtery of Bangor, appeared [n]; but matters between the Saxons and Britans had been ſo imbittered by continual wars, that no agreement enſued: the Britans were as tenacious of their own accuſtomed time of holding Eaſter (the great ſubject of debate in thoſe days), and as reſolute to maintain their independency on any foreign hierarchy, as Auſtin was eager to eſtabliſh his ſuperiority, and impoſe the Romiſh obſervation of that Feſtival.

There ſeems to have been a third diſpute betwixt Auſtin and the Britiſh Chriſtians; for the Saxons being now multiplied into ſeveral and populous nations, all Heathens, and Auſtin and his Monks few in compariſon of the work they had to do; he ſeems to have propoſed to the Britiſh Clergy, that they ſhould accept of a commiſſion from him, and, under his authority, preach to the Pagan Saxons, and hold communion with thoſe that were by him converted. This propoſal being refuſed, St. Auſtin told them, that ſince they refuſed peace as brethren, they muſt accept of war as enemies; and as they would not preach the way of life to the Engliſh, by the Engliſh they muſt expect to ſuffer death in return for ſuch barbarity. Theſe words were probably menaces, deſigned only to terrify the Britans into a compliance; but afterwards, when the Saxon King Edelbright had maſſacred the Monks of Bangor, they were looked upon as prophetical, and the effect of inſpiration, by thoſe who were determined to admire and excuſe every thing that this Saxon Apoſtle did, or ſaid.

The Corniſh Britans had either their own repreſentatives at this Synod, or were repreſented by their brethren of Wales; and Broch-well King of Powis, then General of the Britans, being ſoon after defeated by the Saxons, and the Monks of Bangor (attending the Britiſh Army to pray for them) ſlain without mercy, to the number of twelve hundred, Bellthruſius [o], then Duke of Cornwall, ſent aid to his fellow Britans of Wales, and by his aſſiſtance in a

[n] Bede, Lib. II. cap. ii. [o] Huntingt. p. 287.

great

great meaſure it was, that the Welſh had the victory, and ſlew of the Saxons one thouſand and ſixty-ſix men. The difference about the time of Eaſter laſted about a hundred years after this; and whereas the mutual right of Britans and Saxons to celebrate that high Feſtival ſhould have made them love one another as Chriſtian brethren, a few days difference [p] in the time of obſerving (which was a thing in itſelf of little importance) made them reproach and deteſt one another, in a moſt Unchriſtian manner; inſomuch, that Huntington (p. 187.) calls the Britans a perfidious nation, a deteſtable army: Malmſbury (p. 28.) calls the Corniſh *contaminata gens*, a moſt defiled people; and Bede himſelf does not ſcruple to call the Britans a wicked and curſed nation, upon this very account.

The Saxon nation however (as it were to make amends for their former outrages) willingly, and more ſpeedily than could be expected, ſubmitted to the Chriſtian Faith, and, as Chriſtianity increaſed, appointed Biſhops over particular provinces. Juſtus had been made Biſhop of Rocheſter, and Melitus of London, in 604; and in 635, Birinus was made biſhop of Dorcheſter near Oxford, in the 24th year of Kingils, firſt Chriſtian King of Weſt Saxony; and Cornwall (to which the Weſt Saxon Kings, from the time of Arthur laid conſtant claim, though never in poſſeſſion) was included in this biſhoprick. This was the firſt Biſhop that ever the Weſt Saxons had, and it was their only one, for it included all Weſt Saxony: in the year 660, Wincheſter was made an Epiſcopal See, and then all Weſt Saxony was under the Biſhop of Winton. As Chriſtianity ſpread to the Weſt, a Biſhop was appointed at Sherburn in the year 705, and as Wincheſter contained Hampſhire and Surry; Sherburn had Wiltſhire, Dorſetſhire, Berkſhire, Somerſetſhire, Devonſhire, and Cornwall. Aldhelm was the firſt Biſhop of Sherburn, and his Epiſcopacy laſted but five years; from him Geruntius King of the Corniſh Britans received a reprimand, becauſe the Britiſh Monks of his country made uſe of a different *Tonſure* from that of the Roman Church. It ſeems the Corniſh ſhaved only from ear to ear[q]; whereas the Romans ſhaved all but the hinder part of the head. Aldhelm writ an epiſtle to the King, and Prieſts of Cornwall, on this ſubject. But though the Saxon Biſhops

[p] The Aſiatick Churches kept their Eaſter upon the ſame Day the Jews obſerved their Paſſover, viz. the 14th day of their month, chiefly anſwering our March; and this they did upon what day of the week ſoever it fell. The Britiſh Church did the ſame, and (as well as the Aſiaticks) pleaded the practice of the Apoſtles for doing ſo. The Church of Rome, and moſt of the Weſtern Churches, kept Eaſter upon the Lord's day next following the Jewiſh Paſſover; and it was ordained by the Oecumenical Council of Nice, that Eaſter ſhould be kept upon one and the ſame day throughout the world, not according to the Cuſtom of the Jews, but upon the Lord's day following their Paſſover.

[q] "Rotundâ quidem tonſurâ, ſed imperfecto "orbe ab aure ad aurem circumducto, &c." Uſh. p. 923.

pretended

pretended a right to direct and rule the Corniſh in matters of Religion, yet in reality the Corniſh were as averſe to receive orders from the Saxon Biſhops, as from the Saxon Princes, with whom being almoſt in conſtant war, they neither gave up their Civil nor Religious Rights; continuing Chriſtians, but on the firſt plan; independent, though perſecuted[r]; and, eſteeming the Religion of the Engliſh as nothing, the Corniſh would no more communicate with them than with Pagans[s], accounting that of the Welſh and themſelves the only true Chriſtianity[t]. At the ſame time they held conſtant communion with their fellow Chriſtians of Wales, and ſome holy men paſſing from hence into Angleſea and other parts of Wales, gave names to the churches there[u]; and doubtleſs the Welſh did the ſame in Cornwall. All this while there had been no fixed Epiſcopal See in Cornwall that I can learn, and never was, till Edward the elder, in 905. But Cornwall was not ſingular in this particular, for the Kingdom of Eaſt Anglia had never a Biſhop for above an hundred years, during the Daniſh Wars[w]. The ancient way in the Weſtern Church was this; the Biſhops uſually lived in Monaſteries, as appears from the ſeven Biſhops at one time coming from Bangor to meet Auſtin. In London, York, and Caerleon, the Biſhops had fixed reſidence from the beginning, but ſcarce any where elſe. To Cornwall, and moſt other places, biſhops came either from France, Ireland, or Wales; and having taught, ordained, and ſtayed as long as they judged convenient, went to other places, with the ſame pious deſign, and returned, or not, as they were diſpoſed.

SECT. IV.

A Biſhoprick erected in Cornwall.

Sherburn continued the Epiſcopal See of the Weſtern parts of Britain, without any material accident or alteration, as far as I have read, till the year 897, when, Alfred being old, and the confuſions of the Daniſh wars increaſing[x] in theſe parts, there was no Biſhop in all Weſt Saxony, from that time till the year 905, which the Pope of Rome[y] being informed of, excommunicated Edward (then in the throne of his deceaſed father Alfred) and all his ſubjects. Edward, upon this, convenes a Synod (Pleimund Archbiſhop of

[r] Winton. Hiſt. Monaſt. Anglican. Propylæum, from Bede, Lib. II. cap. xx.

[s] The Scots Chriſtians uſed the Roman Biſhops in the ſame harſh manner; and Laurentius, ſucceſſor to Auſtin in the See of Canterbury, complains that Daganus Biſhop of the Scots (Diſciple of the Corniſh St. Petrock) would never eat bread with the Roman Miſſionaries, nor in the ſame houſe with them. Malmſb. p. 187. "His finibus (viz. Cornubiæ, "Demeciæ, and Venedociæ) quamvis eis invitis "contenti a fide tamen Chriſti nunquam re-"ceſſerunt ſed in hoc tantum reprehenſibiles "judicantur, quod ſemper gentem Anglorum "etiam uſque in hodiernum diem, quaſi per "eos propriis finibus proſcripti odio mortali "perſtringunt nec illis libentius quam canibus "communicare volunt." Mat. Paris, Edit. Francofurti, p. 104.

[t] Uſher, p. 1152. 576.—Geoff. Mon. Rog. Wendover.—Mat. Flor.

[u] Rowland's Mon. p. 154.

[w] Rapin, Vol. I. Lib. IV. fol.

[x] "Vi hoſtilitatis cogente," ſays Malmſb. p. 141.

[y] Malmſb. ibid. ſays it was Formoſus, but he died in 896 (Dupin, Vol. IV. p. 335.); ſo that it muſt have been John IX.

Canterbury being Preſident), in which it was determined to add three Biſhops to the two, which were before at Wincheſter and Sherburn. The Pope approved of the propoſal, and Pleimund ordained five Biſhops in one day[z]; Friedeſtan for Winton, Adelſtan for Cornwall, Werſtan for Sherburn, Athelhelm for Wells, and Eidulph for Crediton in Devon. An ancient regiſter in the Priory of Canterbury confirms this piece of hiſtory, with this addition, that the council made a particular proviſion for the Corniſh men, to recover them from their errours[a]. Rapin's remark upon this paſſage has, I believe, a good deal of truth in it, "That, by "the errours of the Corniſh, we are to underſtand their refuſing "to acknowledge the papal authority[b]." The Corniſh See was fixed at Bodman, and the Cathedral Church was that of St. Petrock, at that time the chief Monaſtery among the Corniſh Britans.

To this appointment, the Corniſh ſubmitted, when it had reſiſted the Roman Hierarchy a great while after all the reſt of Britain had ſubmitted to it[c]. "The Britans in Cornwall (ſays Mr. Rowland) "reſiſted the Romiſh Uſurpations much longer than the reſt of the "Britans, till about the year 905, when Edward the elder, with "the Pope's conſent, ſettled a Biſhop's See among them, which, "by the Pope's power, then greatly prevailing, in a ſhort time "reduced them, much againſt their will, to ſubmit their ancient "faith to the conduct of papal diſcipline, as moſt of the Britans "were before forced to do[d]."

This new ſettlement of the Church of Cornwall was followed by what ſome hiſtorians have ſtyled the age of ignorance, ſo that few materials of any conſequence are to be met with for Eccleſiaſtical Hiſtory; the Monks and ſecular Clergy diſputed and contended with one another, but were both preyed upon without diſtinction by the furious Dane.

The Biſhop's See continued at Bodman[e] till the year 981, when, that town and monaſtery being burnt down by the Danes, the Biſhop removed his See to St. German's, where it continued till the year 1049, and in both places there ſat twelve Biſhops in regular ſucceſſion[f]; —Athelſtan, —Conan, —Ruydocke, —Aldred,

[z] Ibid. p. 26. Some ſay ſeven, adding Kenulph Biſhop of Worceſter and Beornock of Selſey in Suſſex. Rap. Engl. Fol. p. 113. Vol. I.

[a] Spelman's Councils, Vol. I. p. 387.

[b] Tranſlat. Vol. I. p. 112.

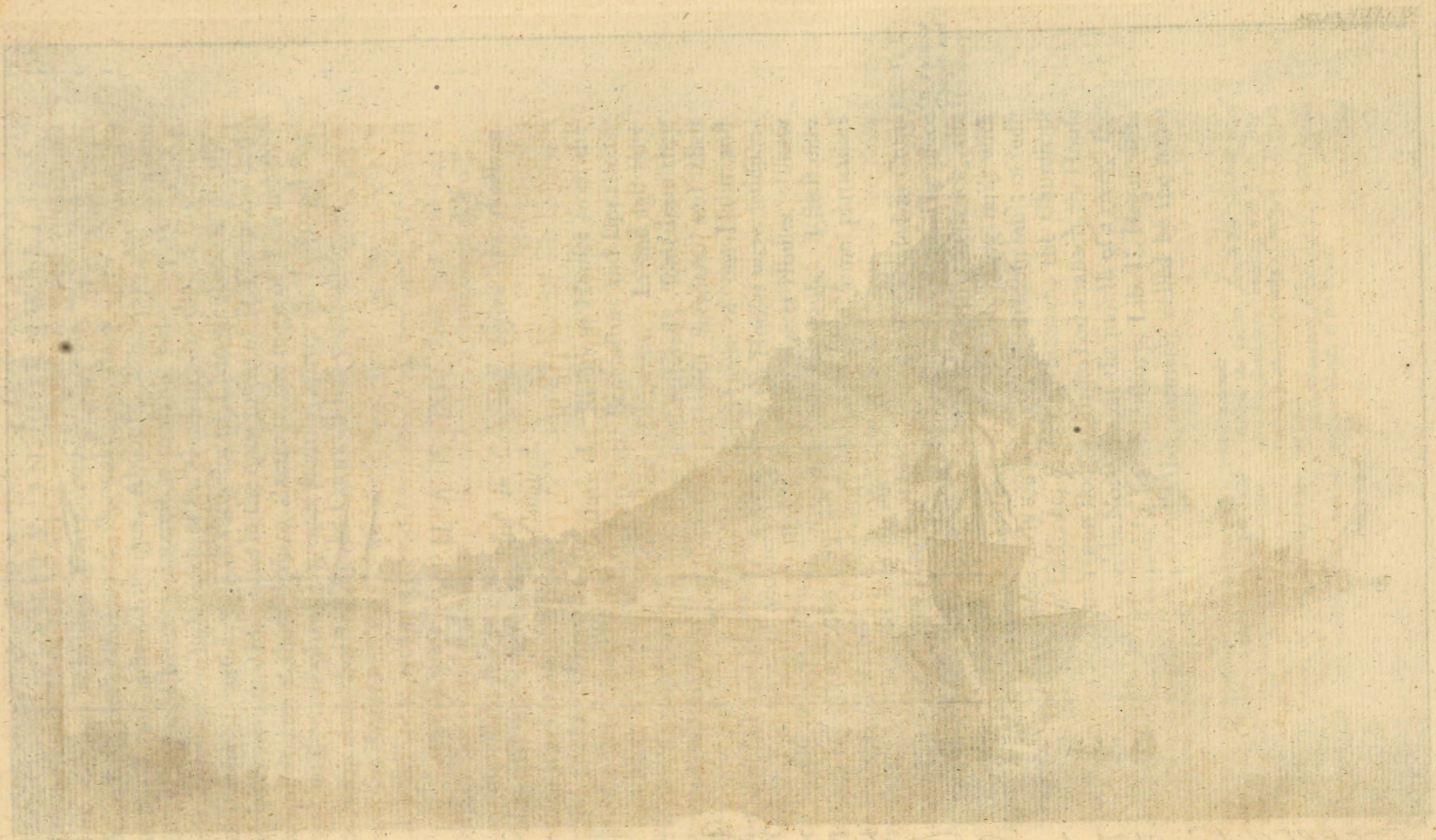
[c] Rowl. p. 150.

[d] "This Biſhoprick was founded principally "for the reduction of the rebellious Corniſh to "the Roman Rites, who, as they uſed the lan-"guage, ſo they imitated the lives and doctrine, "of the ancient Britans, neither hitherto, nor "long after, ſubmitting themſelves to the See "apoſtolic." Fuller, Ch. Hiſt. Cent. X. B. II. p. 4.

[e] Mr. Rowland ſays, the See was fixed at St. German's, and Edulph the firſt Biſhop; but this is a miſtake, and probably owing to this cauſe, that Edulph or Wolf might be the firſt Biſhop that ſat at St. German's, but he was the ſeventh Biſhop from the firſt erection of that Epiſcopacy.

[f] See Heylin's Help to Engliſh hiſtory, where the year of inſtallment of each Biſhop is mentioned. —See Creſſy, p. 832. where we find the names.

—Britwin,



W.B Delin. J.Green Sculp Oxon.

To S.r John S.t Aubyn Bar.t This View of S.t Michael's Mount in Cornwall
engrav'd at his expence is most gratefully dedicated by Wm. Borlase.

— Britwin, — Athelſtan II. — Wolf, — Woron, — Wolocke, — Stidio, — Aldred II. — and Burwold[g]. After the death of Burwold, his nephew Livingus, Abbot of Taviſtock, and Biſhop of Crediton, by his great intereſt with King Canute, prevailed ſo far as to unite the Biſhoprick of St. German's to that of Crediton, A. D. 1049; and Leofricus ſucceſſor to Livingus (becauſe of the ravages committed by pirates in the open towns of St. German's and Crediton) carried them both to Exeter in the reign of Edward the Confeſſor, as to a place of greater ſecurity, where the Epiſcopal See for both counties of Devon and Cornwall ſtill continues.

CHAP. XI.

Of Religious Houſes founded in Cornwall before the Norman Conqueſt.

IT is not here intended to trace the Religious Houſes from the foundation, and, reckoning up their Benefactors and Donations, to run through all the changes they underwent. In one age they were plundered and ruined, in the next reſtored; ſometimes they were filled with Regulars, ſometimes with Seculars, and then Regulars again; ſometimes the Monks were of one Habit and Order, ſometimes of another; ſometimes the Houſes were independent, and at other times Cells to other and greater Houſes. Theſe particulars are too numerous for our preſent bounds. I ſhall only give a ſummary view of the moſt ancient, and of ſome particulars relating to them, leaſt known, and moſt remarkable.

SECT. I. Of Padſtow Church and Monaſtery.

The firſt Religious Houſe which we read of, founded in Cornwall, was that erected by St. Patrick[h], in the year 432. The place where this houſe was ſituate was called anciently Loderick, the houſe itſelf Laffenac; either from the Church's being built with ſtone[i], whereas in thoſe early times they were ſeldom built of ſuch coſtly materials[k]; or Laffenac, *quaſi* Lan-manach, the Church of the Monks; as Bodvenah (now Bodman) from Bod-manach, the Houſe of the Monks; it ſtood on the North Sea, at the mouth of a river, the place called then Heilemuth[l]; by Malmſbury, Lib. II. Hegelmith: the river was what we now call Alan, formerly called by the name

[g] Called alſo Birthwald, and Brithwald.

[h] "Ubi (in Cornubia ſcil.) & Meneviæ "Cœnobium conſtruxiſſe ferunt." — Uſher, p. 1100.

[i] Quaſi Lan-menek, the M (according to the Corniſh idiom) paſſing into an U.

[k] Their walls being uſually wattled, and of clay or wood.

Alfred the Great, almoſt five hundred years after this, introduced building with ſtone. Rap. Vol. I. p. 96. — Spelman's Councils of Britain, p. 15.

[l] Rog. Wendover, Uſher, p. 1014. Heiel muth, i. e. the Mouth of the River.

of

of Hayle, or Heyle, a common name for any River. In this church Laffenack, there was an Altar dedicated to St. Patrick, much reverenced in thoſe times, as ſuppoſed to be the ſame on which (according to his Legend) that Saint ſwam from Ireland into Cornwall, to avoid the pomp and ceremony with which the Iriſh continued to teize him[m]. This church was called afterwards by the name of St. Patrick[n]; and I ſhould think that the town was afterwards, in commemoration of this Saint, called by the Saxons Padſtow, or Patrick-ſtow[o]: others think it called Padſtow from St. Petrock, a Diſciple of St. Patrick, who ſettled in the ſame Houſe, and built here; and, after thirty years labour in the word of God, died and was buried here, A. D. 564.

SECT. II. Of Bodman.

The Monaſtery of Padſtow being near the ſea ſhore, and expoſed to the piracies of the Saxons[p], and after them of the Danes, the Monks removed to Bodman, and, bringing the body of Petrock with them, the church there was dedicated to that ſaint (who paſſed ſome part of his retirement formerly in this place[q]); and the town was called by the Saxons Petrocſtow, but by the Britans Bodmanna, that is, the habitation of the Monks. As this was the moſt ancient ſociety, and moſt flouriſhing in Cornwall, and placed conveniently for that purpoſe; Edward the elder ſettled here the epiſcopal See, A. D. 905. Athelſtan, ſucceeding his father Edward, abſolutely conquered the Corniſh Britans about the year 936; and, being a Prince as generous in his donations to the Clergy, as he was valiant and fortunate in war, among the reſt of his liberalities, gave the Religious here ſuch privileges and lands, that he was ever after regarded as their Founder. "He found the Monks following the "rule of Benedict," ſays Biſhop Tanner (p. 66.); and it is not improbable but they might have admitted this rule of the Romiſh Church when they had their new Biſhop. Here the Biſhops of Cornwall reſided till the year 981, when the town, church, and monaſtery, being burnt down by the Danes, the Biſhops removed their ſeat farther Eaſt, to St. German's on the river Lyner. The Monaſtery ſeems to have continued in ruins for ſome time, and went into the poſſeſſion of the Earl of Moreton and Cornwall, at the Conqueſt; but was ſoon after[r] re-edified, and reſtored to its former uſe, by a nobleman called Algar, with the licence of the King, and aſſiſtance of William Warlewaſt, Biſhop of Exeter.

[m] Uſher, p. 877.

[n] "Ibidem ſtatuitur Eccleſia, St. Patricii "nomine." From the Glaſtonb. Records.—Uſher, p. 879.

[o] The Iriſh calling him Padraick. Uſher, ib. p. 895.

[p] Whence it ſeems to have had the name of Loderick, that is, the Creek of Robbers.

[q] Leland, Itin. Vol. II. p. 84.

[r] Viz. in 1110, or 1120, according to Tanner.

Leland

Leland ſays (Vol. II. p. 84.) there were in this houſe, firſt Monks, then Nuns, then ſecular Prieſts, then Monks again, then Canons; and it was Algar that placed the black Canons regular here, between the years 1110 and 1120. About ſixty years after this, there happened a remarkable conteſt about the body of their Saint and Patron, Petrock, for "Martin, Canon Regular of this "houſe, ſtole the body of St. Petrock from the Church of Bod-"man, and carried it into Britany in France, and lodged it in "the Abby of St. Mein there. The theft being diſcovered, Ro-"ger, then Prior of the Church of Bodman, with the honeſter part "of this Chapter, went to Henry the Second, then King of England, "with their complaint, who, without delay, ordered the French "Abbot and his Convent to reſtore the body to the Prior of "Bodman; and, in caſe of refuſal, Rolland de Dinant, chief Ju-"ſtice of Britany, had orders to take it away by force, and reſtore "it. The Abbot, fearing the King's diſpleaſure, reſtored the bo-"dy, at the ſame time ſwearing upon the Evangeliſts, and the "Relicks of the Saints, that it was in no wiſe altered or diminiſh-"ed ſince it came into his cuſtody [s]." Such a treaſure the Monks of that age eſteemed the bones of their patron. And here I cannot help mentioning, how precious every part of this Saint was reckoned in ancient times. King Athelſtan was remarkable for every act of piety which was in faſhion in his time; he was particularly curious in collecting Relicks; they were preſented to him as the moſt acceptable gift [t], and he beſtowed them with great devotion, as he ſaw moſt proper; among other preſents, he is ſaid to have given part of the bones, the hair, and the garments of St. Petrock to the Monaſtery of St. Peter's at Exeter [u]. The ſhrine of St. Petrock, and his tomb, were both ſtanding, in the Eaſtern part of the great Church, in Leland's time [w]. The black Canons, placed here by Algar, continued till the diſſolution, when Thomas Wandſworth (laſt Prior) with his Monks delivered it up into the King's Hands, in 1539. It was ſtiled "the Priory of St. Mary, and St. Petrock, and valu-"ed at 270 l. 11 d. by Dugdale, 289 l. 11 s. 11 d. by Speed [x].

SECT. III. St. German's Priory.

King Athelſtan is reckoned to have founded this priory, and to have dedicated it to the honour of St. German, Biſhop of Auxerre, in France, but a ſtrenuous preacher here in Britain, being delegated by the French Biſhops (A. D. 429 [y]), together with Lupus Biſhop of Troy, to come hither, and oppoſe the Pelagian He-

[s] Hoveden's Ann. pag. 324.—Uſher, pag. 1014.
[t] See Malmſb. pag. 28.
[u] Monaſt. Angl. pag. 226.
[w] Temp. Hen. VIII. Itin. Vol. II. pag. 84.
[x] Tanner, pag. 66.
[y] Ibid. pag. 77.

reſy. Here were ſecular Canons at firſt, and King Athelſtan is ſaid to have appointed one Conan Biſhop here (A. D. 936). King Edred, brother to Athelſtan, who began his reign in 946, and died 955 [z], is alſo ſaid to have ordained St. German's to be a Biſhop's See; but as all hiſtories agree, that the Biſhop of Cornwall did not remove from Bodman till the year 981, it is very unlikely that there ſhould be a Biſhop here before that time (as Biſhop Tanner rightly obſerves); neither does it ſeem neceſſary, that there ſhould be two Biſhops in ſo narrow a ſlip of land as Cornwall, and but one at Crediton, for all Devon, a country of ſo much larger extent. The following particulars may ſerve, in ſome meaſure, to diſcover the truth: I find Edred a benefactor to the See of Bodman; for Henry the third confirmed to the Monks there the Manor of Newton in the ſame manner as King Edred had granted it. Very likely this was given in order to augment the revenues of the Biſhoprick there; and, for the ſame reaſon, he might have appointed the Biſhop of Bodman to be Biſhop of St. German's too. Again, Conan is ſaid to be the name of the firſt Biſhop, placed here by King Athelſtan. I find alſo that Conan was ſecond Biſhop, in the See of Bodman, in the time of King Athelſtan; it is poſſible therefore that Athelſtan might annex his new Priory of St. German to the See of Bodman, for the better maintenance of the Epiſcopal Dignity, and ordered alſo that St. German's ſhould partake of the Epiſcopal Title, by which diſpoſition, I imagine, that Conan, at that time Biſhop of Bodman, became Biſhop of Bodman and St. German's too, in the ſame manner as we have now the Biſhop of Bath and Wells, and the Biſhop of Litchfield and Coventry; and this might give occaſion to the miſtake of St. German's being one Biſhoprick, and Bodman another; but theſe things I offer only as conjectures: one thing, I think, we may reſt aſſured of, that there were not two Biſhops in Cornwall at one time. In 981, the Corniſh Biſhop ſettled here, and, by the date, it muſt be one of the middle Biſhops in the liſt; for, in all, they were but twelve; and to the year 981, the Biſhoprick had laſted, at Bodman, ſeventy ſix years, and from the year 981, to the tranſlation of the See to Crediton (in 1049), is ſixty eight years, ſo that the perſon who removed muſt, likely, be the ſeventh Biſhop from the foundation; and the name of the ſeventh Biſhop was Wolf, who firſt placed the See at St. German's; and this gave riſe to another miſtake, which is, that the Biſhoprick was firſt placed at St. German's, and that Edulph, or Wolf, was the firſt Biſhop; whereas, indeed, he was (at leaſt as it ſeems to me) only the firſt Biſhop that ſat and lived at St. German's.

[z] Speed, Chron. pag. 346.

Leofri-

Leofricus, ſucceſſor to Livingus in the See of Crediton (then the only See for the counties of Cornwall and Devon), is thought to have changed the ſecular into regular Canons, and was therefore looked upon as their Founder, and it was called a Priory of the foundation and patronage of the Biſhop of Exeter[a]. Whether the regular Canons of Leofric, firſt Biſhop of Exeter, were diſplaced, and the ſeculars reſtored, I cannot ſay; but it is ſaid by Leland, that Bartholomew, Biſhop of Exeter (temp. Hen. II.) introduced Regulars here. Robert Swimmer, the laſt Prior here, with eight black Canons, yielded it up into the King's hand (March 2), in the 30th of Henry VIII. The Monaſtick Church is as ancient a building as any at this time extant in Cornwall, and was formerly incloſed by the Priory. "Beſide the high Altar "on the right hand is a tomb in the Wall with an image of a "Biſhop, and over the tomb eleven Biſhops painted, with their "names, and verſes, as token of ſo many Biſhops buried there, "or that there had been ſo many Biſhops of Cornwall that had "their ſeat there[b]." On this paſſage, let me obſerve, that there were twelve Biſhops in all, from the firſt eſtabliſhment, by Edward the Elder, to the laſt Biſhop; the firſt, called Athelſtan, ſat at Bodman before the Conqueſt of Cornwall; Conan was the ſecond, and, from him included, to the laſt Biſhop, there were eleven in number, as painted here in this Church, which may ſerve to confirm the above conjecture, that Conan was made Biſhop of St. German's, as well as of Bodman, by Athelſtan, and confirmed by Edred, and that, though there were twelve Biſhops in all in Cornwall, St. German's could only reckon eleven, and therefore has only that number painted on the wall. Their Names, with the order of ſucceſſion, are mentioned before, pag. 378.

SECT. IV. Of St. Berian.

King Athelſtan, having ſet his heart upon the Conqueſt of Cornwall, thought it could not be compleat, unleſs he reduced the Scilly Iſlands, which he had a view of from the Weſtern Promontories. He vows, therefore, a Religious houſe, in caſe he returned with victory, and being returned according to his wiſh, he acted according to his Vow; he built a Collegiate Church in ſight of thoſe Iſlands, and dedicated it to St. Berian a holy Woman of Ireland (who had at that time an Oratory, and was buried here), placing a Dean and three Prebends in the College.

This King had now done with conquering, and his Princely mind had nothing farther to exert itſelf in, but making free and amplifying thoſe immunities, which, by his conqueſt, he had ta-

[a] Prideaux's Excerpta—Tanner, pag. 67.

[b] Leland's Itin. Vol. VII. pag. 113.

ken

ken away; the firſt he did for his glory, the ſecond was the uſual dictate of his generous nature.

This Religious Houſe was exempted from all Epiſcopal, and every other authority, but that of the Pope of Rome [c]. He alſo made it a ſanctuary [d], and, perhaps, extended his bounty to this Church in the ſame manner, if not in the ſame words, which he made uſe of in endowing the Church of Beverley,

" *Alls free make I thee—As Heart may think, or Eye may ſee* [e]."

To build Religious Houſes was, in thoſe days, the way which the moſt religious Princes took to ſhew their gratitude to Providence for delivering them from the accidents of War; and the donations were generally in proportion to their danger, or victory. At the Norman Conqueſt, there were ſecular Canons here; and in the 20th of Edward the Firſt, a Dean and three Prebends. " The Dean-" ry" (conſiſting of three Churches, and as many Pariſhes, viz. St. Berian, St. Levin, and Sinnin, alias Senan) " was ſeized into " the King's hands, in the reign of Edward III. (becauſe John " de Maunte, then Dean, was a Frenchman); and, as Alien, was " given in the 24th of Hen. VI. to King's College, Cambridge, " and in the 7th of Edward IV. to Windſor College; yet neither " of theſe Societies long enjoyed it, or had any benefit from it, " for it was all along, and ſtill continues, an independent Deanry, " either in the gift of the Crown, or the Duke of Cornwall [f]." It was valued in the 26th of Henry VIII. at 48 l. 12 s. 1 d. per ann. The remains of the College were wantonly demoliſhed by one Shrubſall, Governor of Pendinas Caſtle, during the uſurpation of Cromwell.

The following Deans, before the ſuppreſſion, occurred to the learned Biſhop Tanner [g]—Walter de Gray, 1213.—William de Hamilton was ſucceeded, in the year 1296, by Ralph de Manton.—Matthew de Baylew elected 1303.—John de Maunte (alias de Meunte), elected 1318.—Tho. de Croſs elected 1338.—John de Hale, Robert de Stratton, and Richard de Wolviſton, all three elected 1350.—John Saucey was ſucceeded by David Maignard, 1354.—Alan de Stokes elected 1386; but he was Dean of Berian A. D. 1372, as appears by the copy of an inſtrument he was witneſs to that year, ſigned Alan de Stokes Doien de Sanct Berien [h].—John Boor elected 1394. Nicholas Slake elected 1395.—William Lochard 1410; he was Dean of Berian, and by his Mo-

[c] Leland, Vol. III. pag. 113.
[d] Ibid. p. 6.
[e] Holland, Inſert. pag. 4.
[f] Tanner, pag. 67.
[g] See his Principals of Religious Houſes, ad fin. Notitiæ.
[h] M.S. Survey of the Dutchy of Cornwall, temp. Edward III. nuper penes R. Elliot Arm. def.

nument

nument in Hereford Church[h], died Oct. 24, 1438, Adam Moleyns 1439.—Peter Stukler occurs 1444.—Robert Knollys elected 1460, occurs 1486; to which we may add, John Reſe "of late "time[i], Dean of St. Berian's."

Bonury. King Athelſtan is alſo ſaid to have founded a priory of Black Canons to the honour of St. Petrorſi, at Bonury in this county; but where that Religious Houſe was, I cannot ſay, probably it was ſoon after annexed, and the Monks tranſlated to ſome larger houſe, by which means it loſt all notice[k].

SECT. V. Of St. Stephen's near Lanceſton. The Church of St. Stephen near Lanceſton was Collegiate, and in the College ſecular Canons before the Conqueſt. It was given to the Biſhop and Church of Exeter by Hen. I. and ſuppreſſed about 1126, by William Warlewaſt Biſhop of Exeter, who removed the Canons from the hill into a more retired ſituation under the Caſtle, about half a mile nearer to the Town, where he founded a Priory for Canons of the order of St. Auſtin, and dedicated it to St. Stephen as the College had been before[l]. This Priory was the richeſt in Cornwall, and in the 26th of Henry VIII. was valued at 354l. 0s. 11d. ſays Dugdale; 392l. 11s. 2d. ſays Speed. The Prior and eleven Canons ſubſcribed to the ſupremacy, A. D. 1534. It had the privilege of a Sanctuary, as appears by 32 Hen. VIII. cap. xii. ſect. 3.

SECT. VI. St. Michael's Mount. When the Monks firſt ſettled here, is uncertain: Edward the Confeſſor found Monks here ſerving God, and gave them by charter the property of the Mount and other lands; firſt obliging them to conform to the Rule of St. Benedict. But, long before this, this place ſeems renowned for its ſanctity, and therefore muſt (according to the cuſtom of the firſt ages of Chriſtianity) have been dedicated to Religion; for St. Kayne, or Keyna, a holy Virgin of the blood royal, daughter of Braganus, Prince of Brecknockſhire, is ſaid to have gone a Pilgrimage to St. Michael's Mount in Cornwall[m]. Now this Saint lived in the end of the fifth Century, and as ſhe probably dwelt in the Eaſtern part of this county (where her Church and Well are ſtill to be ſeen, and her feſtival is celebrated on the 30th of September[n]), it is not at all improbable that ſhe ſhould come this pilgrimage to St. Michael's Mount; a fact farther confirmed by the Legend of St. Cadoc (though disfigured by Fable),

[h] Willis, Cathed. p. 539.

[i] Leland, Vol. III. p. 46.

[k] Biſhop Tanner, Not. [f], p. 66. thinks it the ſame with Bodman.

[l] "It was founded and endowed (ſays Hals) "by the Earls of Cornwall, and Biſhops of "Bodman, long before William the Con-"queror." Reginald Fitz Henry, Earl of Cornwall, was a great benefactor to it, and endeavoured to bring back the Biſhoprick of Cornwall to it, but in vain.

[m] Carew, p. 130.—Capgrave, p. 204.—Willis, Not. p. 103.

[n] "By the Romiſh Calendar, her feaſt was "held October 8." Letter from Dr. Milles, now Dean of Exeter, Dec. 11. 1755.

who, according to Capgrave (fol. liv. and ccv.), made a pilgrimage to St. Michael's Mount, there ſaw, and converſed with St. Kayne, and on his return, parched with thirſt, miraculouſly produced a moſt plentiful and healing fountain in a dry place, and had a church dedicated to him in Cornwall, where this miracle was performed; from which it appears that this place was dedicated to Religion, at leaſt as anciently as the latter end of the fifth century, above five hundred years before the grant and ſettlement of it by Edward the Confeſſor.

When the Normans came in, this Monaſtery (with many other lands and honours) came into the power of Robert Earl of Moreton and Cornwall, who built here, and, out of regard to his Mother-country, annexed it as a Cell to the Abby of St. Michael *de Periculo Maris* in Normandy; the Monks were of the reformed Order of the Benedictines called Ciſtercians, and of the Gilbertine kind, a rule introduced into the Ciſtercian Order by Gilbert of Sempringham in Lincolnſhire, A. D. 1148. By this rule, Monks and Nuns were placed in one houſe; and the Nunnery was lately ſtanding on the Eaſtern end of this Monaſtery, with a Chapel dedicated to the Virgin Mary, as in all Ciſtercian Monaſteries theſe Chapels were. The Nunnery was detached a little from the Cells of the Monks, and a great deal of carved work both in ſtone and timber (to be ſeen a few years ſince) ſhewed that it was the moſt elegantly finiſhed of any part of this Houſe. In Richard the firſt's time, one Pomeroy, a gentleman of great poſſeſſions in Devonſhire and Cornwall, having committed murder, took refuge here, having a Siſter in this Nunnery, and being (as Leland ſays, Itin. Vol. VI. p. 54.) "at that tyme Lord of the Caſtelle of the "Mount of St. Michael," where, finding the hill on which the Monaſtery ſtands ſteep and rocky, he fortified it, though to little purpoſe; however, from this time, it was looked upon as a place fit for defence, and made uſe of as ſuch upon ſeveral occaſions, and the Commander of the Garriſon had a lodging in the Monaſtery[n].

This Priory continued a Cell to St. Michaels's in Normandy till that connexion was deſtroyed, with all thoſe of like kind throughout the kingdom, in the time of Edward the third.

When Henry VI. endowed his New College in Cambridge, he gave this Religious Houſe to it (Pat. 20 Hen. VI. p. 4. m. 3.); but Edward IV. annexed it as a Cell to Sion Abby in Middleſex, and ſo it continued till the general diſſolution. At the firſt ſeizure of it by Edward III. the farm of it was rated but at ten pounds

[n] In Patent 5. of Hen. IV. p. 1. m. 21, for repairing this Priory, it is called Fortalitium, i. e. "a place of defence and ſecurity in time of "war, to all the country round." Rym. Fœd. Vol. VIII. p. 102, 340, 341.

per

per Annum; but in the time of Hen. VIII. the lands belonging to this Houſe (as parcel of Sion) were valued at one hundred and ten pounds, twelve ſhillings, and one halfpenny[o].

Of this Mount and Priory, as the moſt entire Religious Houſe now ſtanding in Cornwall, I prefix the proſpect to this chapter[p].

SECT. VII. Carantoc.

At Crantock there were Secular Canons in the time of Edward the Confeſſor, and a Collegiate Church dedicated to St. Carantocus (ſaid to be a diſciple of Patrick), in the patronage of the Biſhop of Exeter. "In the Lincoln taxation[q], there were reckoned here "eight Prebendaries without a Dean, but Le Neve's MS. reckons "a Dean and ten Prebendaries." Tanner, a Dean, nine Prebendaries, and four Vicars choral[r]. The founder of this Religious Houſe is not yet known. The Secular Canons continued here till the general ſuppreſſion, when their Revenues were valued at 89l. 15s. 8d.

SECT. VIII. St. Neot's.

Here was a Monaſtery in the time of Edward the Confeſſor, founded in honour of St. Neot, brother, "or (as others think) a "near relation" to King Alfred the Great. St. Neot is ſtyled by Fox, Abbot in Cornwall; he died, A.D. 890, and was buried here, and from him the place was called Neotſtow, having had the name of St. Guerir till that time. His body was afterwards removed into Huntingtonſhire[s]; where alſo he gave name to the town, before called Arnulphſbury (alias Aimſbury), but, ever ſince, St. Neot's, from this Saint. In 1213 the poor body ſuffered another removal; for Henry, Abbot of Croyland, thinking his Abby a fitter ſhrine for ſo great a Saint, took up his bones from St. Neot's in Huntingtonſhire, and beſtowed them in Croyland Minſter[t]. From this Church of St. Neot's in Cornwall, the Earl (as Exeter Domeſday calls him), that is, William Earl of Moreton and Cornwall, took away all the lands, excepting one acre, which he left to the Prieſts; and the ſame Earl ſeems to have annexed it to Montacute Priory in Somerſetſhire, of which he was the founder, for to this Houſe it did belong[u]. The founder of this Monaſtery is not known, but likely it was Alfred, or ſome of his family; for Aſſer, in his Life of Alfred, tells us, that King Alfred, being ill, proſtrated himſelf in the Church of St. Guerir, and there performing his devotions with great zeal was ſurprizingly recovered; and St. Neot dying here, with great reputation for his ſanctity, and being here interred, it is not unlikely that Alfred (by whom

[o] Perhaps, inſtead of Lands, it ſhould be Revenues, which might be advanced by means of the Fiſhery; formerly of little value, but of late ages much increaſed; at preſent, the moſt conſiderable part of the Revenue of this Site and Manor, and ſtill likely to increaſe.

[p] Plate XXXIV. p. 379.

[q] Tanner, p. 68.

[r] Spelman's MS. of the Lincoln Taxation, in the Bodleian Library, names ten Prebends.

[s] To the palace of Earl Alric (alias Alfric) in Huntingdonſhire. Spelman's Life of Alfred, (p. 139.), then converted into a Monaſtery.

[t] Spelm. Life of Alfred, p. 139.

[u] Tanner, p. 69.

he

he was highly honoured after his death[w]), or his ſon Edward, might found a Religious Houſe of Clerks (as Spelman calls them) in this place, in grateful remembrance of the abovementioned recovery, as well as to do honour to the name of ſo near and worthy a relation.

SECT. IX.

St. Piran, alias Piran-Sanz.

" In the days of Edward the Confeſſor, here was a Dean[x] and " Canons endowed with lands, and the priviledge of a ſanctuary. " The Church was given by King Henry I. to the Biſhop and " Church of Exeter. Afterwards, here was a Cell of Ciſtercian " Monks ſubordinate to Beaulieu Abby in Hampſhire[y]."

John of Tinmuth, in his Life of Kiaranus, ſays, that in Cornwall, where he was buried, he was called Piranus; the ſame author adds, " that his father was called Domuel, and his mother " Wingella," and this might be true of St. Piran, but other parents are aſcribed to Kiaranus in a MS. which Archbiſhop Uſher ſays[z] he had then in his poſſeſſion, for his (viz. Kiaranus's) father was ſaid to be Lugneus, " *de nobilioribus gentis Oſraigi*," and his mother, called Liadain, " *de gente quæ dicitur Corculaigde*," and that he was born and brought up " *in Clera Inſula in regione Corculaigde*," whereas Piranus was *ex Oſſorienſi Hiberniæ provincia*, ſon of Domuel and Wingella. However, from John of Tinmuth, as I ſuppoſe, Leland[a] calls the pariſh church " of St. Keveryn, alias of " Piranus;" but whatever name St. Piran had before he came into Cornwall, St. Keveryn, and St. Piran were certainly different perſons; for Domeſday[b] ſays, " the Canons of St. Pieran held " Lan Piran;" that is, ſome lands which (from their belonging to a Church of that Saint) had the name of Lan Piran; and at Piran-Sanz[c] the Biſhops of Bodman had a Manor called Lan Piran, now almoſt entirely overun by the ſands; and ſo great eſteem had the Corniſh for the name of this Saint, that we have at preſent three parochial Churches dedicated to him, and two of them are at preſent in the patronage of the Church of Exeter.

St. Kiaran, alias St. Keveryn, f. St. Achebran.

But St. Keveryn does not appear to have had any connexion with the Biſhop of Exeter, any otherwiſe than as its Dioceſan. The patronage is in Lay hands[d]; and here ſeems to me to have been a diſtinct Religious Houſe, with lands called Lanachebran, which we find mentioned as one of our Religious Houſes in Cornwall, but have not known hitherto where to fix it. " There was a Society " of Secular Canons in a place of this name, at or about the " Conqueſt[e], dedicated to St. Achebran;" and it appears from the

[w] Spelm. ibid. p. 139.
[x] Domeſday, Exon. p. 435.
[y] Tanner, p. 69.
[z] Prim. p. 784, and 1091.
[e] Tanner, p. 69.

[a] Itin. Vol. VII. p. 110.
[b] Tanner, p. 69, Not. [c].
[c] Piran-Sanz, i. e. St. Piran.
[d] ——— Bulteel, Eſq; of Devon.

Domeſday

Domeſday in Exeter Cathedral library[d], that theſe Canons held Lanachebran in the time of Edward the Confeſſor. Now this St. Achebran is not to be found in Cornwall; but St. Chebran there is commonly called Kevran, the ſame doubtleſs as Kiaranus[e], now called St. Keveryn, in the hundred of Kerrier[f]. Several conſiderable Ruins are ſtill to be ſeen, about a quarter of a mile from the Church of St. Kevern, at a place called Tregonin, where there is a Tradition among the neighbours, that formerly there ſtood a Priory; and a part of theſe Ruins is ſtill called the Chapel. This likely was the Houſe, and St. Kevern the Collegiate Church, of theſe Canons Secular.

SECT. X. Sulley, alias Scylley, et Scilly.

There was a little Priory on the iſland of Treſcaw (alias Iniſcaw) in Scilly, at leaſt as early as the reign of Canute, though by whom placed there is uncertain; but probably by Athelſtan, who (as in this liſt of Religious Houſes we have all along obſerved) was very intent upon converting, and furthering in the ways of Religion, thoſe whom he had ſubdued in war. It was dedicated to St. Nicholas (from whom the whole iſland is ſometimes called St. Nicholas's Iſle), and belonged to Taviſtock Abby before the Conqueſt[g]. Whether that be true or not, Henry I. by his charter[h], "grants all the Churches of Sylley (or Sully), with their appur-"tenances, and the land, as the Monks or Hermits held it in the "time of Edward the Confeſſor, and Burgald (alias Burwald, or "Birthwald) Biſhop of Cornwall, to Oſbert Abbot of Taviſtock, "A. D. 1120." By which charter (as it grants rather than confirms), though its connection with Taviſtock earlier than this date may be rendered doubtful, yet the Monaſtery's being as old as Canute at leaſt (in whoſe reign Burgald died at St. German's) becomes unqueſtionable. The remains of the Priory Church are ſtill to be ſeen, called the Abby; but the Monaſtery is wholly deſtroyed. The Monks were of the Benedictine Order[i].

SECT. XI. Probus.

There was a Collegiate Church of Secular Canons here, dedicated to St. Probus, before the Conqueſt[k]. The Manor, which the Canons had here, is called Lanbrabois in Domeſday[l], erroneouſly, for Lan Probus, and was held by Edward the Confeſſor himſelf, ſo that it muſt have been granted to the Canons by Edward the Confeſſor, or after him. "The Church was given to the Biſhop "and Church of Exeter, by King Henry I." (ſays Tanner); but I find, by Henry I's Charter[m], that he only reſtored it to St. Mary, and St. Peter's Church in Exeter, "for the abſolution of his ſins,

[d] Page 433.

[e] In the Lincoln Taxation (20 Ed. I.) called Eccleſia Stⁱ Kiorani, by Mr. Carew writ Keyran.

[f] The letter A before Chebran (whereby they make a Saint Achebran) is no more than a preposition in the Corniſh language, ſignifying *of*, prefixed to the name of the Saint Chebran, or Kevran.

[g] Tanner, p. 69.

[h] Monaſt. Ang. p. 516 and 1002.

[i] Tanner, p. 69.

[k] Domeſday, in Not. (h) ibid.—Tanner, p. 69.

[l] Exon. p. 434.

[m] Pen. T. Hawkins, Arm. Dom. de Manerio de Probus.

" and the good of his ſoul, together with the other Churches of " St. Petrock, St. Stephen, Peran, and Tohou, as free in every " reſpect, and quiet, as the famous Kings, his predeceſſors, apppear " by their charters to have granted them." There were five Prebends here[n]. Henry de Boliſh was made Dean by the Biſhop of Exeter, in 1258[o]; and I find by an extract (ex Regiſt. Exon.) that Henricus de Bollegha (doubtleſs the ſame man), by his inſtrument of Donation[p], bearing date the 14th of Feb. 1268, grants the perpetual Patronage of the Prebends of Probus to the Biſhop of Exeter, and his ſucceſſors for ever. After this Henry, I have found no mention of a Dean; but " William, Biſhop of Exeter[q], ſoon " after gives the Church of Probus, with all its rights of preſenting " and nominating the Prebends, and Vicar, the impropriation of the " Tithes (a particular portion being reſerved to the Prebends), and " every appurtenance (ſaving the rights and dues of the Vicar), to " the Treaſurer for the time being of the Church of Exeter, moved " thereto, by the great expence which the ſaid Treaſurer was put " to in maintaining perpetual Lamps in the Church of Exeter." For the better ſupport of which, eſpecially on the Feaſt of the Dedication of the ſaid Church, the Feaſt of the Nativity, Feaſts of St. Paul, and our Saviour's Circumciſion, this was granted by the Biſhop, with the conſent of the Chapter. A few years after this, viz. in 1312, Walter Stapledon, Biſhop of Exeter, eſtabliſhed a Partition of the Tithe Corn, between the Treaſurer of his Church, and the Prebends here. In which inſtrument (called *Diviſio Garbarum)* the five Prebends are named. There were alſo five Prebends at the general ſurrender; their names were Matthew Hull; Thomas Parker; George Chudleigh; ——Perot; Richard White; they had a Salary each[r], which in the whole amounted but to 161. 9s. 4d. " The endowment of the Treaſurerſhip in the " 26th of Henry VIII. was valued at 22l. 10s. per ann." And to the Treaſurer of the Church of Exeter the Patronage of this Church ſtill belongs.

Conſtantine. There ſeems to have been a Religious Houſe at Conſtantine; for in Domeſday[s], " *Sanctus Conſtantinus habet dim. hidæ terræ,* " *quæ tempore Regis Edwardi (ſcil. Confeſſoris) fuit immunis ab omni* " *Servitio, poſtquam Comes* (viz. de Moreton) *accepit terram, ſemper* " *reddidit Gildum.*"

[n] In the Linc. Taxat. but four Prebends, ſays Tanner, ibid. but I find five in Sir Henry Spelman's excellent copy of that Taxation in the Bodleian Library; five in 1312, twenty yèars after the Linc. Taxat. and five alſo at the ſuppreſſion.

[o] Regiſt. of Bronſc. Biſhop of Exeter.

[p] Pen. Thomas Hawkins, Armig.

[q] Suppoſed Biſhop Brewer.

[r] Tanner ſays but four had penſions, but this ſeems to be a miſtake.

[s] Exon. p. 435.

PLXXXV. *pa. 391.*

Fig. VII.

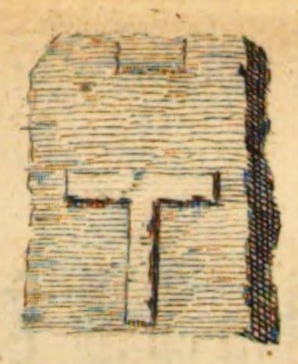


Fig. I.

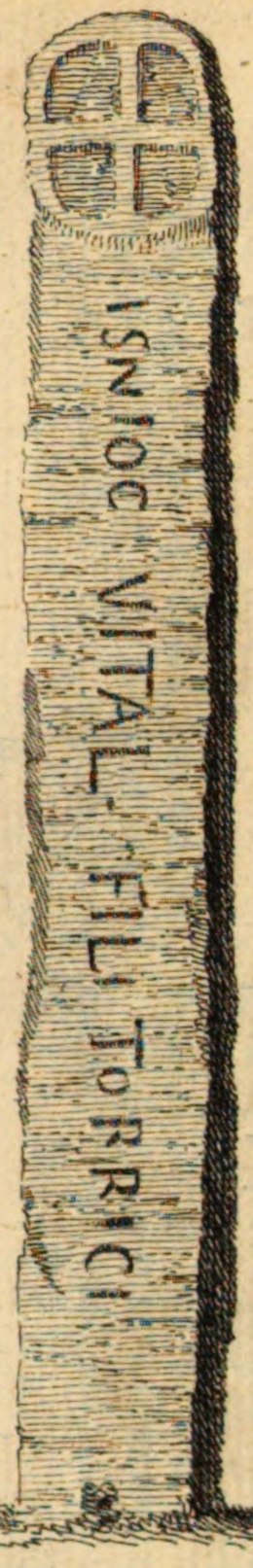


Fig. II.

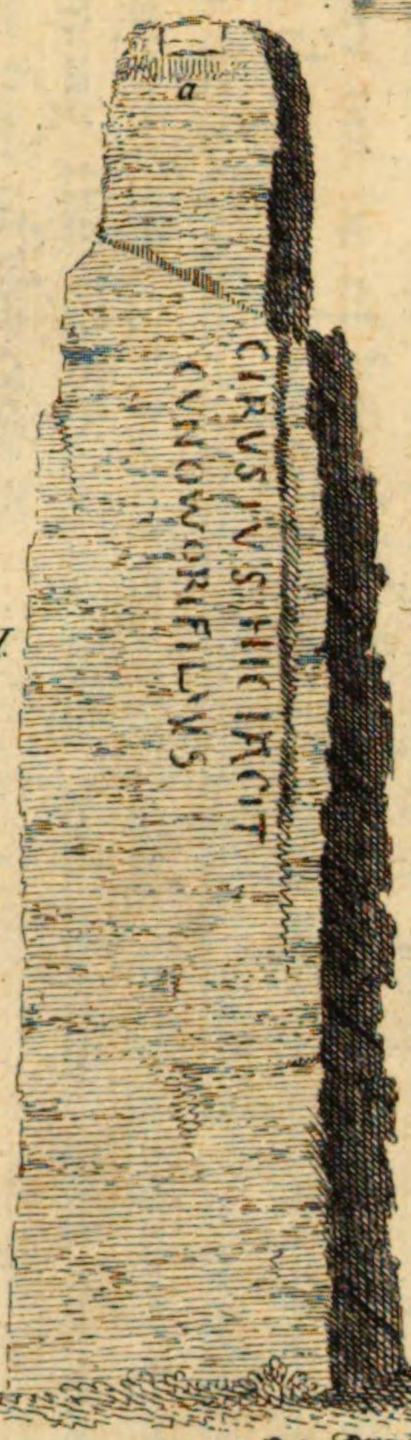


Fig. III.

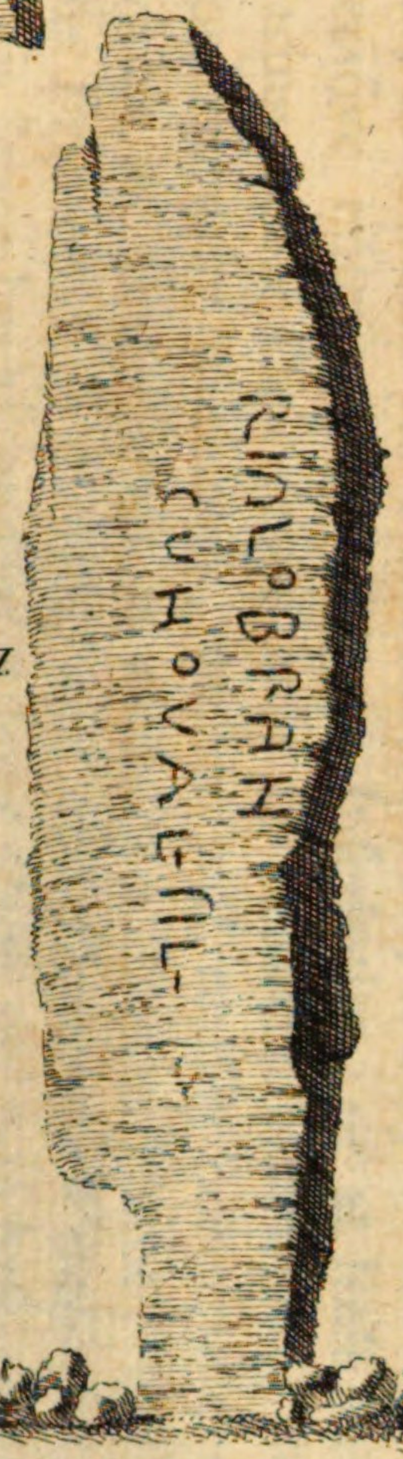


Fig. IV.

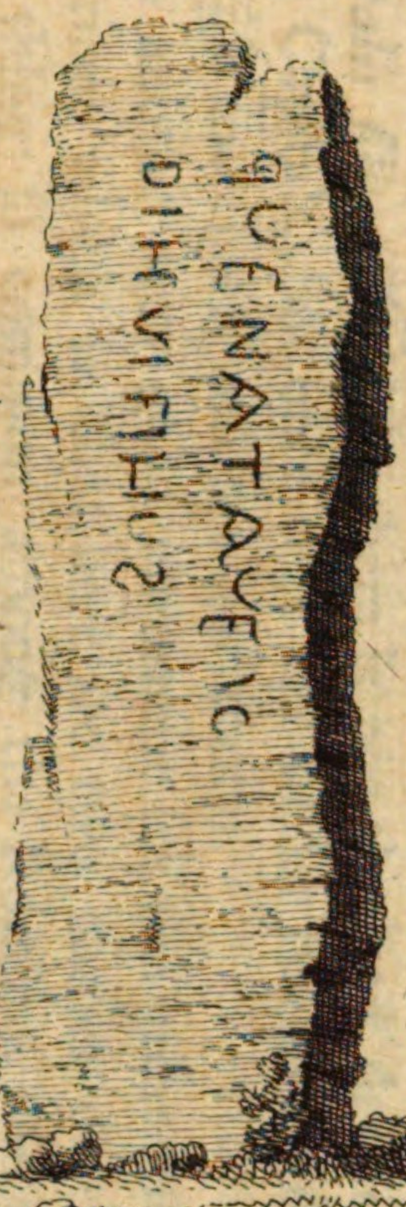
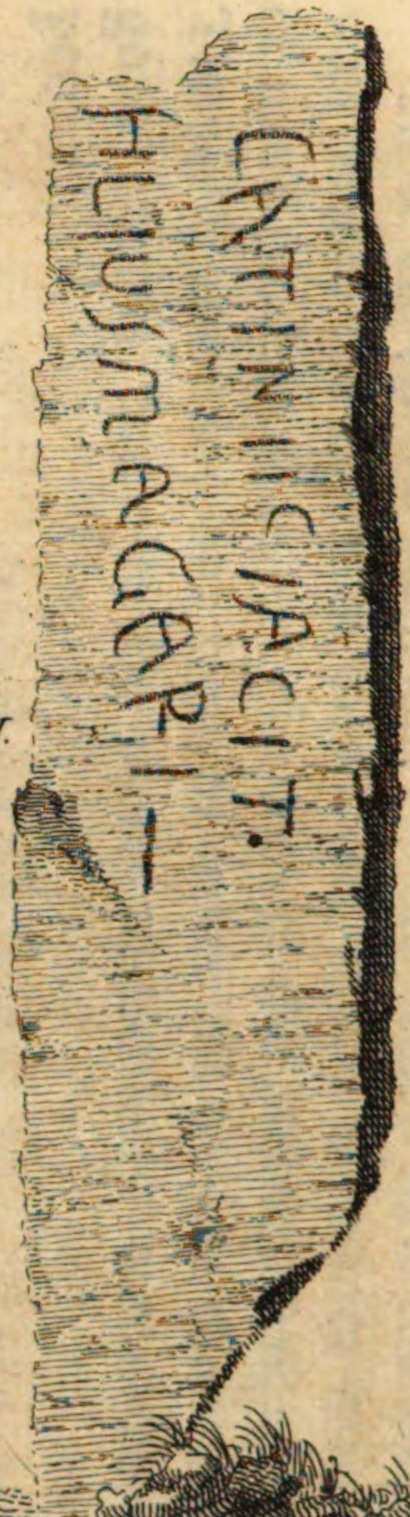


Fig. V.

Fig. VI.



To the Rev.d Walter Borlase L.L.D. Vicar of Madern in Cornwall

This plate is with great respect inscrib'd by Wm. Borlase.

24.

Theſe are all the Religious Houſes which were founded in Cornwall before the Norman Conqueſt, that I have met with; the reſt of more modern date, may be ſeen in the Monaſt. Angl. and Biſhop Tanner [s], and may one time or other (as well as theſe which have gone before) come to be more particularly conſidered, if God permit.

CHAP. VII.

Inſcribed Monuments before the Conqueſt.

SECT. I.

THIS Stone ſerves, at preſent, to hang a gate to, on the Vicarage ground of St. Clement's near Truro. By the purity of the character, I judge it to be one of the moſt ancient Chriſtian ſepulchral Monuments in this county. It's inſcription is in one line, and, if at full length, the words would be theſe following: *Iſniocus Vitalis filius Torrici*; there is not the leaſt deviation from the Roman Capitals, but only that the under dexter ſtroke of the R in *Torrici* is too ſhort, and too horizontal. Plate XXXV. Fig. I. Isnioc.

There is another very good argument for the great antiquity of this Inſcriprion, which is, that here are two names of the perſon interred, a thing ſo common among the Romans, and ſo ſeldom met with, during their Empire, in the Monuments of other nations, that where the character concurs, it may be looked upon as a deciſive criterion of a Roman Inſcription, or at leaſt nearly bordering upon their reign here in Britain; but this is ſtill more confirmed by a remark, which will readily occur to the curious, which is, that *Vitalis* is actually a Roman Name; ſo that *Iſnioc* the *Prænomen* is Britiſh, and the *Cognomen Vitalis* is Roman [t]. This Stone has at preſent a large Croſs on it in baſs relieve, which is ſingular; and as the other Stones inſcribed, which cannot be ſo ancient as this, have no Croſſes, I queſtion whether the Croſs may not be of later date than the inſcription, and cut on the ſtone in thoſe times, when it was none of the meaneſt parts of Religion to erect Croſſes in every Church-yard, and at the meeting of highways [u]; but of this I am doubtful, it being a very early cuſtom among the Chriſtians to bleſs and dignify their memorials with the ſign of the croſs [w].

[s] Pag. 70.

[t] See Dr. Muſgrave, of Julius Vitalis.

[u] The Copy of this Inſcription was firſt ſent me by Francis Gregor, Eſq; taken at his inſtance by the Rev. Mr. Walker, and Mr. Warwick of Truro; and, after I had drawn it on the ſpot, I muſt do them the juſtice to ſay, their copy was very faithful.

[w] Moyle, in Poſthum. Works, Vol. I. p. 187. thinks, "that there are ſeveral inſtances to be

"A mile

SECT. II. Plate XXXV. Fig. II. CIRUSIUS.

"A mile off (viz. from Caſtledôr) is a broken Croſs," ſays Leland [x], "thus inſcribed: *Cunomor & filius cum Domina Cluſilla.*" But Mr. Lhuyd, who was better acquainted with the old character, reads the inſcription (as publiſhed in Camden, from his papers, pag. 18.) *Ciruſius hic jacet—Cunowori filius.* The ſame learned perſon juſtly thinks the W to be an M reverſed, the W being but lately [y] introduced into the Britiſh Alphabet. This Stone is incorrrectly publiſhed in Camden [z], and alſo in Mr. Moyle's Poſthumous Works [a]. In the top of it, *a*, there is a little trough, or pit ſunk, marked with dotted lines, ſix inches long, three deep, and four wide. On the ſide, oppoſite to that inſcribed, there is a Croſs emboſſed, of the ſhape and ſize as Plate XXXV. Fig. VII. p. 391. This Monument is called the Long-ſtone. It was removed, about twelve years ſince, from the four Croſs-ways, a mile and half North of Fawy, and lies now in a ditch, about two bow-ſhots farther to the North, in the way from Fawy to Caſtledôr.

Mr. Edward Lhuyd abovementioned, in a letter to Thomas Tonkin Eſq; dated at Falmouth, Nov. 29, 1700, ſays, that this inſcription is probably of the fifth or ſixth century. Mr. Moyle, in his letter on this inſcription, ſays [b], "The letters reſemble the "common inſcriptions of the fourth and fifth century."

Who this Ciruſius was, I do not pretend to ſay; perhaps, the ſame who gave name to a little Creek, not far from this place, called Polkerys [c], as Mr. Lhuyd conjectures; but we have the name of Cerys in other parts of Cornwall alſo, by which it may be concluded, that Ciruſius was a name of note among the Corniſh Britans.

As to the name of *Cunomorus*, I find in Rowland [d], that Kinwarwy, ſon to Awy, a Lord of Cornwall, gave name to a Church in Angleſea, which was built A. D. 630 [e]. This ſeems to be the ſame name as Cunomorus (which, as Mr. Lhuyd rightly obſerves, in Welſh, and ſo in Corniſh, was writ Kynvor [f]), and the termination Wy was aſſumed, as denoting the father Awy, from whom he was deſcended [g]. If the Kynvor, mentioned by Rowland, was the ſame as here interred, this Monument muſt be of the middle of the ſeventh century, unleſs the reputation of his ſanctity

"found in Aringhi's Roma Subterranea of "Chriſtian Monuments, with croſſes engraven "on them in the ſame (viz. the fourth) centu-"ry, and earlier."

[x] Itin. Vol. III. p. 26.

[y] About the year 1200, uſed firſt by the Britans. See Lhuyd, Archæol. Brit. p. 229.

[z] Camd. ut ſupra, p. 18.

[a] Vol. I. p. 189.

[b] Lhuyd, Archæol. Brit. p. 229.

[c] The Corniſh common people pronounnce it Pol-kerus. Moyle, ibid. p. 182.

[d] Mon. Illuſtr. p. 154.

[e] Ibid. p. 189.

[f] Mr. Moyle thinks it only a ſlip of Mr. Lhuyd's pen, when he ſays it ſhould be written in Welſh ap Kynuor, and that it ſhould be Kynmor; but this is a miſtake, the m, in Welſh and Corniſh compoſition, changing uſually into a V. Conmor was a Royal name among the ancient Scots; he was King of Inis huna. "Ceaſe, Love of Conmor, ceaſe." Fingal.

[g] According to the cuſtom of the Britans, as Ap Rice, ap Howel, now Price, and Powel.

may

may be ſuppoſed to have occaſioned the nomination of that Church, after his deceaſe, which might poſſibly be the caſe.

In a croft about half a mile to the North Weſt of Lanyon, in the pariſh of Madern, lies a Stone, called by the Corniſh, Mên Skryfa, i. e. the inſcribed Stone. The dimenſions are nine feet, ten inches long, one foot eight wide, and one foot ſeven deep, or thick. SECT. III. Plate XXXV. Fig. III. RIALO-BRAN.

This Stone ſtood upright, and the inſcription begins at the top (as moſt of our ancient Corniſh Inſcriptions do), and is to be read downwards, quite contrary to the method of the Runick Inſcriptions, which generally begin at bottom, and are to be read upwards [h]. The Inſcription is,

Rialobran—Cunoval—Fil.

At length, the words would be, *Rialobranus Cunovali filius.*

It is a ſepulchral Monument ſignifying that *Rialobran*, the ſon of *Cunoval*, was buried here.

The firſt name is likely compounded of *Rialo* (a name taken from Rhial, a Britiſh word, ſignifying noble), and Bran, or Bren, in the ſame language, ſignifying a Prince, as Brennus, Brendanus, and the like; both names are found in the Britiſh Hiſtory [i]. After the Saxon invaſion, the Britans, hard beſet, diſperſed into Cornwall and Wales; others, under the conduct of *Rioval*, took poſſeſſion of of *Armorica*, in the year 454 [k].

Harold, ſon of Earl Godwin, had alſo a brother called Rivallo (alias Rywalhon), whom, with his brother Blegent, he appointed to ſucceed Griffin King of Wales, whom he had conquered [l].

As to the other name; Cun, or Kyn, is a Head, *metaph.* a Prince; and Mawl (which, in compoſition, the Corniſh turn into Vawl) ſignifies to praiſe or glorify [m].

As to it's age, nothing certain can be ſaid; but probably it is one of the oldeſt Monuments we have in Cornwall. The lines are well kept in the writing, and the mark for contractions at the end of each word proper. It was written before the alphabet was corrupted, that is, before the letters were joined together by unnatural links, and the down-ſtrokes of one made to ſerve for two; which corruptions crept into the Roman alphabet (uſed by

[h] Worm. Mon. Danica.

[i] Brennin (Wallicè), a King. Bren (Cornubicè), ſupreme.

[k] Uſher, Prim. p. 1110.

[l] Malmſbury, p. 53.——Rualhonus the ſixteenth prince of Armorica, from Conan Meridoc.——Carad. Lang. by Powell, p. 2.——Rywalhon, King or Prince of Wales, time of Edward the Confeſſor.

[m] Malglocun ſeems to have the ſame original, the radixes being inverted.

the Corniſh Britans) gradually, after the Romans went off, and increaſed more and more, until the Saxon letters came into uſe, about Athelſtan's conqueſt. The moſt obſervable deviation from the Roman orthography in this Monument is this, that the croſs ſtroke of the Roman N is not diagonal as it ſhould be, nor yet quite horizontal (as it is obſerved by the learned to be under the ſixth century [n]); wherefore I ſhould think it highly probable that this inſcription was made before the middle of the ſixth century [o]. The learned E. Lhuyd, in his letter to Mr. Tonkin [p], ſays, "the "reading in Britiſh [i. e. Welſh] is Rhwalhvran map Kynwal, "names not uncommon in our old Welſh pedigrees; I take it to "be a thouſand years ſtanding."

Mr. Moyle [q] thinks it moſt likely that Rialobran was a Heathen, though for what reaſon it is not ſaid. I rather imagine it a Chriſtian Monument; for, to make uſe of that gentleman's own argument [r], if D. M. (i. e. Diis Manibus) being wanting in Dr. Muſgrave's Inſcription of Julius Vitalis ſhews it plainly to be the Monument of a Chriſtian, why muſt not the omiſſion of it in Rialobran be admitted as equal evidence for his religion? If he was a Heathen, he muſt have been of the Druid perſuaſion; and we know how averſe the ancient Druids were, to commit any thing to writing. It is true, there is no croſs at the beginning of this Inſcription, as we find upon ſome of our ancient inſcribed ſtones; but there being no ſymbol of the Heathen Religion here, and the Inſcription written in the ſame conciſe ſtyle and the ſame character with others, which (as the following pages will ſhew) have croſſes on them, will ſufficiently prove that this is a Chriſtian Monument, and erected, poſſibly, before it became uſual to place the croſs before the name.

SECT. IV. Plate XXXV. Fig. IV. QUENATAU.

In Barlowena bottom, as you paſs from the Church of Gulval to that of Maderne, in the hundred of Penwith, there is a ſtone, one foot eight inches wide, thick one foot, long ſeven feet nine inches, lying croſs the brook, as a foot bridge. It is thus inſcribed,

Quenatau ☰ Icdinui filius. } { In words at length, it would run, *Quenatavus Icdinui filius.*

This Inſcription cannot be ſo old as either of the former, for here are two ſorts of the letter N, the firſt true Roman, the other as uſed in the ſixth century; that is, as the Roman H. There

[n] See Bernard's Alphabet of the Latin language, and Moyle, p. 198.
[o] See Fig. IV. The N in Icdinui, and Inſcriptions in Camden.
[p] MS. penes Rev. Ed. Collins, p. 38.
[q] Poſthum. Works, p. 199.
[r] Moyle's Works, Vol. I. p. 173.

are

are three daſhes at the end of the name, ≡, inſtead of one; the ſecond I in *filius* is linked to the L, and the S is inverted. The croſs ſtroke in the A is not ſtraight, but indented. Theſe are arguments, that the Alphabet then in uſe was farther departing from the Roman exactneſs, and conſequently more diſtant from the Roman times. Mr. Lhuyd, abovementioned, in his letter to Mr. Painter of Boſkenna [s], thinks the perſon here interred would have been called in Wales Kynadhav ap Ichdinow, and places the age of this Monument near the end of the ſixth century.

SECT. V. In the highway leading to Helſton, near the pariſh church of Mawgon, ſtands, what is generally called, Mawgon Croſs. The Inſcription is, Plate XXXV. Fig. V. CNEGUMI.

Cnegumi fil-Enans.

It is very erroneouſly publiſhed both in Camden's laſt Edit. p. 16. and in Mr. Moyle's Poſthumous Works. The icon annexed is the exact ſize and ſhape of the ſtone, and letters as they are placed, by the ſame ſcale as all the inſcribed ſtones here publiſhed. Mr. Moyle, in a letter to the late Sir Richard Vyvyan (May 12, 1715), ſays, that "by the characters this muſt be above 1200 "years ſtanding;" but by the firſt E being joined to the firſt N, and by the ſhape of the G in *Gumi*, I ſhould take it to be two, if not three centuries later; the G being the ſame as we have in a Monument [t] evidently of the ninth century.

Enans is ſaid by Mr. Lhuyd to be "ſtill a common name in "Wales, where this Inſcription would run thus, Knegwm ap En-"nian;" to which we may add, that Ennian is a Royal Name, the ſon of Malgo, fourth King of Britany, being ſo called [u].

SECT. VI. This inſcribed Stone, nine feet nine inches long, and two feet three inches wide, was formerly a foot bridge near the late Lord Falmouth's ſeat of Worthyvale, about a mile and half from Camelford. It was called Slaughter Bridge, and, as Tradition ſays, from a bloody battle fought on this ground, fatal to the great King Arthur. A few years ſince, the late Lady Dowager Falmouth, ſhaping a rough kind of hill, about 100 yards off, into ſpiral walks, removed this Stone from the place where it ſerved as a bridge, and, building a low piece of Maſonry for it's ſupport, placed it at the foot of her improvements, where it ſtill lies in one of the natural grots of the hill. Plate XXXV. Fig. VI. CATIN.

[s] Moyle's Works, Vol. I. p. 173.

[t] Doniert.

[u] Geff. M. p. 97.—It is alſo written Emman, Anian, and Eneon; ſee the liſt of Kings of Britain, chapter following. Eneon, ſon of Cadivor, Lord of Dyuvet, was a Welſh nobleman, aſſiſtant to Fitz-hamon, Granville, and other Knights, in the conqueſt of Glamorgan, temp. Wm. II. A. D. 1094. Evan probably is no other than Enan, the N being liquidated as yet by the Corniſh (as ſee Lhuyd, Corniſh Grammar) into an U, or a V, as Tyner, Tyuver, tender, and Bevan (a Surname well known). Qu. an non ap Evan, as Price from Ap Rice.

This

This Stone is taken notice of by Mr. Carew [w], in the following words: "For teſtimony of the laſt battle in which Arthur was "killed, the old folkes thereabouts (viz. round Camelford) ſhew "you a Stone bearing Arthur's name, though now depraved to "Atry."

This Inſcription has been lately publiſhed [x]; but ſo incorrectly, that it may be ſtill reckoned among the non-deſcripts. It is ſaid there, that "this Stone lay at the very place where King Arthur "received his mortal wound."

All this about King Arthur takes it's riſe from the five laſt letters of this Inſcription, which are by ſome thought to be Maguri *(quaſi magni Arthuri)*, and from thence others will have it, that a ſon of Arthur was buried here; but though hiſtory, as well as tradition, affirms that Arthur fought his laſt battle, in which he was mortally wounded, near this place, yet that this Inſcription retains any thing of his name, is all a miſtake. The letters are Roman [y], and as follows:

Catin hic jacit—filius magari—

By the I in *hic* being joined to the H; by the H [z] wanting it's croſs link, the bad line of the writing, the diſtorted leaning of the letters; I conclude, that this Monument cannot be ſo ancient as the time of Arthur, nor indeed as the foregoing [a].

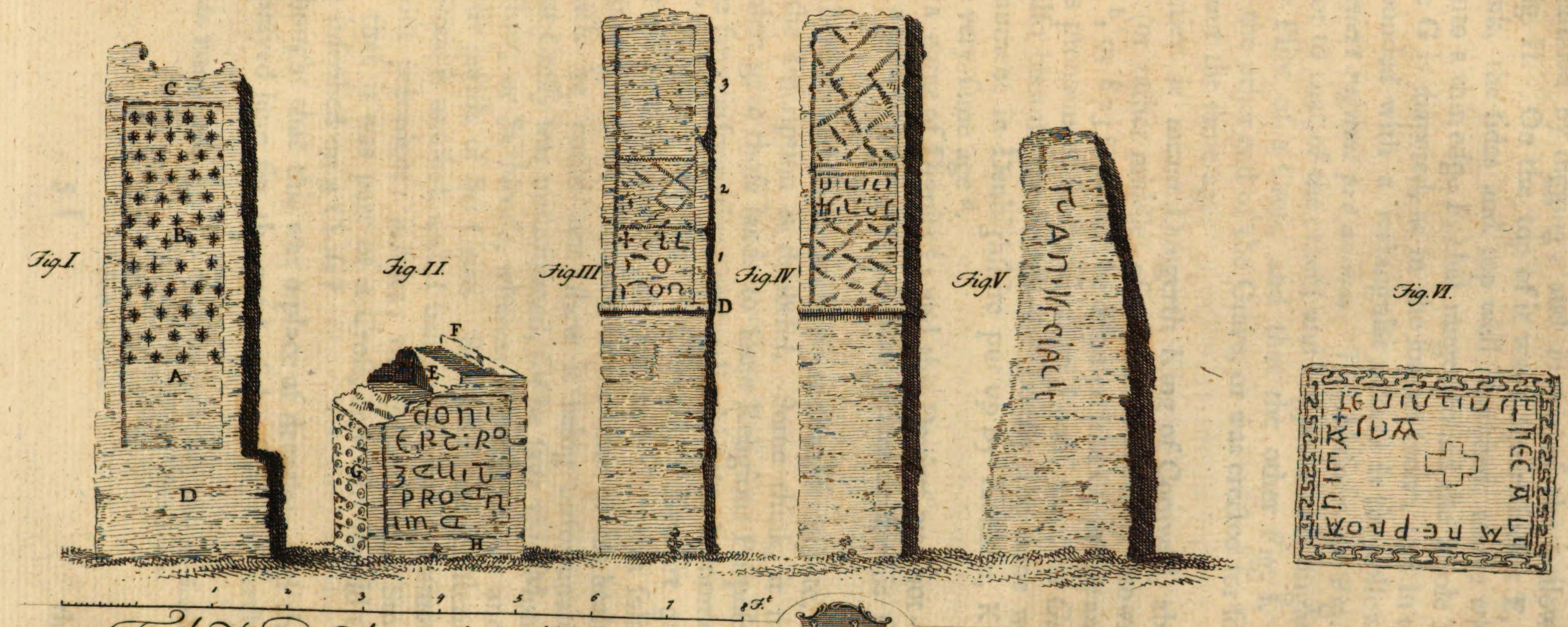
SECT. VII. Plate XXXVI. Fig. I. & II. DONIERT.

In the pariſh of St. Clare, about 200 paces to the Eaſtward of Redgate, are two Monumental Stones, which ſeem to me parts of two different Croſſes, for they have no ſuch relation to each other as to make one conclude that they ever contributed to form one Monument of that kind.

Fig. I. is like the Spill of a Croſs, ſeven feet ſix inches high above ground, two feet ſix inches wide in the under part D, but in the above A, two feet, and one foot thick. The ſide of the ſhaft B is adorned with ſome diaper work, conſiſting of little aſteriſks of two inches diameter, diſpoſed in the *quincunx* manner; the lower or pedeſtal part D is ſomewhat thicker, but has no ornament. In the top of this Stone at C, there is part of a mortice, which, doubtleſs, had ſome tenon fitted to, and fixed in it, in ſuch ſhape as to form a croſs; but the making this mortice ſeems to have ſhattered the Stone, for part of the ſhaft, which reſted on D, is cloven off, and not to be found, from which defect, this is called,

[w] Pag. 123.
[x] Gent. Mag. June, 1745.
[y] The M in the Gent. Magazine is ſaid to be Saxon; but this is a miſtake, it is a Roman little m, placed, as frequently we find it, for a great M.
[z] See the Figure in the Plate.
[a] St. Machar is mentioned in Spotſw. p. 102. We have a Church in Cornwall dedicated to a Saint of this Name.

the



To the Rev.d Edward Collins L.L.B. Vicar of S.t Erth in Cornwall

This plate is with great respect inscrib'd by Wm. Borlase.

the *other-half-ſtone:* the ground about this Stone has been much tumbled and ſearched by digging; and in one of the hollows is the Stone H, Fig. II. On the top of it was a ſquare ſocket E, very regularly ſunk, the ſides and top well ſmoothed, above which the brim riſes into a thin edge F, that ranged round the whole ſurface. One ſide G is diapered, as in the former Stone, and in another ſide (ſurrounded with a rectangular *ſulcus)* is the following Inſcription, *Doniert rogavit pro anima.* The Maſonry of Fig. II. is greatly ſuperior to that of the other; and I apprehend it might be the Pedeſtal or Plint of a Croſs, and that the other Fig. I. was either placed at the other end of the Grave, or was erected for ſome other perſon about the ſame age.

That by Doniert is meant Dungerth King of Cornwall, about the beginning [a] (or rather middle) of the ninth century, drowned in the year 872 [b], or 873 [c], cannot be diſputed (the G, before an E, being ſometimes pronounced in Britiſh as an J conſonant, as *Geon*, a giant), and alſo becauſe the letters are exactly the ſame with thoſe on a Monument in Denbighſhire put up by Konken, King of Powis, in the very ſame age [d].

The name is a name of Dignity [e]; and this Donjert was not only a Prince, but a man of great piety, as this ſolicitude for his ſoul teſtifies.

Of the perſon here named there can be no reaſonable diſpute, but the meaning of the Inſcription is doubtful. Some think, it may ſignify that Doniert gave thoſe lands to ſome Religious Purpoſe [f]. Creſſy [g] had the ſame information, and calls this "a Monument "very ancient," with this imperfect Inſcription, "Doniert gave "for the benefit of his ſoul, namely, certain lands:" "this ſolici-"tude," ſays the ſame author, "he had in the time of his health, "for at his death he could not ſhew it being unfortunately "drowned [h]; but Creſſy was miſinformed, for he ſays this Monument is at Neotſtow, or St. Neot's, whereas it is three miles and a half diſtant, in the pariſh of St. Clare. Secondly, the regiſtering ſuch gifts upon Stone is unuſual, and, I believe, in that age among the Britans without precedent: beſides; the make of this Stone evidently ſhews, that it was part of a Croſs, and why ſhould the grant of lands be inſcribed on a Croſs?

Others have thought that this was a place of devotion, and that Doniert uſually prayed here for the good of his ſoul, and erected

[a] Lhuyd's letter to Mr. Painter, Nov. 30, 1700.
[b] Carew, p. 78.
[c] Creſſy, p. 746.
[d] Lhuyd, ibid.
[e] One Dungardus died King of Scotland A. D. 457. H. Boëthius. Uſher, p. 671.
[f] Camden, laſt Edit. p. 20.
[g] Creſſy, ut ſupra.
[h] Ibid. ut ſupra.

this Croſs himſelf, being willing that his name and piety ſhould deſcend together, in order, by ſuch an illuſtrious example, to raiſe the emulation of poſterity. But it was very uncommon, not to ſay vain, and unbecoming a ſincerely Religious Man, to record his own acts of piety in ſuch a manner; beſides, the word *Rogo* cannot properly ſignify to pray to God.

I rather think that Doniert deſired in his life time, that a Croſs might be erected in the place where he ſhould be interred, in order to put people in mind to pray for his ſoul. So that this is, in my opinion, a ſepulchral monument; and, if we take it in this ſenſe, the word *rogavit* is proper, and the whole Inſcription intelligible, and according to the uſage of ancient times.

Chriſtians generally placed a Croſs (about this time) at the beginning of Inſcriptions; and, I think, part of one (the corner of the Stone being here broken off) may be ſeen in this, before the D. When praying for the dead came into uſe, it was a general cuſtom (as in the Catholick countries it is at preſent), to intreat all comers to pray for the ſoul of perſons buried there; and that they might after death have (as they thought) the benefit of frequent prayers, ſometimes a Church or Oratory was erected [i], at other times it was only an Altar; ſometimes it was a Tomb-ſtone, that deſired the prayers of the reader; and ſometimes a real Croſs of Stone; and all theſe memorials were ſaid to be erected *pro animâ*, for the good of their ſouls, becauſe their intent was to excite the devotion of perſons that paſſed by, in fivour of the dead.

When theſe Memorials were erected by perſons in their life-time, there was generally inſcribed *Poſuit*, or *Poni curavit*; but moſt commonly they were erected either by the command, or at the deſire, of the perſon departed. When by the command or order of the deceaſed, the word *Juſſit* was made uſe of; when at the deſire, *Rogavit*.

That the Ancients erected Croſſes in the middle ages of Chriſtianity, we have an inſtance in the Inſcription near Neath in Glamorganſhire, in the Church-yard of Lan Iltud vawr, where there are two Stones as here, one inſcribed, and one not. That not inſcribed, is about the height of our *Other-half-Stone*; the other Stone was part of a Croſs, very likely the Pedeſtal [k], and on one of its ſides has this Inſcription, *Samſon poſuit hanc crucem pro animâ*

[i] As there was at this place, if what Mr. Hals ſays, in his account of Cornwall, be true. "At "the Pedeſtal of the Stone Monument of Do-"niert, called the Half-ſtone, is yet extant a "vaulted and arched Chapel under ground, "wherein were lately ſeen certain ſeats in Stone, "or Coffins, within which pots, or urns, dead "men's bones and aſhes were uſually put by the "Britans and Romans." Tonkin's Extracts from Will. Hals's Dictionary.

[k] "Once the Shaft or Pedeſtal of a Croſs." Camd. p. 736. Very different things; but the Stones are not well deſcribed, nor the Inſcription well placed.

ejus.

ejus. Now the meaning of this Inſcription is (as is obſerved in Camden, ibid.) that one Samſon erected this Croſs for his ſoul, that is, that prayers might be ſaid at this Croſs for the good of his ſoul.

Of Monuments ſet up by the command of perſons for their ſouls, we ſhall give an inſtance preſently.

That people deſired the erection of ſuch Monuments for their ſouls, and that *Rogavit* was the word uſed upon ſuch occaſions; we find an inſtance in Godwyn's Catalogue of the Biſhops of Landaff[l], where, ſpeaking of Theodoric King of Glamorganſhire's laſt battle againſt the Saxons, in which he was mortally wounded, he has theſe words, "Having received a wound in the head which "he knew to be mortal, he haſtened back into his own country, "that he might expire among his friends and relations, firſt de-"ſiring his ſon *(Rogato priùs filio)* to build a Church on that ſpot "where he ſhould breathe his laſt (in caſe he ſhould die on the "road), and bury him alſo there." Here we ſee the dying Theodoric only *deſired* the Monumental Church, and therefore it was not *Juſſo*, but *Rogato filio*; and, in the caſe before us, I conjecture, that Doniert requeſted, and did not command, that this Croſs ſhould be erected, and prayers ſaid there for the good of his ſoul, and therefore it is *Rogavit*, and not *Juſſit*. Whether the Long-ſtone was placed at one end of the grave, and the inſcribed Pedeſtal with the pillar of the Croſs at the other end, or whether there was an Oratory here (as there was erected for Theodoric abovementioned[m]), and the Long-ſtone erected for ſome other perſon who deſired to be interred near Doniert, is all uncertain.

That "*hanc crucem*" ſhould be omitted in this Monument, will not ſeem at all ſtrange to thoſe who are acquainted with ancient Monuments, which (contrary to the modern ones), were to have as few words as poſſible on them. I have only further to obſerve, that this Doniert was probably reckoned among the Saints, and was the ſame under the name of Donanwerdh mentioned by Leland, whoſe reliques were held in great eſteem at Beckley[n], formerly the Capital Seat of the Honor of St. Walery, Oxfordſhire, and place of Reſidence of Richard King of the Romans and Earl of Cornwall, and his ſon Edmund ſucceſſor to him in the Earldom of Cornwall.

SECT. VIII. Plate XXXVI. Fig. III. & IV. ALRORON.

In the pariſh of St. Blaſey ſtands a high and ſlender ſtone, the form beſt known by it's icon, ſeven feet ſix inches high, one foot

[l] Uſher's Prim. p. 562.
[m] Ibid. p. 564.
[n] This Town of Beckley (Kenn. Par. Ant. p. 295.) had a reputation for the Reliques of St. Donanwerdh (I ſuppoſe) a Britiſh Saint, as I find entered among the collections of Leland, "St. Donanwerd apud Beckleiam." Collectan. MS. Tom. II. p. 369.

ſix

ſix inches wide, eight inches thick (Plate XXXVI. Fig. III. and IV.); it is publiſhed in Camden very erroneouſly, in Moyle's Works better, but incorrectly, and in both without ſcale, and rather by gueſs than meaſurement.

It is a very ſingular Monument, inſcribed on both ſides, the Inſcription not to be read from the top downwards, but horizontally, as Doniert, and therefore leſs ancient than thoſe that go before. There is ſuch a mixture of the Saxon writing in the letters, A, R, S, but eſpecially the firſt, that I think it muſt be more modern than the year 900. It is the only one of theſe ancient Monuments that has the Saxon A, ſo that it can ſcarce be leſs than 50 years below Doniert.

It has been judged by ſome to be the ſtone ſet up by the Saxons, to ſhew how far Weſt they penetrated. What has given riſe to this opinion is, that the Inſcription was never underſtood. The late learned Mr. Ed. Lhuyd in a letter to Thomas Tonkin, Eſq; dated November 29, 1700 [n], writes, that he did not at all underſtand this Inſcription [o]. "By a Gentleman, F. R. S. the firſt "Inſcription (Fig. III.) was interpreted to John Hicks, Eſq; of "Trevithick, CIL, or CIVL SOSON [p], *hucuſque Saxones*, ſo far came "the Saxons; but he could make nothing of that on the other "ſide." Now on the other ſide (viz. Fig. IV.) the laſt Word is plainly *filius*, which will decide this Monument to be no Trophy, nor to have any relation to the Saxon Invaſion of Cornwall; but that it's Deſign and Stile is one and the ſame with thoſe deſcribed before in the XXXVth Plate, repreſenting, firſt the name of the perſon interred, and then that of his father.

The Monument is ſepulchral. The Inſcription on the South ſide in the compartment (N°. 1.) contains the name of the perſon interred, ALRORON [q], in three lines, with a croſs before the firſt letter. Above the Inſcription there is a little compartment of net-work, conſiſting of diagonal tranſverſe ſulcus's (2), and over that, a plain rectangle (3), ſhaped out by a ſulcus (parallel to the edges of the ſtone) which deſcends ſo far as to become footed on the aſtragal D, projecting from the body of the ſtone about one inch, and going round the whole. On the North ſide (Fig. IV.) upon a level, and of the ſame ſize with the compartment (1), is the net-work; above which there is a compartment anſwerable to (2) on the other ſide, which has the name of the father of Alroron in one line, which is either VILICI, or ULLICI (for the ſecond letter is ſomewhat

[n] T. T. MS. B. p. 193.

[o] D°, in a letter to Fran. Paynter, Eſq; dated November 30, 1700, recited in Moyle's Poſthum. Works, Vol. I. p. 237.

[p] T. T. MS. G. p. 74.

[q] Or it may poſſibly be Alſoſon, or Cilſoſon; but I chuſe the former reading, becauſe the ſhape of the letter, which I read R, is very different from the Saxon S, in "filius."

defaced),

defaced), I judge it to be the former. The next line has a Croſs, and, moſt certainly, *filius*. The characters are much worn, and muſt have been at firſt very barbarouſly written. Above this Inſcription, the rectangle, which is plain in the South front, is here ornamented with the tranſverſe chanels; ſo that the ornaments of this ſtone were purpoſely counterchanged.

I find Euroron among the names of the Welch nobility [r]. But there is reaſon to conjecture that Alroron was the ſame name as Aldroen (or Auldran [s]), of which name I find a King of Armorica, of Britiſh deſcent, the fourth from Conan-Merodac; and poſſibly this Monument might be erected to the memory of ſome one called Aldroen, but in a rough and ignorant age pronounced Alrorn, and as ignorantly written Alroron.

In a little meadow adjoining to the place where this ſtone now ſtands, many human bones have been found; and I ſuſpect that this Croſs may have been removed from thence.

SECT. IX. Plate XXXVI. Fig. V. RUANI.

In this Stone (which I accidentally met with about four miles Eaſt of Michel) the letters are much worn, eſpecially the ſecond; but the R is the ſame as in the foregoing Monument, and the line worſe kept. I judge it of the ſame age as that above, and read it, *Ruani hic jacit.*

In Cornwall we have three pariſhes called Ruan, doubtleſs from a ſaint of this name. This name alſo occurs among the Princes. One Prince of this name was ſon of Maglocunus, who reigned in the latter end of the ſixth century. I find three Princes more of the name of Rûn from the year 808, to 1020 [t]; and Rouan, and Rouanes, is, among the Britans, a name of Dignity, and ſignifies Royal, not improbably derived from the name by which the Britans diſtinguiſhed the Roman people.

SECT. X. Plate XXXVI. Fig. VI. LEUIUT.

This is a flat ſtone three feet five inches long, by two feet nine inches wide. It lies at preſent a little without the church yard of Camborn, but I do not at all doubt that it was either in the Church, or ſome Oratory or Chauntry near it, and ſerved as a covering to an Altar there, at which it had prayers ſaid for the good of the ſoul of the man whoſe name it bears. The Inſcription, ſurrounded with a fillet of wreath work, is as follows:

Leuiut juſit hec Altare pro anima ſua.

By the character ſo mixed with the Saxon, I judge it to be near the ſame age with Alroron, the writing being equally bad, the letter R exactly the ſame, and the Latin very barbarous.

Leuiut is a Corniſh name, and ſignifies pilot, or ſailor; as may be ſeen in the Vocabulary.

[r] Car. Langarv. p. 183.
[s] Ibid. Edit. Powel, p. 2.
[t] See Caradoc of Langarvon, Edit. Powel.

CHAP. XIII.

Of the Princes and civil Government of Cornwall, from the earlieſt Account of it to the Norman Conqueſt.

IT would be in vain to attempt a regular ſucceſſion of the Princes of this County ſince it has been taken notice of in hiſtory. All before the times of Ceſar is very uncertain. We have however ſeveral Princes ſaid to be Kings, and at other times Dukes and Earls of Cornwall, before Julius Ceſar invaded Britain [u]; but there are great chaſms in the liſt; by which we may ſuppoſe that Cornwall was ſometimes governed by it's own diſtinct Princes, and at other times governed as a Province, or part of the whole, by the ſame Prince that ruled over the other parts of Britain; that ſome of the Princes did nothing worthy of note, and that what was recorded of the moſt worthy in the ſongs of the Bards has been in a great meaſure loſt. Theſe ſeveral cauſes having concurred to make our hiſtory defective, ſcattered memorandums are all we can now expect; and even the truth of theſe, far from being unqueſtionable, reſts in a great meaſure upon the fidelity of Geoffry of Monmouth, who is ſaid by ſome to have forged them, though by many learned and candid men to have only copied them from Annals, and tranſlated the Records which he had the good fortune to meet with, but (like other Records of ſuch diſtant times) labouring under the misfortune of fable, and a diſturbed chronology. Another unhappy cauſe of the defects of Britiſh hiſtory was the Druid tenet of writing as little as poſſible, for whatever may be ſaid in favour of teaching things *memoriter*, and tranſmitting them to poſterity by oral tradition, it cannot be denied that it was very unfortunate for the hiſtory of thoſe times and places in which this unſociable maxim prevailed: I call it unſociable, becauſe Hiſtory unites us to the company of our anceſtours; it is the ſcale, or Ladder, by which we aſcend into the regions of Antiquity, and by which the actors of the ages paſt deſcend to us; and, in proportion as Hiſtory is defective, all communications are interrupted, and what has paſſed before is, to poſterity, as if it had never happened.

After the Saxon invaſion, the Britans ſometimes choſe their King from among the Princes of Wales, ſometimes from thoſe of

[u] "Certum eſt (vel hac quam habemus hiſtoria teſtante) Loegriam, Albaniam, Cornubiam, &c. ſuos ferè ſemper habuiſſe Regulos." Dr. Powel's Epiſt. to Fleetwood.—"Cornwall, a diſtinct province of great antiquity among the Britans, long before the Romans ſubdued it, nay ſome hundreds of years before Chriſt, if we may believe the Britiſh MSS." Rowl. p. 171.

Dunmo-

Dunmonium (or Cornwall), and in after-times from thoſe of Armorica, as being originally all of one nation, and of the blood royal of the Britans. The prince ſo elected was thenceforth called King of the Britans, and King of Britain, though he had little more power than commanding their armies in time of action; and the Saxons, ſoon after they came in here, became entire maſters of the greateſt part of Britain, the ancient Britans having only Wales and Cornwall, to which ſometimes, upon preſſing exigencies, Armorica united [w]. The King reſided ſometimes in Wales and ſometimes in Cornwall, according as the neceſſity of the publick weal required. But, if we may believe the Britiſh Hiſtorians, Cornwall afforded many Kings and Princes to all Britain, long before the Saxon and even Roman conqueſt; ſo that indeed it cannot well be apprehended at what time we had diſtinct Princes here in Cornwall, and when we had none, without inſerting the ſucceſſion of the Britiſh Kings. I ſhall therefore in this chapter lay before the reader the ſeries of Kings, according to the Britiſh Hiſtorians [x], with the age of the world. Where the Britiſh Kings ceaſe (as they did with Cadwalader about 690), I take in the Kings of Weſt Saxony, and after them the Kings of England, until the Norman Conqueſt, marking down in each reign, what has occurred to me relating to the Princes and affairs of Cornwall.

For the amuſement of the curious, I begin with the reign of Brute; not entering into the diſpute whether the account we have of him be hiſtory or fable, but laying hold of it as the only account we have of thoſe ancient times, and in which, it is likely, we have ſome truth, though all be not ſo [y]; neither ſhall I pretend to reconcile the differences between our Britiſh Chronicle-writers. It muſt ſuffice, that by comparing, and bringing things into the ſame view, and diſpoſing them (as well as I can) in their proper periods of time, ſome light may be gained; but dim, I own, it muſt needs be, and unſatisfactory to the critical eye.

[w] There were alſo ſome of the ancient Britans in Cumberland, who contributed to the common Cauſe, what their diſtant ſituation would permit.

[x] According to Harding's Chronicle, and Dr. Powell in his edit. of Gir. Cambrenſis.

[y] Vid. Dr. Powel's Epiſt. to Serjeant Flectwoode ad fin. Gir. Cambr. p. 282.—See alſo Book I. Chap. VII. p. 25.

A CATALOGUE

A CATALOGUE of the KINGS of BRITAIN,

With the PRINCES of CORNWALL,

And the moſt important INCIDENTS relating to that COUNTY

Interſperſed according to their Order of Time.

Abbreviations in this Catalogue.——G. M. Geoffry of Monmouth.—Gir. Camb. Giraldus Cambrenſis.—P. V. Ponticus Virunnius. H. Harding.—P. Powel.—A. M. Anno Mundi.—Not. Notes.—A. D. Anno Domini.—r. reigned.

A. M.

2859 BRUTUS began to reign, and reigned according to Harding 60, to Powel 15 years.

CORINEUS came into Britain with Brute, and choſe Cornwall for his ſhare of the kingdom. (Unde Corineia, & populus Corineienſis, ut vult G. M. ix. b. & Gir. Camb. p. 241.)

2874 LOCRINUS reigned according to Harding 10, to Powel 20.

2894 GUENDOLEN reigned according to Harding and Powel 15 years. She was the daughter of Corineus, married to Locrinus, by whom being divorced after the death of Corineus, ſhe retired into Cornwall, (temp. Sam. Prophetæ, Pont. Vir. p. 6.) rais'd an army, routed and killed Locrinus, got the kingdom, and when her ſon Madan was fit to rule, reſigned, and retired into Cornwall, which, as her paternal inheritance, ſhe had reſerved for herſelf. P. Vir. ibi.

2909 MADAN reigned according to Harding and Powel 40 years.

2949 MEMPRICIUS (omitted by Harding) reigned according to Powel 20 years, when Saul was King in Judea. G. M. f. xii.

2969 EBRAUC reigned according to Harding 60, to Powel 40 years.

3009 BRUTUS II. (alias Greneſhylde) reigned 12 years.

3012 LEYLE (alias Leir) reigned 25 years. He built Carliſle, alias Caer Leil.

3046 RUDHEDEBRAS (alias Hudibras) reigned according to Harding 39, to Powel 29.

3085 BLADUD, who built the City of Bath, reigned 20 years.

LEIR II. (omitted by Harding) reigned according to Powel 40 years, partly by himſelf, and partly with Maglan and Heninus.

Heninus Duke of Cornwall, married Raguna daughter of King Leir the ſecond, with whom he had only one half of the Iſland, but was afterwards diſpoſſeſſed, and what was given with Raguna; taken from him by King Leir, and given to his other daughter, Cordeilla.

3141 CORDELL (alias Cordeilla) reigned five years.

3170 CUNEDAGIUS (alias Condage) reigned with his kinſman Morgan, and alone, 33 years.

Cunedagius ſucceeded his father Heninus in the Dutchy of Cornwall and Cambre. He took Cordeilla priſoner, and ſhe killing herſelf in priſon, he and his couſin-german Morgan divided Britain betwixt them. Morgan had all north of the Humber, Cunedagius the reſt; but a quarrel enſuing, and Morgan being ſlain, Cunedagius became ſole Monarch of Britain. This happened at the time of the building of Rome. G. M. xvi.

3203 RIVEALL (alias Rivallus) reigned according to Harding 22, to Powel 46 years.

A. M.

GURGUSTIUS (pacificus, ebrietati addictus, not. in Pow.) reigned according to Harding 15, to Powel 37 years. 3249

SCICILIUS (alias Siſillius) reigned according to Harding 14, to Powel 49. 3287

JAGO (alias Jacobus) reigned according to Harding 10, to Powel 28. 3336

KYMAR (alias Kynmarcus, alias Kinimacus) r. according to Harding 28, to Powel 54 years. 3364

GORBONIAN (alias Gorbodug) reigned according to Harding 11, to Powel 63 years. 3418

CLOTANE (alias Cloteius) then Duke of Cornwall was next heir.

At this time the Kingdom was divided into five parts, betwixt Rudac King of Wales—Clotenus King of Cornwall—Pinnor King of Loegria—Staterus King of Albany—Ywen or Owen King of Bernicia;—but Clotane dying after a reign (reckoned by Harding) of ten years, Mulmutius his ſon overcame the reſt, and became ſole King of Britain. Not. in Powel.

DUNWALLO MODUNCIUS (alias Mulmutius, alias Molmutius, fil. Cloteii) reigned 40 years. 3529

BELINUS and BRENNUS, ſons of Dunwallo Molmutius, reigned according to Harding 41, to Powel 26 years. 3574

To theſe two princes it was propoſed, that Belinus, the eldeſt, ſhould have Loegria, Cambria, and Cornwall, and Brennus, the ſecond ſon, all from the river Humber to Cathneſs in Scotland. The brothers agreed, afterwards fell out, and Brennus is forced out of all. Belinus, at peace, makes a great Way, the whole length of the iſland, and eſtabliſhes laws, which Gildas the hiſtorian and poet turned into Latin, King Alfred into Engliſh. Pont. Vir. pag. 10.——Harding, pag. 26. G. M. 18.

Theſe were the two brothers, who after their quarrel (agreeing at the intreaty of their mother Cornuenna) went afterwards, ſubdued great part of Gaul, and ſacked Rome. P. Vir. p. 11. Now betwixt this Britiſh chronology, as to the ſacking of Rome, and that of the Roman Faſti, there is only about twenty years difference.

GURGWIN ſon of Belinus (alias Gurgwintus Barbtrucus) reigned according to Harding 30, according to Powel 19 years. 3596

GUYTELIN BATRUS reigned according to Harding 10, to Powel 27 years; (*qu. an non pro* 37.) 3614

SCICILIUS the ſecond reigned according to Harding 24, to Powel 7 years, in whoſe time the Picts landing in Britain took poſſeſſion of that part of the Iſland now called the Marches of England and Scotland. Not. in Powel. 3650

KYMAR

3657 KYMAR the ſecond reigned according to Harding 21, to Powel three years.

3661 DANIUS (alias Elanius) reigned according to Harding 10, to Powel eight years.

3669 MORVYLE (alias Morindus) reigned according to Harding 17, to Powel eight years.

3676 GORBONIAN, his eldeſt ſon, reigned 10 years.

3686 ARTHEGAL his ſecond brother (alias Argallo) reigned one year, and was depoſed, Harding, pag. 31.

3687 ELEDOUR the third brother, (alias Elidurus, alias Heliodorus Pius) reigned according to Harding five, to Powel three years.

3690 ARTHEGAL the ſecond time being advanced to the throne, reigned 10 years.

3700 ELEDOUR (alias Elidurus Pius) coming again to the throne, reigned according to Harding 13 years, to Powel one.

3701 JUGEN (alias Vigenius, alias Ingenius, alias Oenus) and Peredour (alias Peredurus) reigned jointly, according to Harding ſeven, to Powel eight years.

Then PEREDOUR reigned alone four years, according to Harding.

Then ELEDOUR abovementioned came a third time to the Crown, and reigned according to Harding 10, to Powel four years.

From this place Dr. Powel reckons only the names of the Kings, but not the years they reigned; imagining, as I gueſs, that the computation of the following chronicle was more ſuſpicious, and more irreconcilable than the former; but ſays, that they were 33 Kings, and reigned, all together, 185 years. Belinus Magnus was the 35th King; and in the following Catalogue Harding makes the years 186, the Kings 33, as Powel; but in the number from Porrex to Capoirus there are 24 Kings; 15 of them only reigned but one year each.; and the whole 24 reigned 57 years. —This is ſomewhat unlikely.

GORBONIAN 3us (alias Reſus Gorboniani fil.) reigned ten.

MORGAN (fil. Archigallonis) fourteen.

EMMAN (alias Emerianus, alias Anianus alias Eneon) Morgani frater, ſeven.

IVAL, alias Idvallo, alias Edoallus, fil. Oeni, 20.

RIMO, alias Runo, fil. Pereduri, 16.

GERENNES, alias Geruntius, Eliduri fil. 20. CATELLUS, fil Geruntii, 10.

COYLE, alias Coyllus, alias Coelus, 20.—PORREX, 5.

CHERYN, alias Cherimus, one.—FULGEN, fil. Cherini, one.

ELDRED, alias Eldadus, fil. Cherini, one.—ANDRAGIUS 3us fil. Cherini, one.

URYAN, fil. Androgei, 3. — ELIUDE, alias Elvidius, 5.

DEDANICUS, alias Dedacus, alias Cledaucus, reigned 5.

DETENUS, alias Clotenus, 2.

GURGUNTIUS, alias Gurgineus, 2.

MERIANUS, alias Meiriaunus, 2. BLEDUD, 2.

CAPPE, alias Caphus, 2.—OWEN, 2.—SCISILLIUS 3us, 2.

BLEDUD 2^dus^, alias Blegabridus, alias Blegoredus, 10.

ARCHYVAL, alias Archemaillus, 2. ELDOL, alias Aido, 2.

REDON, alias Redion, 2.—REDRIKE, alias Rothericus, 2.

SAMUEL, alias Peniſel.—PIRRE, alias Pir, and Pyrrhus, 2.

PENEYSEL, 2.—CAPRE, alias Capoirus, 2.

ELYNGUELLUS, alias Gligueilus, alias Gilguellus, fil. Gapoiri, 7.

HELY, alias Bely, reigned according to Harding 60, to Geoffry of Monmouth 40 years. The Britans call him Beli Mawr, that is, Beli, or Belinus the Great; and the Welſh Bards, in tracing all Genealogies, have nothing more to do, than to riſe as high as this Belinus the Great, becauſe thence (as Dr. Powel ſays, Not. on Girald. Camb. pag. 246.) quite up to Eneas, the pedigree of the Britans is ſufficiently known and allowed. Henry VII. ſent into Wales purpoſely to enquire into the pedigree of Owen Tudor his Grandfather, and it was traced up to this Belin the Great, and no higher; a copy of which pedigree Powel was then poſſeſſed of. (ibid.)

LUDUS, ſon of Belin the Great, reigned according to Harding 40, to Powel 11 years. 3895

CASSIBELAN (alias Caſſivellaunus, Ludi frater) reigned according to Harding 33, to Powel 15 years. 3908

In this reign Jul. Ceſar, invading Britain, made it tributary to the Roman Empire. Here let us pauſe a little, and weigh the imperfections of this Britiſh Chronology, and, perhaps, we may find it come nearer to the Computations of the modern Chronologers (who, learned as they are, all differ from each other) than is generally imagined.

The deſtruction of Troy, according to Marſhall's tables, was before Chriſt, 1184; out of which take 69 years, at which time Brutus, great Grandſon to Eneas, came into Britain, 1115 years before Chriſt; Eli had been judge of Iſrael then 18 years; for Eli was born A. M. (according to Archbiſhop Uſher's Annals, pag. 45.) 2790, and judged Iſrael 40 years, dying at the age of 98; conſequently he was 58 years old when his Magiſtracy began, and the 18th year thereof muſt have been the 76th year of his age, which added to 2790 (the year of his birth) makes 2866. Now according to Abp. Uſher (Annals, p. 1.) the vulgar Chriſtian Era is A. M. 4004, out of which deduct 2866, and Brute will have come into Britain 1138 years before the birth of Chriſt.

Let us ſee now how the Chronicles of theſe Britiſh Kings agree with this computation. From Brutus's firſt year of reigning in Britain to the 33d year of Caſſibelan, Harding's Chronicle makes in all 1003. —— —— 1003

To this add 20 years for the reign of Mempricius omitted by Harding, but by G. M. ſaid to be torn in pieces by Wolves in the 20th year of his reign. —— 0020

To this add what Leir the 2d, Maglan, Heninus and Arthegal reigned, not mentioned by Harding, but by Dr. Powel reckoned 37 years. —— —— 0037

Julius Ceſar came into Britain 50 years before the birth of Chriſt.—Suppoſe this to be in the latter end of the reign of Caſſibelan, for he had made his two ſons one King

of Cornwall, the other King of Kent, before Ceſar's coming, and muſt therefore have been advanced in years; place this therefore in the 25th year of Caſſibelan, for about ſeven years after he died, ſays Pont. Vir. (pag. 26.) from which time there being 50 years to the birth of our Saviour, and eight of them reckoned above in the 33 years, there remains according to Harding 42 years. —— —— 0042

According to H. Chron. from Brute's coming into Britain to the birth of Chriſt. } 1102

According to the vulgar computation from the 18th year of Eli's Rule, in which Brute came in, to the birth of Chriſt. } 1138

Difference 36 years according to Harding.
Difference 38 —— according to Powel.

" Caſſibelan had two ſons; to the firſt, called " Androgeus, he gave Kent, and the Province of " the Trinobantes; to the ſecond, called Theo- " mantius, he gave the Dukedom of Cornwall, " reſerving the imperial Diadem to himſelf."

3921 TENANTIUS, alias Theomantius, ſon of Lud, reigned according to Harding 17; to Powel 22 years.

THEOMANTIUS was Duke of Cornwall when Ceſar came, (Pont. Vir. 17.) " but Dr. " Powel ſays, (ibid.) that he was ſon of Lud;" and Ceſar ſays, one Imanuentius King of the Trinobantes was killed by Caſſibelan; and his ſon Mandubratius came over to Ceſar's party, and was by him made King of the Trinobantes in oppoſition to Caſſibelan. De Bell. Gall. lib. v.

3944 CYMBELINE, alias Cunobelin, reigned according to Harding and Geoffry of Mounmouth 10, to Powel 29 years.

In the 22d year of this King, Jeſus Chriſt was born in Judea. (Powel, ibid.)

His name ſignifies King Belin, which adds ſome proof to Belinus being King of Britain before, A. M. 3574; and again 3890. He is ſaid
A.D. to be ſon of Theomantius. Pont. Vir. 26.

7 GUIDERIUS, eldeſt ſon of Cunobelin, made great reſiſtance againſt the invaſion of Claudius Ceſar, but was treacherouſly ſlain by Hammo, Pont. V. p. 26. He reigned according to Harding 24, to Powel 28.

45 AGRESTES (the Arviragus of Geoffry of Monmouth, and Powel, ſuppoſed the Praſutagus of Tacitus, alias Caractacus, the Cateracus, alias Caradocus, of Hum. Lhuyd) reigned according to H. 64, to P. 28 years.

" This Arviragus, ſecond ſon of Cunobelin, " after much bloodſhed, makes peace with Clau- " dius, who by his aſſiſtance ſubdues the Orca- " des, and the Iſlands adjoining to the Roman " province in Britain." [ſcil. Loegria] Pont. Vir. pag. 28.

But in fact the Orcades were never diſcovered by the Romans till the 6th year of Agricola's command, many years after this. See of the Rom. Conqueſt, before, p. 340; and Stillingfleet allows no ſuch King as Arviragus till Domitian. ibid. 34.

In this reign, viz. A. D. 17. Joſeph of Arimathea is ſaid to have come into Britain, and to have had Glaſtonbury, then called Mewtryn, given to him and his 14 companions, Hard. f. 40, Nennius 42, and Mewynus 44; a forgery of the Monks of Glaſtonbury, ſays Stillingfleet in his Antiq. Brit. chap. i.

In his time, according to Powel, ruled the Roman Legati in the following order;—Aulus Plantius.—P. Oſtorius Scapula.—A. Didius Gallus. —Paulinus Suetonius.—Petronius Turpilianus. —Trebellius Maximus.—Vectius Volanus.—Julius Frontinus.

It muſt here be noted that theſe Princes, called Kings of Britain, Kings of Cornwall, &c. were, indeed, ſubjects to the Roman Legates, and yet ſuffered to enjoy the title of King.

MARIUS, alias Maurius, alias Mavus, Ma- 73
nius & Mayricus, reigned according to Hard. 63, to Powel 52.

In this reign, Julius Agricola was Roman Legate of Britain, and in his 5th year ſailing round the Land's End probably conquered Cornwall. See Book IV. ch. vi.

This King Marius is ſaid by Harding, pag. 42. to have been ſomewhat informed of the Faith of Chriſt.

COYLUS (Coillus, alias Coëlus) the ſon of 125
the foregoing King, ſucceeded and reigned according to Hard. 13, to Powel 40 years.

He was inſtructed ſomewhat in the Chriſtian Faith, but not fully, ſays Hard. pag. 43.

LUCIUS, ſon of Coëlus, reigned according 165
to Hard. 54, to Powel, 43.

He, firſt of all the Kings of Britain, embraced the Chriſtian Relgion, according to Powel, A. D. 177; but, according to the Savilian Faſti, betwixt the years 173 and 176.

He was baptized A. D. 190, 1° Eleuth. Papæ; founded Archbiſhopricks and Biſhopricks, in the room of three Archiflamens, and 28 Flamens. H. 43, Pont. Vir. 31.

The Archbiſhop of York in his Province had all North of Humber. Archbiſhop of London had Loegria and Cornubia; Archbiſhop of Caerleon, Wales. Ibid.

This ſtory is much diſputed, and juſtly as to the Flamens. Lucius died without Children. Pont. Vir. 32. ſays, he died in 158, and was buried at Gloceſter. That there was ſuch a perſon, with Royal authority in ſome parts of Britain, a Chriſtian, and promoter of Chriſtianity, is proved from the concurrence of authors, and from two Coins mentioned by Archbiſhop Uſher, one ſilver, and the other gold, the image of a King on them, and Croſs, the Letters LVC. as far as they could be diſcerned. Stillingfl. ibid. pag. 39. conjectures him to be King only in Surry and Suſſex; but theſe bounds are rather too narrow: though to think that he had ſo much influence as to change the whole ſtate of religion throughout the Iſland, is on the other hand allowing him more power than hiſtory will warrant.

In his time, the Roman Legates were Cn. Trebellius.—Julius Capitolinus.—Pertinax.—Clod. Albinus.

SEVERUS, Roman Emperor, (deſcended 207
from Androgeus, eldeſt ſon of Lud, ſays Hard. p. 44.) was in Britain four years, and died in the 5th, viz. A. D. 212.

BASSIANUS CARACALLA, called alſo 211
Antoninus, reigned according to H. 7, to P. 6 years.

CARENCE, alias Carauſius, reigned accord- 218
ing to H. 4, to P. 7 years.

ALEC-

225 ALECTOR, alias Alectus, reigned according to Hard. 3, to Powel 7 years.

About this time one Lyr was a great Lord, or Duke in Cornwall; and the Britans, enraged at the death of Carausius, slain by Alectus, made Asclepiodotus Duke of Cornwall, (perhaps the son of Lyr) their King; (Pont. Vir. pag. 34.) and he reigned according to H. 10, to P. 30 years, and was killed by Coëlus Duke of Colchester, who succeeded him in the throne A. D. 262, and r. according to H. 11, to P. 27 years.

N. B. Carausius was not killed by Alectus till the year 293-4. (see Speed, 151, &c.) and Asclepiodotus served under Constantius Chlorus, who came into Britain on that occasion, so that Asclepiodotus could not begin his reign over the Britans till 293, and he is therefore placed much too early by the British Historians.

289 CONSTANTIUS CHLORUS CESAR, r. according to Harding 15, to Powel 17 years; he was sent into Britain to reduce the rebels there; upon Coëlus's submission, takes hostages, names the tributes to be paid by the Britans, and married Helena daughter of Coelus, by whom he had Constantine the Great; who being but 16 years old when his father died in Britain, succeeded him, and reigned here, till, being solicited to set up for Roman Emperour, he assumed the Purple, conquered the Tyrant Maxentius, and fixed himself in the imperial throne.

330 When Constantine left Britain, Octavius King of North Wales (called Duke of Cornwall in Heylin's Help to History, pag. 15, and by Rowland reckoned so, A. D. 330.) rebelled against the Roman Proconsuls appointed by Constantine, and, having slain them, made himself King of Britain; is dispossessed by Trahern brother of Coëlus abovementioned, sent for that purpose into Britain; but Trahern being treacherously murdered, Octavius regained the throne.

350 SOLOMON * (perhaps the son of Asclepiodotus abovementioned) was Duke of Cornwall about the year 350. He was father of St. Kebius, who died in Anglesea, A. D. 369. Usher's Prim. pag. 786. and ibid. 1086, 1087.

360 About this time Caradocus, son of Lewellyn, who was Uncle to Helena the mother of the Emperor Constantine, and by him advanced in the rank of a Roman Senator, was King of Cornwall; and Octavius King of Britain, having only one daughter, Helen, Caradocus advised the Nation to send to Rome, and invite one of the most noble Romans to come and marry her, and succeed her father. Conan Meriadoc, then King of South Wales, nephew of Octavius, thinking to succeed his Uncle, opposes this motion; but Caradoc sending his son Mauritius to Rome to propose it to Maximus, alias Maximian, son of Trahern, (Hard. pag. 51.) he accepts the terms. Pont. Vir. 36, and Powel's Note, ibid.

383 MAXIMIAN, alias Maximus Tyrannus, r. according to H. 34, to Powel 5 years.

Maximus, being reconciled to Conan Meriadoc, conquers great part of Gaul, plants 30000 British Soldiers in Armorica and makes Conan King of them; from whom Armorica (as Pont. Vir. chimerically, pag. 39.) received the name of Little Britain. This Maximus is said to have depopulated Britain, and left it exposed to the incursions of the Picts (ibid. 41.) All groundless! The Britans had not Armorica till a long while after this. See before, pag. 39. and Stillingfl. Antiq. Brit, pag. 291.

DIONOTUS succeeded his brother Caradoc, and was Duke of Cornwall, A. D. 383. (Matt. Westm.—Carew, p. 77.) He is said fabulously to have sent 11000 Noble Virgins (at the instance of Conan Meriadoc) and 60000 of inferiour rank, to people Maximus's new Colony of Britans in Armorica, but all dispersed, drowned, or taken prisoners by the Barbarians. Pont. Vir. 40, 41. Hard. 153.

GRACIAN, surnamed Funarius, alias Gratianus Municeps, was General in Britain, according to Powel, four years. He was father to Valentinian the Emperor. Camd. p. xcvii. There happened then an *Interregnum*, during which I find Melianus Duke of Cornwall, father to St. Melor, who suffered Martyrdom, A. D. 411. Jan. 3.—Ush. Prim. p. 451. Capgrave places this Martyrdom on the Kalends of October, that year. 390

CONSTANTINE, son of Solomon, King of Armorica, according to Rowland, and brother of Aldroen, afterwards King of the same country, reigned 10 years. 433

CONSTANS, eldest son of Constantine, r. according to Hard, one, to Powel three years. 443

VORTIGERN, of Royal Parentage, was Earl of Cornwall. [Speed, p. 264, &c.] and thence elected King of Britain, betwixt the years 430 and 452. He called in the Saxons, reigned according to H. 18, to P. 8 years, and was then deposed. 446

VORTIMER, son of Vortigern, succeeding, reigned according to Powel 7 years, and, as some say, was deposed, as others, killed. 464

THEODORIC, King of Cornwall, about the year 460, put to death St. Guigner, and his company from Ireland. Usher's Prim. 869, p. 1113. He was a Heathen, and by his being appointed King (after Vortigern was elected to the throne of Britain) it appears that whoever appointed him (whether Vortigern or the Nobles of Cornwall) could not have the interest of Christianity much at heart. His subjects also were Heathens; for he put to death the Irish Saints, lest they might turn away his subjects from their old religion. Ush. ib.

VORTIMER being dead, Vortigern again ascends the throne, and r. according to P. 9 years. 471

AURELIUS AMBROSIUS, second son of Constantine abovementioned, [as Hard. 58.] r. according to Harding, 13, to Powel 19 years. 481

He is fabled to have erected Stonehenge (called the Stone Hengles, by Harding) at the advice of Merlyn, as a sepulchral monument for the British Lords, there treacherously slain by Hengist, and to have been buried there himself. Hard. 59.

About this time Gorlois was Duke of Cornwall, and lived at Tindagel Castle.

UTER PENDRAGON, third son of Constantine, reigned according to Hard. 13, to P. 16 years. He was famous for his strength and valour, died A. D. 516. and was buried (as Harding says, p. 79) at Stonehenge. 500

ARTHUR reigned 26 years. This Prince having succeded his nominal father, Gorlois, in the 516

* "Coriniæ Regulus."—Lel. de Scr. Britan. p. 65.

the Kingdom of Dunmonium (by the Britiſh Hiſtorians always, though prematurely, called Cornwall), as Duke of Cornwall, is ſaid to have aſſiſted greatly Aur. Ambroſius againſt the Saxons. [Rapin, pag. 34.] He ſucceeded Uter Pendragon (as ſome think his real father) in the year 516. He is ſaid to have been born at Tindagel Caſtle in Cornwall; and in the Country near that place, every thing that is grand, uncommon, or inexplicable, is attributed to this Arthur. Here we have his Hall, his Bed, his Way to Church, and the like; which things may ſtrengthen the Tradition, and ſerve to aſſure us, that there was ſuch a perſon; and the Tombſtone found in Glaſtonbury Church, even though ſuppoſititious, will confirm the tradition that there was ſuch a famous Prince, or the monks would never have attempted ſuch a forgery in favour of the Dignity and Antiquity of their Monaſtery. The Inſcription may appear to ſome to be more modern than the Interrment of King Arthur; be it ſo, it may not however impeach the matter of fact of Arthur's being buried here; for, from the conſtant Traditions, and perhaps Regiſters of the houſe, it appearing that K. Arthur was buried in ſuch a place, it is not unlikely but, in ſome after-time, when diſputes ran high about Relicks, and the fame of Arthur was more and more celebrated, it was thought no part of deceit, to aſcertain the Tradition, and appropriate the honour of ſuch Remains to the Abby of Glaſtonbury, by recording that diſtinguiſhed name in the ſtone found there. The Inſcription may be ſeen in Camden's laſt Edit. Vol. I. pag. 80. See Stillingfleet's Antiq. Eccleſ. Brit. cap. 1. In ſhort, there was certainly ſuch a perſon; but the year when born, whether the ſon of Gorlois or of Uter, or the ſame perſon as Uter, is not agreed. Another thing of him may be aſſerted without doubt, that he was a valiant Warriour, and true Chriſtian; but his real actions, great as they were, cannot now be ſeparated from his falſe and ſuppoſititious ones, ſo intimately are they mixed with fable. Merlin, in his Propheſies, calls him the Corniſh Boar *(aper Cornubiæ)* becauſe born *in maritimo caſtro Tintagel.* Uſh. Prim. p. 518.

Arthur being advanced to the Crown of Britain, his half brother [as Harding ſays, p. 77, 79.] CADOR, who muſt therefore have been ſon of Gorlois by Igerna before Arthur (as Hard. thinks p. 63.) was made Duke, and (after many great actions in war, under the command of Arthur) ſtiled King of Cornwall; he is by ſome thought the ſon of Aur. Ambroſius. The Britiſh Hiſtory in Rowland ſays, that Uter Pendragon made Cador Duke of Cornwall; if ſo, Arthur, as Duke of Cornwall, could not have been ſo early upon the ſtage as Rapin ſays above.

About this time Indualis, ſurnamed the White [Candidus], was *Domnonenſis Patriæ magna ex parte dux nobiliſſimus.* Uſher, Prim. pag. 558. In Arthur's time, Gereint ap Erbyn, Admiral of the Britiſh Fleet, Nobleman of Cornwall, was killed at Longborth.

542 CONSTANTINE, ſon of Cador, reigned 4 years; he was made King of Cornwall by King Arthur, and by Geoffry of Monmouth is reckoned King of Britain, but was only King of Cornwall as Uſher thinks, ib. p. 537. He is ſaid by Creſſy, p. 258, to have reſigned his Kingdom, and turned Monk, A. D. 583; but his converſion in the Ulton. Annals is placed in the year 588. Uſh. ibid. pag, 1148; and he is ſaid to have died in 590. Uſher, ibid. Perhaps he might be elected King of the Britans in 542, at the death of Arthur; and in thoſe tumultuous times depoſed after four years, and then retired into his hereditary country of Cornwall, where Gildas's Epiſtle found him in the year 583, and made ſuch an impreſſion on him that he turned Monk. This will reconcile the two accounts of this Prince.

He is ſuppoſed to have ſuffered Martyrdom, and is therefore reckoned a Saint. We have a Church dedicated to him, in the gift of the Church of Exeter; and the Pariſh-feaſt is on the neareſt Sunday to the 11th of March, according to the Martyrology cited by Uſher. [Prim. 541.] "He was called by the Britans Cyſtennin Go-"ronawg" [i. e. the Corniſh Conſtantine, as Rowland ſays, becauſe he was the laſt King of Britain of the Corniſh Family]; "and his iſſue "is ſaid to have continued Dukes of Cornwall "a long time." Rowland, pag. 170. He is ſaid to have been buried at Stonehenge. Hard. 79. Uſh. ibid. 541.

AURELIUS CONANUS (nepos Conſtantini) reigned according to Hard. 3, to Powel 2 years. He is ſuppoſed to have been King of Powis, or ſome other Province in Wales (Uſh. ib. 537.); by ſome King of Cornwall after Conſtantine's being killed by him. 568 H. 546 P.

VORTEPER [& Vortiporius King of Demetia. Uſh. 537.] reigned according to Hard. 7, to Powel 4 years. 571 H. 548 P.

TENDURUS was King of Cornwall when St. Petrock came laſt to viſit the Corniſh Britans, about the middle of the 6th century, A. D. 557. Uſh. ib. 1141.

MALGO, alias Maglocunus, King of Venedotia. Uſh. ib. 537. reigned according to Hard. 22, to Powel 5 years. 578 H. 580 P.

GERENNIUS was King of Cornwall about the year, according to Powel, 585, to Uſher, [pag. 1150.] 589, who [pag. 559.] thinks him ſucceſſor to Conſtantine, to whom he was grandſon; he lived at Dingerein [i. e. the fort of Gerennius], which, moſt likely, was ſomewhere near the Church called from this Prince (as 'tis ſuppoſed) Gerrans, and gave name to the harbour, thence called Dingerein port. Uſh. 560. When the yellow plague raged, even to the depopulating South Wales, and among the reſt had carried off King Maglocun, Theliaus, then Biſhop of Landaff, with ſome ſuffragan biſhops, and ſeveral attendants, came into Cornwall, and was there kindly entertained by Gerennius. From thence St. Theliaus went into Armorica, and after ſtaying there ſeven years and ſeven months, being upon his return to his own country, viſited Gerennius again, found him dying, and gave him the Sacrament; and then proceeded to Landaff. [Uſh. 560.] This Gerennius is thought to be the perſon mentioned before, and celebrated in a particular Ode called Cowydd Gereint ap Erbyn, by Lowarch Hen, a Britiſh Prince and Poet, who flouriſhed about that time. [Rowland Mon. 187.] Mr. Lhuyd, in his Arch. Brit. pag. 260. gives us the following account of this Ode:

"In

" In Epicædio Geruntii docet [ſcil. Lhywarx " Hen.] cujus filius fuerit, et ut ſupra," (viz. pag. 240, col. 1.) " innuimus, locum ubi oc- " ciderit deſignat, pugna fortaſſis navali, nam in " portu Lhongborth dicto peremptum refert. " Deinde Arthuro tam egregium militem Long- " portæ ſublatum dolet." But it muſt be noted that this Gerennius King of Cornwall fell not in battle, but died in his bed, as above; and ſecondly, that time will not permit them to be one and the ſame perſon; for the Gerennius who is the Hero of this Poem was killed at Longborth, in the time of King Arthur; the Poet laments that King Arthur had loſt ſo excellent a ſoldier as Gerennius the ſon of Erbyn, who muſt therefore have been elder than Gerennius King of Cornwall by many years.

H. 600 } P. 586 } CARICIS, alias Careticus, reigned according to H. 3, to P. 2 years, over all Britain, and in Wales and Cornwall 25 more.

At this time the Britans were, by the Saxons, and Gormund, a King of Ireland (who came into Britain, A. D. 596, according to Uſh. ib. p. 1151.), driven into Wales and Cornwall, with their King Careticus (Not. in Powel's Catalogue), who in Wales and Cornwall, after this retreat in his ſecond year, ſeems to have reigned 25 years; for, according to Powel, he was not ſucceeded till 613.

To Gerennius ſucceeded a King of Cornwall, who gave the land of Glaſtonbury to the Monks there, at the inſtance of Worgrez, then Abbot, A. D. 601. The name of this King, Uſher ſays, they could not find out, becauſe the paper and writing was decayed. Uſh. p. 1054. But Gerennius dying ſeven years and a half after Malgo, who died, according to Powel, in 586, muſt fix the death of Gerennius to 593, or [as Uſher has placed it in p. 1150.] in 596, or a little after, according to H. At this time I find Belthruſius, Bletius, or Bledericus, called Duke, Prince, and King of Cornwall. [G. M. XCIIII. —Caradoc of Lhancarvan, by Wynne, p. 17, 21, 23.] He was ſent to for aid againſt the Saxons, who had maſſacred the Monks of Bangor. Now this maſſacre happened, according to Uſher [from the Ultonian Annals, p. 1157.], A. D. 613. He was Generaliſſimo in a conſiderable battle on the River Dee, in the year 617, againſt Ethelbrith King of Northumberland, where he won the battle, but loſt his life. [G. M. ibid.] This Prince is alſo mentioned on account of the above battle by Nic. Trivet. [Wilk. Conc. p. 28. and in Spelm. Con. vol. i. p. 28.] By his living ſo near the date of the grant of Glaſtonbury to the Monks, and no one named betwixt Gerennius and him, I conclude him the perſon who granted thoſe lands. Nor is it unlikely, that the Kings of Cornwall ſhould have power to grant theſe Lands, for as much as it appears to have been part of their hereditary dominions, which was the reaſon, that though Arthur was wounded mortally in a battle in Cornwall, yet was he nevertheleſs carried [" a nobili matronâ quâdam ejuſdem cognatâ et " Morgani vocatâ (corpus ſcil. Arthuri) eſt de- " latum, quod poſtea defunctum, in dicto Cœ- " meterio ſacro eadem procurante ſepultum." Uſh. Prim. 523.] to the Abby of Glaſtonbury to be buried, as a place of the greateſt ſanctity, within the bounds of his own inheritance. [Bp. Stillingfleet, however, queſtions whether there was ever ſuch an Abbot as Worgrez *; but I cannot underſtand for what reaſon.

CADVAN reigned according to Hard. 13, to Pow. 22 years. He reigned over the Britans, and the Weſt part of all Wales and Cornwall. Hard. 85. He was great Grandſon to Malgo, alias Maglocunus; for Malgo begat Ennian, who begat Belin, who begat Jago, who begat Cadvan. [G. M. XCVII.] 603 H. 613 P.

CADWAL, alias Cadvallonus, ſon of Cadvan, reigned according to Harding 61, to Powel 48. 616 H. 635 P.

By the fate of War, Cadwallo was forced to take ſhelter in Armorica. Brian, his Nephew, convoked an aſſembly of his Britiſh Subjects; they met at Exeter, and ordered all the Nobles *(univerſis Britonum proceribus)* to put their towns in a proper poſture of defence, and prepare for the reception of their King, Cadwallo, who would ſoon return with aid from Britany [G. M. pag. XCVIII.], which he accordingly did, and became afterwards Maſter of all Britain (excepting what the Saxons held), ibid. XCIX. He died according to Harding, pag. 113. A. D. 676.

CADWALADER, ſon of Cadwallo, reigned according to Hard. 12, to Powel 3 years. 676 H. 683 P.

CADWALADER, laſt King of the Britans, died and was buried at Rome A. D. 690. Hard. p. 96.

Here fell that moſt ancient Kingdom of the Britans, which, continuing from the time of Heli the High-Prieſt to this time, during the ſpace of 1825 years, may be juſtly reckoned to have exceeded in duration all other Kingdoms of the World. Vid. Rob. Cœnal. Lib. ii. and Not. in Powel's Catalogue.

From the Death of Belthruſius, A. D. 617, the Dukedom of Cornwall ſeems annexed to the crown of Britain, for Cadvan reigned over Cornewayle [Hard. 85.], and ſo did Cadwallo his ſucceſſor [G. M. XCVIII.], as appears by the Aſſembly of Britans held at Exeter by his Nephew, during his exile in Britany, and ſo probably did Cadwalader; but, upon Cadwalader's death, though the Britans afterwards had never one King in common to Wales and Cornwall, yet the firſt had ſeveral petty Princes, or Reguli, and the latter its own Ruler, ſometimes called King, and ſometimes Duke, as will appear in the following remarks.

GERUNTIUS was King of Cornwall in the year 690. Archbiſhop Uſher, Prim. pag. 1167. places the Epiſtle he received from Aldelm (mentioned before, pag. 343.) in this year. 690

The addreſs of this famous Epiſtle, relating to the Sacerdotal Tonſure, and keeping of Eaſter, is ſomewhat remarkable. It runs thus, Creſſy, pag. 481.

" To my glorious Lord Geruntius, King of " the Weſtern Kingdom, whom I, as God " the ſearcher of hearts is my witneſs, do " embrace with brotherly Charity, and like- " wiſe to all God's Prieſts inhabiting Damno- " nia," &c.

* Antiq. Brit. pag. 27.

GERUNTIUS, King of the Britans in Cornwall, was vanquiſhed by King Ina [Hunt. 193. Creſſy, p. 522.—Sax. Chron. ad ann. 710.]; and Ina got great glory by his wars with the Corniſh. [Rapin, 8vo. Engl. p. 209.]

730 RODERICK MOLWYNOC, Grandſon to Cadwalader, perceiving that Ethelhard, King of the Weſt Saxons, had deſtroyed Devonſhire with fire and ſword, drew the Corniſh together, and, upon that King's entrance into Cornwall, gave him battle, defeated him, and forced him to retire with all ſpeed to his own dominions: this victory the Britans call Gwaeth Heilyn from the place where this battle was fought. [Caradoc of Lhangarvon, pag. 15, 16.] Roderick was afterwards forced to forſake theſe Weſtern parts, and died in North Wales, A. D. 755. [ibid. Wynne's Hiſt. of Wales, pag. 18.]

BLEDERIC is ſaid to have been Prince of Cornwall at this time, and to have joined Roderic. [Car. lib. ii. pag. 97.—Carad. Langarv. Edit. Powel, pag. 16.]

743 This year Cuthred obtained a conſiderable
753 victory over the Corniſh. [Hunt. 196.] In this year he obtained another victory here. [Hunt. ibid.]

755 At this time the Britans in Devonſhire and Cornwall were forced out of every thing worth notice [Wynne, p. 18.]; but Ivor ſucceeding his father Alan the ſecond in the Kingdom of Britany, in this year came over into Cornwall to aſſiſt the Britans, by which aſſiſtance the Corniſh recovered their country from the Saxons. Leland [It. Vol. VIII.] mentions three battles, one at Heyl in Cornwall, the ſecond at Gardmailanc, the third at Pentun; in all which the Britans, under the command of Ivor, overcame the Saxons.—Lhuyd's Pref. to his Corniſh Grammar, and Third Letter in Rowl. Mona.

This Ivor is called the ſon of Cadwalader, by Lel. It. Vol. VIII. The particulars of this Hiſtory of Ivor will admit of ſome doubt. [See Powel's Edit. of the Hiſtory of the Princes of Wales.]

About the year 766, Kynewulf had wars with the Corniſh, for his ſucceſs in which he gave certain lands to the Church of Wells. [Cam. pag. 84.]

780 In the time of Conan, ſon of Ivor (who both ſeem to have had the chief power in Cornwall), the Britans were again diſpoſſeſſed. [Wynne, ibid.] Kynewulf is ſaid to have been very victorious in his wars with the Britans. [Hoveden, pag. 235.]

787 In the third year of Brithricus, the Danes came into Cornwall. [See before, pag. 42.]

806 In this year the Danes came into Cornwall, and brought a fleet there at the invitation of the Corniſh. They joined forces, and, continuing the war ſome time, were met at laſt by Egbert in the year 813 [as the Sax. Chron. or 809, as Rapin, pag. 214.], vanquiſhed, and all Cornwall over-run.

824 In the 24th of Egbert, the Corniſh and Danes engage the Devonſhire men at Gavulford, [Sax. Chron. ann. 284.] but were worſted; which being the firſt battle recorded betwixt the Devonians and Corniſh, inclines me to think, that the Devonian Britans were for the moſt part driven out of that county, and that what remained there had at this time ſided with the Saxons, and that by the Devonians here we are to underſtand principally the Saxons who were ſettled in Devonſhire. Hunt. pag. 198. ſays, that many thouſands fell on both ſides. So ſays Hoveden.

The Corniſh, with their auxiliary Danes, 835
marched Eaſtward to fight the Saxons, and in the firſt battle put Egbert to the worſt [Wm. of Malm. pag. 20.], and the coming on of the night was the only thing that prevented the diſgrace of a total defeat; but in the next battle at Hengeſdune, the Corniſh and Danes were entirely overthrown.

In this year Caradocus, ſecond of that name, 851
ſeems to have been King of Cornwall [G. M. lib. v. cap. xv.]; and at this time the Corniſh were overcome in battle at Wenbury Wicgambeorg by Cheorl Earl of Devonſhire. Hoveden, pag. 258. Cheorl is a Saxon name, and conſequently the Saxons ruled at that time in Devonſhire.

ETHELBALD, King of England. 857
ETHELBERT, King of England. 862
ETHELRED, King of England. 867
ALFRED was in Cornwall in this year. 871
[Creſſy, p. 742.]

DUNGARTH, or Doniert, King of Corn- 872
wall (likely the ſon of Caradocus), was drowned in this year, and a Croſs at his deſire (or an Oratory) erected where he was buried. [See in Plate XXXVI. Fig. I. and II.]

ALFRED was in Cornwall again in this year. 892
[Sax. Chron.]

EDRED, Duke of Damnonia, [Davene in Hunt.] intimate companion of Alfred in his wars, died A. D. 901. one month only before Alfred. [Hunt. p. 202.]

In Alfred's time, the Saxons appointing an Earl of Devon, ſeem to have given him alſo the title of Earl of Cornwall, though Cornwall was not as yet ſubdued.

ALPSIUS Duke of Devon and Cornwall. 901
[I find, by a note of Mr. Hals, that this Duke gave the manor of Cargol to the Biſhop of Bodman.]

The Corniſh were beaten by Edward [Malm. pag. 25.]; and a Biſhoprick was erected at Bodman.

ETHELSTAN conquered the Corniſh en- 936
tirely; and, as they before claimed a right to Devonſhire as far as Exeter, ordered, that thenceforth the river Tamar ſhould be the Eaſtern boundary of their country.

EADMUND, King of England. 940
EADRED, King of England. 946

ORGERIUS (alias Ordargus, Comes Dom- 959
nonienſis, Pater Elfridæ Regis Eadgari ux.) Duke of Devon and Cornwall, was a great benefactor to the abby of Taviſtock, where he is regarded as a founder, and lies buried. [Malmſb. pag. 146.]

EADULPHUS, ſon of Ordgarus, famous for 959
his great ſtature and ſtrength of body. [Malmſb. pag. 146.] buried at Taviſtock.

When

When Eadgar was taking his pleaſure on the river Dee in the year 973, and, ſitting in the ſtern of his boat, was rowed along by eight Kings who were ſubjects to him, Creſſy [pag. 878.] ſays (upon what authority he does not mention) that Duffnal, one of thoſe Kings, was King of Weſt Wales.—Very likely this might be Eadulphus.

975 EDWARD the Martyr, King of England.

980 AYLMAR, alias Athelmar, was Earl of Cornwall. [Monaſt. Angl. Tom. I. pag. 258.] —See Creſſy [pag. 783.] who places him as early as the reign of Eadgar; but Eadulphus was living in Edward's time [as Malmſb. ſays, pag. 146.], and therefore outlived Eadgar. This Aylmar (by his name ſhould be Saxon) and therefore the Royal Blood of the Britans was either by this time diſplaced, or had adopted Saxon names. [See Creſſy, pag. 896.]

981 The Danes, now enemies to the Corniſh, burnt and deſtroyed Bodman, and forced the Biſhop to St. German's.

997 The Daniſh Fleet, ſailing round Weſt Saxony, entered the mouth of the Severn, and ſometimes landed and plundered North Britain [Sudwales, ſays Hunt.] now and then Cornwall, and ſometimes Devonſhire, at Weced port (now Bydeford); and, having burnt many villages, and killed a great number of people, ſailed back again round the Land's-End, landed at the mouth of the river Tamar, and waſting both ſides of the river (Cornwall, as well as Devon) without oppoſition, till they reached Lideford, burnt that Town, and then proceeded to Taviſtock, where the Abby, being firſt plundered, underwent the ſame fate. [Hoveden, pag. 246.]

EDMUND Ironſide, King of England. 1016

CNUTE, the Dane, King of England. 1017

HAROLD, King of England. 1036

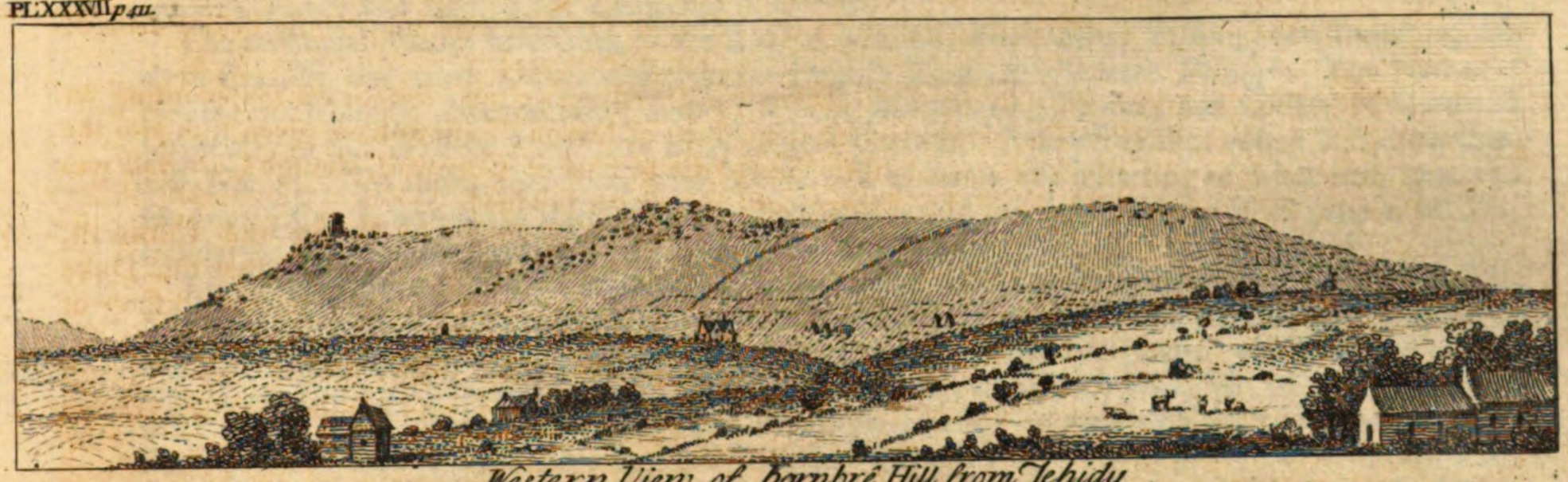
HARDECNUT, King of England. 1040

ALGAR Earl of Cornwall, A. D. 1046. 1046 [Mon. Ang. ibid. pag. 1022.] founded the Abby of Bruton in Somerſetſhire. [Leland, It. Vol. V. pag. 49, & 79.] "Odda conſti-"tutus fuit Comes ſuper Defenaſhire, Sumer-"ſet, Dorſet, and Ofer Wealas." [Sax. Chr. ad pag. 1048.]

CONDORUS, alias Cadocus, laſt Earl of 1066 Cornwall of the royal Britiſh blood (ſays Camden, pag. 123.) was diſplaced by William the Norman, to make room for his half brother Robert Earl of Moriton. He had iſſue another Condor, whoſe daughter and heir Agnes was married to Reginald, baſe ſon to Henry the Firſt. [Carew, pag. 79.]

Others ſay, this Reginald married the daughter of William Fitz-Richard, a potent man in Cornwall. Tonkin's notes on Carew, MS. B. pag. 150.

PL. XXXVII p. 411.



Western View of Karnbrê Hill from Tehidy

NATALI

NATALI SOLO S.

MR. Lhuyd obſerves, in his Preface to his Corniſh Grammar, "That to preſerve any old "Language in Print is, without all Doubt, a moſt pleaſant and obliging Thing to Scho- "lars and Gentlemen, and altogether neceſſary in the Studies of Antiquity."

It was in Hopes of throwing ſome Lights upon the Hiſtory of my native Country, that I undertook the Taſk of inſpecting the few Things that remain in the Corniſh Language, and forming out of them, as far as my Time and Reading could reach, the little Vocabulary that follows.

I am ſenſible that it is not ſo compleat as I could wiſh, the Reaſon of which may be partly owing to the Authour, and partly to the Subject, and partly to the Materials. If the Authour had no other Points of Antiquity to divide and ſhare his Attention, he would be more inexcuſable that it is not more correct. Had not the Subject been diſuſed among People of Literature for ſo many Ages, it would have been eaſier compaſſed; and if the Materials had been in greater Plenty, there would have been more Choice, and the Work might have been better executed. But the Materials were not only few, but they were much diſperſed; and ſo many as fell into my Hands might not probably have come to the Share of another, and the Helps for ſuch a Work were ſtill growing fewer by Time and Accident; it being with Languages as with Buildings, when they are in a State of Decay, the Ruins become every Day leſs diſtinct, and the ſooner the Remains are traced and copied out, the more viſible both the Plan and the Superſtructure will appear.

The ſooner therefore ſuch a Work was undertaken, the greater Likelihood there was that more of the Language might be preſerved, than if the Attempt was deferred; and as ſome who had a Regard for their Country lamented, that it ſhould utterly loſe its ancient Language, and thoſe who were curious had a mind to underſtand ſomething of it, I found the Work was much deſired; and I was willing to do ſomething towards reſtoring the Corniſh Language, though I might not be able to do all that fewer Avocations would have permitted.

As incompleat as the following Vocabulary is, I am perſuaded, that it will be of ſome Uſe. In the preſent Language of my Countrymen, there are many Words which are neither Engliſh, nor derived from the learned Languages, and therefore thought Improprieties by Strangers, and ridiculed as if they had no Meaning; but they are indeed the Remnants of their antient Language, eſteemed equal in Purity and Age to any Language in Europe.

The technical Names belonging to the Arts of Mining, Huſbandry, Fiſhing, and Building, are all in Corniſh, and much oftener uſed than the Engliſh Terms for the ſame Things. The Names of Houſes and Manors, Promontories, Lakes, Rivers, Mountains, Towns, and Caſtles in Cornwall (eſpecially in the Weſtern Parts), are all in ancient Corniſh. Many Families retain ſtill their Corniſh Names. To thoſe, therefore, who are earneſt to know the Meaning of what they hear and ſee every Day, I cannot but think that the preſent Vocabulary, imperfect as it is (and as all Vocabularies, perhaps, are at firſt), will be of ſome Satisfaction.

The Helps I have received, I muſt acknowledge chiefly owing to the Archæologia of the late Mr. Edward Lhuyd, above mentioned, Keeper of the Muſeum at Oxford, who has publiſhed a Grammar of the Corniſh Tongue[a], and therein preſerved the Elements of this Language, which had otherwiſe wholly periſhed with him, and his Friend Mr. John Keigwyn, who was, indeed, Mr. Lhuyd's Tutour in this Point of Learning, and died a few Years after him. In the Comparative Vocabulary, and in other Parts of the Archæologia, there is a great Number of Corniſh Words; moſt of which, if not all, I believe, the Reader will find in the following Vocabulary. I have alſo called in the Aſſiſtance of the Armorick Vocabulary (publiſhed in the ſame Work); and where I met with no Radix of like Sound in the Corniſh, I have there inſerted the Armorick Word, putting after it *Ar.* to note that it has only occurred to me as yet in the Armorick, tho it may in the reading of others either be found in the Corniſh MSS, or be of Service to explain Words which are omitted by me at preſent. Some *Radix's* alſo are taken from the Welſh and Iriſh, as what may at one time or other explain Parts of the Siſter-Dialect, the Corniſh. Beſides what Mr. Lhuyd has printed, he left ſeveral MSS. behind him, and among the reſt a Corniſh-Engliſh Vocabulary, which [in his Arch. pag. 253.] he tells us, he had then by him, "written about ſix Years before," that is, in the Year he was in Cornwall, [viz. 1700.] "and that he had lately improved it with what Additions he could." I had the favour of peruſing all the MSS. relating to Etymology, which could be found in the Library of Sir Thomas Seabright, Bart. where the Literary Remains of Mr. Lhuyd were thought to have been depoſited. Among them I met with an imperfect Engliſh-Corniſh Vocabulary; and in the other ſcattered Memorandums, I found ſeveral Corniſh Words I had not ſeen before, which in the following Work are inſerted; but

[a] Arch. pag. 225, &c.

the Corniſh-Engliſh Vocabulary was not among thoſe Papers, and therefore is ſuppoſed to be loſt, and always to be regretted by the Curious.

Beſides Mr. Lhuyd's Works, I have been favoured[b] with the Peruſal of a curious MS. written by the late Mr. Scawen of Molinek in Cornwall; in which, firſt, there was Part of a Corniſh MS. called Mount Calvary, with a verbal Engliſh Tranſlation (no ſmall Help to a Beginner); and in the latter End, the Excellency of the Corniſh Language, and the ſeveral Reaſons of its Decay, are well ſet forth, together with ſome Proverbs, Sentences, and other Aſſiſtances, for the better underſtanding, and for the encouraging ſome one to endeavour to reſtore it. Mr. Scawen's MS called the Cornebritanick Antiquities was alſo communicated[c]. I had alſo the Favour[d] of the MS. of the late Tho. Tonkin, Eſq; in which there is a Tranſcript of the MSS. now in the Bodleian Library, in Corniſh and Engliſh, which were copied under the Direction of the late Mr. Lhuyd, at the inſtance of Mr. Tonkin, who intended to print them, with ſome Dialogues, and other Corniſh Compoſitions, contained in the ſaid Manuſcript.

I had the Favour[e] of peruſing what the late William Gwavas, Eſq; (after Mr. Keigwyn, and, Mr. Lhuyd, the moſt knowing of his Age in the Corniſh Tongue) left behind him; and a few MSS.[f] of the late Mr. Boſon, Part of Mr. Hals's Corniſh Vocabulary, and ſome Tranſlations of ſeveral Parts of the Holy Scripture. Laſtly, I have inſerted the Corniſh Vocabulary[g], which is in the Cotton Library, London; a MS. as Mr. Lhuyd thought[h], about ſeven hundred Years old; ſo that, I hope, though what follows is not compleat, it may lay a Foundation, and provoke ſome one of more Leiſure to add to it an Engliſh-Corniſh Vocabulary, and a more exact Liſt of the Words which are to be found in the two laſt Corniſh Manuſcripts of the Bodleian Library, which, with the Grammatical and Philological Collections I have made in order thereto (and ſhall readily communicate to any Perſon of Learning who will undertake the Taſk), will recover, and may continue, as much of this dead Language as may be uſeful to my Countrymen, and ſatisfactory to all who will not be too Scrupulous and Critical.

I ſhould here have inſerted a Contraction of Mr. Edward Lhuyd's Corniſh Grammar, as I at firſt intended; but as the Number of Sheets, which this Work was to conſiſt of, will be more than compleat without it, and as the whole Grammar is already printed by Mr. Lhuyd, to print it here would needleſsly ſwell the preſent Work; and it is hoped that the Addition of ſeveral Chapters, and ſeveral Copper Plates, more than were at firſt engaged for, will ſufficiently compenſate for this Omiſſion.

[b] By the Rev. Dr. Lyttelton, then Dean of Exeter, now Biſhop of Carliſle, whoſe kind Aſſiſtance, in every thing relating to this Work, I can never forget.

[c] By Francis Gregor, of Trewarthenik, Eſq;

[d] From the Rev. Mr. Collins, Vicar of St. Erth.

[e] From William Veale of Trevailor, Eſq;

[f] From the Rev. Mr. Uſtick of St. Juſt.

[g] For an entire Tranſcript of which I am obliged to the Rev. Dr. Jer. Milles, then Precentor, now Dean, of the Church of Exeter.

[h] Letter to Th. Tonkin, Eſq; in 1702-3, pen. W. B.

[i] As Mr. Edward Lhuyd's Corniſh Grammar, publiſhed in his Archæologia, Tit. VI. pag. 222. is ſcarce, and little Hopes of ſeeing Etymology ſo much countenanced as that it ſhall be ſoon re-publiſhed: It might not, perhaps, be unacceptable to the Studious in Britiſh Hiſtory to have that Corniſh Grammar re-printed from pag. 222, to pag. 232. viz. down to (aberh an tſhei omma), at the bottom of the firſt Column. From thence there is in Mr. Lhuyd a long Digreſſion not immediately relating to the Corniſh Tongue till you come to pag. 240. Col. 2. where the third Chapter begins—from hence to the End, pag. 251. may be publiſhed together with the St. Levan man of Tſhei an Hor, in modern Corniſh, with the Engliſh Tranſlation of it from Mr. Tonkin's MS. pag. 177.

ABBREVIATIONS in the following VOCABULARY.

A. Adjective.
Ad. Adverb.
Ar. Armorick.
B. Bochart.
Baxt. Baxter's Gloſſary.
Boſ. Boſon MS.
C. Corniſh.
Car. Carew's Survey.
Comp. Compound.
Cott. Cotton Vocab.
Dav. Davies's Dict.
f. forſitan.
G. Gallicè.
Gr. Greek.
Gw. Gwavas MS.
Heb. Hebrew.
id. idem.
Ir. Iriſh.
J. T. Tregere MS.
L. Latin.
Lh. Lhuyd, Arch.
LMS. Lhuyd's MS.
Pa. Participle.
Pl. Plural.
Pr. Pronoun.
Pre. Prepoſition.
Pri. Primitive.
Qu. Quære.
R. Rowland's Welſh.
S. Subſtantive.
Sc. Scawen MS.
Sing. Singulariter.
T. T. Tonkin MS.
V. Verb.
Uſ. Uſtick MS.
W. Lhuyd's Welſh.

A CORNISH

A.

A, *Of*; *from*; *and*; a Prep. or Conjunction, *it is either*, *ſeparate*, or *annexed*.

A, prefixed to the infinitive mood of Verbs, ſupplies the want of the Participle of the Preſent Tenſe; as, a debbry, *eating*; a euſga, *ſleeping*.

A, *as*; A mi a môz, *as I was going*.

A, is the ſign of the Preter and Future Tenſes; it is alſo uſed ſometimes, in the Preſent Tenſe, thus, A leverſys, *thou ſayeſt*; A nethas, *thou ſpinneſt*.

A, *I will go*; as, My a, *I will go*; Ty a, *thou ſhalt go*; Moz being underſtood.—See more of the uſe of this Particle before the Verb, Lhuyd's Corniſh Gram. Arch. pag. 25, 26.

A, *my*; as, a Veſter, a Veſtrez, *my Maſter*, *my Miſtreſs*.

A, is united to the pronoun perſonal when ſign of the Preter, or future Tenſe, as, Am, *hath me*; Ath, *have thee*, &c.

A, the Article, anſwers to the Engliſh *a*, or *an*.

A, is ſometimes put before the Subſtantive, when mi is uſed; as, dho a bredyr vi, *to my Brother*.

A, *out of*; a kez glaz, *out af green Cheeſe*.

A, *by*, or *with*; as, a Eleth ſplan, *with Angels bright*.

A, Oh; an Interjection; A Dâs, *O Father!* A Venen, *Ah Woman*.

A, *which*, or *that*; a Pron. Relative, as Avo, *that is*, or *which is*.

A, *if*; A'm cothvaz, *if thou knoweſt me*; A mennas, *if thou wilt*.

A, *his*, or *her's*; as, a dhillaz, *his*, or *her cloaths*

A B

Abaff, *dizzineſs*; *raſhneſs*. Ar.

Aban, *above*; *foraſmuch as*; *when*; *ſince that*; it is written Aba, before an N.

Abardtat, *an Uncle*; *a Father's Brother*.

Abarhmam, *an Uncle*; *a Mother's Brother*.

Abarſtick, *inſatiable*.

Abat, *an Abbot*. Cott. *Abod*. W. id.

Abec, *a Cauſe*. Ar.

Abell (apell, id.), *far off*.

Abem, *a Kiſs*. Gw.

Aber, *a Ford*; *a fall of Water*; *a mouth of a River*; *a meeting of two Rivers*. W. id.

Aberveth, Aberth, and Oberth, *upon*; *within*.

Abeſtely (abozdol, id.), *Apoſtles*.

Able, *whence*.

Aboſdol, *an Apoſtle*.

Abrans, *the Eyelid*. Cott. W. *Amrant*.

Abys, *to beſeech*; ny a bys, *we do beſeech*; wy a bys, *you ſhall beſeech*.

A C

Accoyes, *to aſſwage*; *abate*.

Ach, *Iſſue*; *Offspring*; *root of a Tree*.

Acheſon (Acheſow), *Guilt*; ab

Acheſa, *to impeach*; *accuſe*.

Achleſs, *Defence*; *Protection*.

Aer, *vile*; *baſe*. Ar.

Achta (it. Ehtas, id.) *a Poſſeſſion*; *Inheritances*.

A D

Ad (ath, id.) *of*; *on*; *concerning*; *thy*. Cott.

Ad, aliquando otioſa particula; as Ny ad wra, *we will make*. Cott.

Ada, *to ſeed*; (C. haza.) Ar.

Adail, *a Building*.

Addel, *looſe Rubbiſh*; *Filth*. W. addail. id.

Addeuli, *to worſhip*. Ar.

Aden, *the Leaf of a Book*. Cott.

Adhurt (adheuorth, adhiuort, id.) *from*.

Adhellar, *after*; *behind*.

Adletha, *a Soldier*. Cott.

Adoth, *Haſte*; *Readineſs*; *Vow*.

Adre, *homewards*.

Adro, *about*; *on*; *upon*.

Adwra, *thou ſhalt endure*.

Adzhan, *to know*; *perceive*.

Adzhyi, *within*; agy, id. LMS.

A E

Ael, *a brow*; Aeltavon, *the brow of a River*. Moreton.

Aer, *a Snake*; *Air*.

Aeran, *Plumbs*.

Aerva, *a Defeat*. See Lh. 155.

A F

Aff, *I*; *me*; war aff, *on me*; 'tis ſuffixed to Verbs, as, allaff, *I can*; dampnyaff, *I condemn*.—'Tis ſuffixed alſo to Prep. as, ragaff, *for*; *by me*.

Aff, *a Kiſs*. Ar.

Aflavar, *an Infant*; *one that cannot ſpeak*. Ar.

Affo, *ſwift*; *quick*. Ar.

Aga, *them*; *theirs*.

A G

Agan, *ours*.

Agan honan, *our ſelves*.

Agan bys, *let us pray*.

Agan, f. *the ſtomach of an Animal*; ſo the Corniſh call the ſtomach of a Pig.

Agans, *with*; (a præfix).

Agary, *contrary*, *Enemy to*.

Agathyas, *ſeized upon*; (a præfix.)

Agaz, *your*; agaz Pedn, *your Head*.

Agerou (et Agheri), *to open*; *ſtretch*.

Agis, *you*; *your*.

Agolan, *a Whetſtone*.

Agoz, agyz & guz, *your*. This Pronoun poſſeſſive loſes often the three firſt Letters, and has the laſt annexed to the end of another Word, as, Evos kowl, *ſup up your Broth*; for evough agoz kowl.

Agos, *near*; Ogaz, id.

Agowſys, *ſaid*; (a præfix) a Kouz, *to ſay*.

Agris (or agreis), as, Me agreis, *I do believe*; preſ. t. of Creſy, *hear*, *or believe*,

Agroaſen, *a Shrubb*. Ar.

A H

Aha! *So ho!*

Ahanav, *from me*.

Ahanaz, *from*; *out of thee*.

Ahanen, *from us*.

Ahuel, *a Key*.

Aho, *Offspring*; *Pedigree*. Lh.

A I

Ai (pro A), *have*; as, mi ai didhinuys, *I have promiſed*. Lh.

Aidlen, *a Fir Tree*. Cott.

Aidhlen, id.

Ail, *an Angel*. Cott. Archail *Arch-angel*.

Ailga, *Slaughter*.

Ailla, *moſt beautiful*; pl. aluin. LMS.

Ailne, *Beauty*.

Aincamheach, *blemiſhed*. Ir. ib.

Ainiſle, *mean*; *low*. ib.

Annaiſle, id. ib.

Ainmhidh (pl. ainmhidhe), *a Beaſt*; vulg. Corniſh, Beſtaz. ib.

Airos, *the ſtern of a Ship*.

Aiſe, *gentle*.

Aithbhear, *to blame*.

Aiuma, *to kiſs*, ib.

Aizia, *to eaſe*; *to leſſen*; *to diſburthen*.

A L

Alan, *Breath*.

Albalaſtr, *a Croſs-Bow*.

Alene,

A L

Alau, *white Water Lillies.*
Alemma (alebma, id.), *from hence.*
Alene, *from thence.*
Ales, *abroad*; (unles, id.) *ſpread, broad.*
All, *another.*
Allaff, *I can*, ny allaff, *I can't.*
Allas, *couldſt*; ny allas, *thou could'ſt not.*
Allec, *Herring*; *Pilchards.*
Alli, *Advice, Counſel.* Ar.
Allos, *ought*; Dallos, id.
Alloys, *Grief*; *flowing.*
Alra, *a Maid-Servant.*
Als, *a Cliff*; *aſcent*, or *deſcent*; *a Shore.* Cott. Alz, id. Lh.
Alſeſt, *mighteſt*; ti'a alſeſt, *thou mighteſt.*
Alt, *a Grove.* Ar.
Alta, *wild*; Beathuige alta, *wild Beaſts.*
Altrou, *a Father-in-law.*
Altruan, *a Step-Mother.*
Aluedh, *a Key.* Lh.
Alwed, *an Incloſure.* Cott.
Alyek, *a Key.*

A M

Am, *my*; *me.*
Am, *round about.*
Am, *hath me*; neb am gurek, *who hath made me.*
Amal, *Plenty*, or *Store.*
Amane, *a Kiſs.*
Amann, *above*; aban, id. uar, id.
Amar, *a Knot*, or *Tye.* Ar.
Amas, *did kiſs.*
Ambodlaun, *unwilling*; anbodlaun, id.
Ambreth, *ſhaking.* Hals.
Amenen, *Butter.* Cott. Emenin, id.
Amman, id. Ar.
Ameſek, *a Neighbour.* Ar.
Amnuid, *a Beck*, or *Nod.* LMS.
Amneidio, *to becken*; gogwyddo pen, id. viz. *to bow the Head.*
Amontye, *to reckon.*
Amplek, *pleaſeth*; Mar thym amplek, *it much pleaſeth me.* LMS.
Amſer, *Time*; Anſer, Cott. id.
Amwyn, *to defend*; *aſſiſt.*

A N

An, *him*, or *it*; Mi an guelaz, *I ſaw him*, or *it*; Ev an gevyth, *he ſhall find it.*
A'n, *of the*; *from the*; *the*; This Article is not only placed before Nouns, as, an Dên, *the Man*, but before Pronouns; as, an rena, *thoſe*; and alſo inſerted between a Noun and Pronoun, as, pa an dra, *what thing?* where it is otioſa particula, or redundant, as, pa an cheyſon, *what Accuſation?*
An, a Particle privative, as, anlavar, *mute*; *without Speech*; an coth, *not known.*
Anadlu, *to breath*; anadl, *breath.* Lms. anal, id.
Anallod, *before*; *before that*; *of old.*
Anat, *plain*; *manifeſt.* Ar.
Anau, *an Evet.* Cott.
Anav, *a ſpot*, or *blemiſh.* Cott.
Anavel, *a ſtorm*; ab an, & avel, *a calm.*
Anbodlaun, *unwilling.*
Ancar, *a Hermit*; it. *an Anchor.* Cott. ancar, id. Lh.
Anchel, *an Arm.*
Ancouth, *a ſtranger*; *one not known.*
Androw, *Andrew.*
Anedhi, *of her.*
Anered vur mor, *a Pirate.* Cott. alias, angredar, id.
Anethe, *of them*; annedhe, annydha, *from* or *concerning them.*
Aneval, *a beaſt*; *any quadruped.* Ar.
Anfur, *imprudent.* Cott. *without wiſdom.*
Anghel pur, *unlike*; *unequal.*
Anghygred, *hardneſs of belief.*
Anglod, *to blemiſh*; *ſpot*; *ſpoil.*
Angor, *an anchor.*
Angov, *fogetfulneſs.*
Angredar mer, *a Pirate.*
Angus, *anguiſh*; *pain.*
Aniâk, *weak*; *infirm.*
Anken, *Grief.*
Ankevys, *forgotten.* See Kovys.
Ankow, *Death*; ancou, & ancouyns, id.
Anlavar, mute; avlavyr, id. Lh.
Anludd, *buckſome.*
Annerh, *Honour.*
Annez, *Cold.*
Annodho, *thereof.*
Anow, *a Name*; pro hanou, id. alſo *a Mouth*; pro ganow.
Anſer, *Time.*
Anſueth, *a Curſe*; kymmys anſueth, *ſuch a Curſe!*
Antarlick, *a Play*; *a Comedy.*
Antel, *Danger.*
Antromet, *Sexus.* Cott.
Anvab, *barren*; anvabat, *barrenneſs.* Cott.
Anuan, *an Anvil.*
Anvein, *weak.* Cott.
Anwyd, *cold.* Cott.
Anz (ut, & onz, & oinz), *they*; a Pronoun perſonal ſuffixed to denote the third Perſon plural, as, Guelanz, *they ſee.*
Anzaoue, *Proſperity*; *Opportunity.*

A O

Ao, *ripe.* Ar.
Aor, *Earth*; Oar, id.

A P

Ap-haul, *filius Solis*; ſcil. Apollo, R.
Apert, *publickly*; *openly.* G.
Aperth, *a Victim.*
Apparn, *an Apron.*

A R

Ar, *a ſtill Lake.* Hals. Qu.
Ar, *the*; an article before Nouns.
Ar, *Land*; qua. pro aor, *Slaughter*; har, id. Lh. Aras, Ir. id. Arwerthel—Arwinic. Qu. Ar-devora—Arvôs. Harlyn.
Ar (for war), *on*, or *upon*; ardour, *upon the Water.*
Ara, *to cauſe*; *make*; *do*; id. ac wra, or awra, *we ſhall cauſe.*
Ara, *ſlow.*
Araderuur, *a Plowman.* Cott.
Arall, *another*; pl. erel, *others.*
Arat, *a Plow*; it. arad, id. Dho araz, *to plow.*
Arbednek, *uſed*; *cuſtomary.*
Ardar, *a Plow*; Ardur, *a Plowman.*
Arghans, or argan, *Silver.* Lh. arhans, id. Lh.
Argila, *to recoil.*
Argraphyz, *printed*; Levar argraphyz. Lh.
Arha, *to command.*
Arhadou, *Commands.*
Arho, *a Goad*, Lh. ſtimulus, L.
Arleth, *a Lord*; *a Chief*, or *Maſter.*
Arludes, *a Lady.* Cott.
Arluit, *a Lord.* Cott. Arluth, id. pl. arlydhi. W. Arglwydhi.
Armas, *cried out*; a arme, *they cried out.*
Armor, *a Wave*; *a Surge*; Lh.
Armoriou, *Arms in Heraldry.* Ar.
Aroaz, *Tanſie.* Ar.
Aroc, *before.* Ar.
Arouez, *a ſign*, or *token.* Ar.
Arrez, *a way*; *path*; *courſe*; *pace.*
Arrîa (vulg. for ria), *O ſtrange!*
Arſe, *commanded*; from arrha.
Arte (& arta), *again.*
Arth, *a Bear*; orth, id. Gr. ἄρκτος.
Arv, *a weapon*; *arm thou*; pl. Arvou.
Arvez, *ripe.*
Arvis, *early in the Morning.*
Aruit, *Air.* Cott.
Arvor, *the Sea ſhore*; Ar. quaſi war môr.
Arvordir, W. *a place by the Sea ſide.*
Arweddiad, *behaviour*, *manners.* LMs.

Arwydd,

A R

Arwydd, *a brand*, or *mark*; ib.
Arwyl, *a burial*, or *funeral*; ib.
Arwyddocan, *to betoken*, or *foreſhew*.

A S

As, *them*; (us, id.) *they*.
As, a Termination of the imperf. Tenſe, as, y ſoras, *they did grieve*; y reſoras, *they did much grieve*.
Aſcable, *cavilled*, or *ſquabbled*.
Aſcient, *one out of his Senſes*; *a poſſeſſed*; (guan, id.)
Aſcle, *the Boſom*; aſcra, id. Lh.
Aſderbynas, *compelled*. V.
Aſen, *an Aſs*; it. *a Rib*; pl. aſon.
Aſenza, *an Aſs-colt*.
Aſenguil, *a wild Aſs*. Cott.
Aſew, *it be*; (V. a præf.)
Aſgarn (aſgorn, id.), *a Bone*.
Aſgornek, *bony*.
Aſgura, *will make them*; (as præf.)
Aſkal, *a Wing*; pl. aſkelli.
Aſkal, *a ſhell Fiſh*; *a Naker*; it. *the fin of a Fiſh*. Lh.
Aſkellen, *a Thiſtle*. Cott. Aſkallan, id.
Aſſaz, *thou art*.
Aſſon, *we are*.
Aſtell, *a Board*, or *Plank*. LMS.
Aſtyllen, id. *a Shelf*; *a Shingle*. Lh.
Aſten, *to enlarge*.
Aſtor, *Offspring*; dry aſtor, *to bring forth Iſſue*.
Aſwonas (aſwothas, id.), *do know*.

A T

Ate, *ſpite*; mar ate, *ſo much ſpite*.
Ath, *hath thee*; *have thee*; *will thee*; meathkelma, *I will bind thee*.
Ath, *thy*; mez ath, *out of thy*.
Ather, *a Paunch*; *a Belly*; lean eu athor, *fill my Belly*. Gw.
Atis, *a perſuaſion*; *Advice*. Ar.
Attal, *a Bolt*, or *Bar*.
Attamye, *to redeem*.
Attret, *ſweepings*. Ar.

A U A V

Au, *the Liver*. Ar.
Avain, *an Image*. Cott.
Aval (Avell, id.), *an Apple*; *all ſorts of fruit*.
Avallen, *Apple Trees*. Cott.
Auan, *a River*. Lh.
Avan (aban, id.), *above*; ita & man, pro aman, id.
Avani, *to imagine*.
Auartha, *above*.
Aue, pl. auen, *Vallis fontibus rigata Ab ahis*, vel ahvis *aqua*, *flumen*. Keyſler.
Aveas, *by*; *through*; aus, *out of*.
Avez, *without*; *foràs*.
Auel, *Aura*; *weather*. Cott. Ar. *Wind*.
Auel teag, *fair Weather*; auel vas, *a calm*; hagar auel, *bad Weather*.
Auelek, *windy*.
Avell, *like to*; (haval, id.) *likeneſs*.
Aueth, *alſo*; *equally* (aweth & auedh, id.); ſcribitur aweyth, awyth, awyethe, id.
Aueil, *the Goſpel*. Ar. Aviel.
Avin, *will*; *wilt*; ni au'n moz, *we will go*. Lh.
Aules, *a Cliff*; aules ewhal, *a high Cliff*; whêl aules, *work in the Cliff*.
Aultra, *a Godfather*.
Aultruan, *a Godmother*.
Avon (auan, id.), *a River*.
Avor, *towards*; avor thys, *towards thee*.
Avorou, *to-morrow*. Cott.
Auoz, *ſo that*, *notwithſtanding*; *above*; avoz travyth, *above any thing*; *for the ſake of*; as, auos den vyth, *for the ſake of any Man*. LMS.
Aure, *he that*; (ſuel, id.); q. ſee awre.
Auſa, *to adorn*; *prepare*. Ar.
Auſillen, *an Ozier*. Ib.
Aut, *the Sea-ſhore*; *bank of a River*.
Autrou, *a Maſter*, or *Lord*. Ar.
Avi, *the Liver*, or *Breaſt*. Cott. *Spite*; *Envy*; *Diſcord*; avey, & avy, id.

A W

Awatta, *to behold*. LMS.
Awen, *the Jaws*, or *Chops*. Ar.
Awothe (awothy, id.) *he felt*, or *knew*.
Awre, *he made*.
Awy, the old Word for *River*. R.
Awyr, *Air*.

A Y

Ay, *that*; *his*; ay oys, *that Age*.
Aydn, *one*; peb aydn, *every one*.
Ayûh, *over*; *above*; ayuhav, *above me*; ayûh y pen, *over his Head*.

A Z

Azan, *a Rib*; it. *a Pipe-ſtave*; (aſen, id.) pl. aſou.
Azgran, *a Wing*; kanifer hethen gen aſgran, *every Foul with Wings*. Boſ.
Aznat, *evident*; *plain*. Ar.
Azrek, *Sorrow*. Ib.
Azrouant, *a Devil*. Ib.
Azroue, *a Sign*; *Token*. Ar. See arouez.

B.

"Hum. Lhuyd affirmeth boldly, that there is not any Britiſh Word whoſe firſt Radical Letter is B." Speed. Chron. p. 7. But H. L. p. 8. adds, what Speed does not, "abideth any change into P, or Ph."

Many Words beginning primarily with a B, begin alſo in the ſame Authours, ſometimes properly (viz. by Grammatical Permutation), ſometimes improperly (contrary to Rule) with a V, or F. B is changed into F, and M, as, Bara, *Bread*; o fara, *out of Bread*; fymara, *my Bread*.

BA, *who*.
Baal (bal), *a Shovel*.
Baar, *a Bolt*, or *Bar*.
Bach (bagl, id.), *a Stick*.
Badeza, *to baptize*. Ar.
Badna, *a Drop*; banne, id.
Badus, *a Lunatic*.
Baedh, *a Boar*; bahed id, bora, id.
Bagat, *a Troop*, or *Crew*; *an Aſſembly*, or *Council*.
Bagaz, *a Buſh*; bagaz eithin, *a buſh of Furſe*; bhaid, *about*.
Bahau, *Hooks*, *Hinges*; bahau an darras, *Hinge of the Door*.
Baiou, *kiſſes*; a baye, *to kiſs*.
Bai, *blame*; difai, *blameleſs*.
Baicwl, *a blamer*; *a fault-finder*.
Bail, *a Bery*.
Baiol, *Enula*, *the Herb Elicampan*.
Bairſighe, *brawling*
Bakken, *Bacon*. Gw.
Bal, *a Plague*; *a Place*; *a Place of digging*.
Balas, *to dig*; Palas, id.
Balaven, *a Butterfly*. Ar.
Bali, *a high grown Wood*.
Balliar, *a Barrel*; it. *a Tub*.
Ban, *up*; *high*. W. *a Place*. [Lugban, alias ludvan, *a high Tower*.]
Ban a ſevy, *up he ſtood*.
Banal, *Broom*; bauathel, id. Cott. Ai balan. Lh.
Baneu, *a Sow*.
Baniel, *a Banner*.
Bankan, *a Dam*, or *Bank*.
Banna *could*; V. (vynna, id.) as, n'y wely banna, *he ſaw not a glimpſe*, i. e. *could not ſee*.

Banneth,

B A

Banneth, *a Bleſſing.*
Bar, *the top*, or *ſummit.*
Bara, *Bread*; bara heb gwèl, *unleavened Bread.*
Barbur, *a Barber*; W. *Cneifiwr*, id.
Bardh, *a Mimic*; *Scoffer*; barz, Ar. writ alſo, barth.
Barev, *a Beard*; id. Lh.
Barf, & Baref, *a Beard.*
Barfuſy, *Codfiſhes*; pl. from Barvâs, *a Cod.*
Barges, & bargos, *a Kite.*
Bargidnyas, *did bargain*; dho bargidnias, *to conſent*; *agree.* Lh.
Barh, & bara, *with*; barh an dzhei, *with them.*
Baris, *readily*; paris, id.
Barliz, *Barley*; W. id. Lh.
Barlen, *the Lap*, or *Boſom.*
Barn, *to judge.*
Barner, *a Judge.*
Bart, *a Side*; *a Scoffer*; warbarth, *altogether.*
Barri, *to divide*; debarra, *to ſeparate.*
Barth-hirgron, *a Trumpeter.*
Baſdhour, *a Ford*, or *Paſs over the Water.*
Baſghed, W. & C. *a Baſket*; Baſket-dorn, C. *a Hand-baſket.* Lh.
Baſtord, *a Baſtard*; pl. beſterd. Sic W. & A. & Ir.
Bat, *Money.*
Bâth, *Coin*; *Money.* Lh.
Bather, *a Coiner*; *a Banker*; gwas bathor, *diligent*, *a monied man.*
Bathon, & bathyn, *a Baſon.*
Battiz, *Staves.*
Baye, *to kiſs.*
Baz, *a Pole*, or *Staff.*

B E

Be, *he hath been.*
Bealtine, *Fires lighted to Belus.* Ir.
N. B. The Corniſh for Fire is Tan; but to tine, or light a a Fire, is ſtill uſed in Cornwall, unde Bartine, *the fiery top*, i. e. *the hill of Fires.*
Beazen, beaze, beazenz, *we*, *ye*, *they had been.* V.
Beazez, *thou hadſt been*; beaze, *he had been.*
Beb, *every one*; pub, id.
Bech, *a Voyage.* Ar.
Bechye, *to thruſt.* V.
Bederow, *Prayers.*
Bedh, & Bez, *be thou.*
Bedh, *a Grave*; pl. bedhîow, bethow, id.
Bedhav, *I will be*; bedhî, byd, *thou*, *he will be.*
Bedhez, boez, biz, *let it be.*
Bedhon, bedhoh, bedhanz, *we*, *ye*, *they will be*; *let us be*, or *be ye.*
Bedhon, bezen, *we ſhould be.*
Bedhe, beze, *he ſhould be.*
Bedhiz, beiz, *thou ſhould'ſt be.*
Bedhynz, bezenz, benz, *they ſhould be.*
Bedewen, *the Poplar Tree.*
Bedhigla, *to bellow like an Ox.*
Bedho, & bedewen, *a Birch Tree*; pl. behu.
Bedidio, *to baptize.*
Bednath, & benath, *a Bleſſing.*
Bednuaaz, *Madam*; pro benenvâz.
Bedzhinidia, *a Chriſtening*; *baptiſm.*
Bedzidvaen, *a Font*, i. e. *a ſtone for baptizing.*
Befer, *a Beaver*; *Animal.*
Beghan, bean, bîan, *little*; vighan, id.
Beghas, *a Sin*; peghas, id.
Bêgel, *the Navel*; it. *a Boſs.*
Begol, *a Shepherd*; bizel, id.
Bein, *I ſhould be.*
Beiſder, *a Window.*
Bel, *long*; *far*; vel, & velha, id. o bel, *afar off.*
Belee, *a Prieſt*; pl. belein. Ar.
Belender, *a Miller.*
Beler, *Creſſes*, i. e. *the Herb Cariſta.*
Belgar, *the calf of the Leg.*
Belyny (velyny, id.), *railing*; *malice.*
Belin, *a Mill*; velin, id.
Ben, *bended*; *a Head*, for pen.
Bena, *to cut.* Ar.
Benary, *hourly*; *continually.*
Benans, *Penance.*
Beneas, *banned*; viz. in the Church; quaſi benidnias, *conſented*; *agreed.*
Benegys, *bleſſed.*
Benen, *a Woman*; pl. benenas, & ez.
Benen-vat, *a Matron.*
Benen-rid, *Female.*
Benen- nowydh, *a Bride.*
Beneuas, *an Awl*; beneuez, id. Lh.
Benidnia, *to conſent.*
Benk, *a Bench*; ſkân, Ar. id.
Bennak, *ſoever*, piua bennak, *whoſoever*; pandra bennak, *whatſoever.*
Benthygio, *to borrow.*
Beol, *a Trough*, or *Manger.* Ar.
Bêr, *a Spit.*
Ber, & berr, *ſhort*; beranal, *a Shortneſs of Breath.*
Bera (en bera), *within.*
Bera, *to drop*; *ſlide*; *flow.* Ar.
Berges, *a Citizen.*
Bern, *a Heap*; *a Rick*, viz. *of Hay*, or *Corn.*
Berna, *to buy*; perna, id.

B E

Bernigan, *a Limpet*; Lh. pl. breunik, id.
Berri, *Fatneſs.*
Berthog, *rich.*
Bers, *Defence.* Ar.
Berthuan, *a Jay*; *a Magpye.*
Bes, *but*; *yet.*
Bes, f. for boſs, as res for ros.
Beſadow, *Prayers.*
Beſga (for biſgueth), *never*; *ever.*
Beſgan, *a Thimble.*
Beſl, *Muſcles*; it. *Gall*, *bitterneſs.* Lh.
Beſt, *Moſs*; ne vedn nevra kuntl beſt, *will never gather Moſs.*
Beſte, *thou hadſt been.*
Beſtyll, *Gall*; *Bitterneſs.*
Beſy, *to intreat*; V. (piſy, id.) *needful.*
Betan urma, *hitherto.*
Betegyns, & betygons, *neverthleſs.*
Bethens, *be*; *let him be.*
Beu, *alive*; (biu, & bewe, id.) beua, *to live*; na illy beu, *could not live.*
Beunans (veunas, bounaz, id.) *Life.*
Beva te, & bethys, *be thou.*
Beven, *the hem of a Garment.* Ar.
Beuk, *Cow*; beugh, or biuh, pl.
Beuzet, *drowned.* Ar. See bidhyz.
Beuzi, Ar. *to dip*, or *drown.*
Beyn, *Pain*; plr beynis.
Bez, *a Finger*, or *Toe*; it. *but. yet.* pl. byzias.
Bezau, *a Ring.*
Bezo, *a little Hoop*, *Circle*, or *Wheel.*
Beze, beuch, bedhec, bezech, *ye ſhould be.*
Bezl, *the Gall.* Lh. it. *a Muſcle Shell.* Lh. alias, meſklen.

B I

Bideven, *a Hawk*; Bydhin, id. Lh. Kryſſal, faucan, id.
Bidhen, *a Meadow.* Lh.
Bidhyz, *drowned.*
Bidn, *againſt*; *towards.*
Bidnepein, *a Hawk*; *a Crane.*
Bidzheon, *a Dunghill.*
Bigel, *the Navel*; begel, id.
Bylien, *a Pebble.*
Bilwg, *a hedging Bill*; W. gwddi, id.
Bindorn, *a Hall*, or *Refectory.*
Bis, *a Finger*; bez, id. pl. beſs.
Biſgueh, *perpetual*; *conſtant.*
Biſou, *a Ring*; pro bezau.
Biſtel, *the Gall.*
Biſtruit, *a Toe*; i. e. *Finger of the Foot.*
Bithen, *a Meadow*; bedhein, id.

Biu

B I

Biu en lagat, *the Pupil of the Eye.*
Biz, *there will be*; biz reiz dhodho, *he will be obliged*; viz. *there will be a neceſſity for him.*
Bix, *the Box Plant.* Mod. C.

B L

Blaidh, *a Wolf.* W.
Blaguro, *to branch out.*
Blaz, *Taſte.* Ar.
Bledhan, *the Year*; pl. blethaniou, blidhen, id.
Bledhîan, *a Flower*; pl. blegyow (bledzhan, id.)
Blegadou, *things agreeing.*
Bleit, a *Wolf*; bleiddie, blaidh, id.
Blek, *pleaſant.* Ar. blific, id.
Blem, *pale*; *wan.* Ar.
Bleû, *Hair*; bleuak, *hairy*, gols, id.
Bleu, *a Pariſh*; mui vel ol an bleu, *more than all the Pariſh*, bleu, id.
Bleuak, *rough*; *prickly*; *unpleaſant.* Lh.
Bleûenlagat, *the Eyelid*, viz. *Hair on the Eye.*
Bleuynpen, *the Hair of the Head.*
Bleut, *Meal.* Ar.
Blêz, *Meal*; blez fin, *fine flour*; it. *Powder*; *Sawduſt.* Lh.
Blipen, or bliwen, *the Year.*
Blith, *Milk*; W. *that hath Milk.*
Bloaz, *the Year.*
Blodeno, *to bloſſom*; bloden, *a Flower.*
Bloeddio, *to bawl*, or *cry.*
Bloeſy, *a Stammerer.*
Blonek, *Fatneſs*; *Greaſe*; *tallow*; Ar. Bloanek.
Blonet, id. it. *Fat*; *Tallow.*
Blot, *Meal*; *ſoft*; *tender.* Ar.
Blou, blew; Glaſ. id.
Blythen, *Blows*; bluthen, *to beat.*
Blyzen, id. yn blyzen, *with blows.*

B O

Bo, *thee*; a pr. *is*, V. *he may be.*
Boayok, *a Paraſite*; bohauok, id. bowhoc, & bauhoc, id. Cott.
Boas, *Cuſtom*; *Faſhion.* Ar.
Bod, *a Den*, or *Dwelling.*
Bodn, *the Teat*, or *Nipple*; bron id. tidi, id.
Bodo (G. bodun, profundum), *deep.*
Body-guerni, *a Buzzard.*
Bogan, *the corner of a Sack*, or *Bag.*
Boghan, *little.* See bychan, & vîan.
Bôh (bock, bok), *a Cheek.* pl. Byhou; bôch, W. & Ar. id.
Bohatna, *the ſmaller*; from bohan, compar. benna, & bohatna, & bohadna.
Bohoſak, *poor*, pl. bohoſogyon.
Bolder, Qu. 'tis boldering weather, i. e. lowring, inclinable to Thunder.
Bolenegeth, *the Will.*
Bolee, *a Calve's Houſe*; qua. bodleau.
Bolla, *a drinking Cup*; *Intrenchment.* T. T. *A Bowl*; Skala, id. Lh.
Bonas, *that there was*; *may be.* V.
Boncyff, *a Block*; *a Stem of a Tree.*
Bondhat, *a Circle*; Spira.
Bom, *a Bank*, or *Cauſeway.* Ar.
Bonez (Poz, id.), *to be.*
Bora, *a Boar*; baedh, id.
Bor, *fat.*
Bord, *a Border.*
Bore (y bore), *betimes*; y fore, id.
Boregeth, *on a Morning.*
Boren frwyd, *a Breakfaſt.*
Bareles, *the Herb Cumfry.*
Boreys, *that it was*; a comp.
Borſach, *to boaſt*; Froſtis, W id.
Bos (boz, id.), *but*; *he*; ha bos, *and that he*; *is*, f.
Boſeias-triez, *Toes of the Foot*; bozias, *Fingers.*
Boſs, *a Houſe.*
Boſſe, *to lean*; boſſe y bên, *to lean his Head.*
Bothan, *a bump*; or *bunch.*
Bothell, *a Bliſter.*
Bothak, *a Bream Fiſh.*
Bothas, *bore*; V. borthas, id.
Bothur, *deaf*; it. bothack, id. Gw.
Bottaler, *a Tankard-bearer.* Lh.
Bottas, *a Boat.*
Bounder, *common Paſture*; as, park an vounder, *the Field of Paſture*; bounder tre, *a Village*, or *Town*, Lh.
Bouch, *a he Goat*; byk, id.
Boucq, *ſoft*; Ir. *a Bog.*
Boudzhi, *a Cow-houſe*; (a comp.) *a Fold*; Lh. boudzhe de vas, *a Sheep-fold.* Lh.
Bouefua, *Reſt*; ny a bouez, *he will reſt.* V.
Bouët, *Meat*; Ar. Ir. biath, id.
Bouin, *Beef.*
Bounaz, *Life.* Lh.
Bouperic, *the Hoop Bird.*
Boweſas, *reſted*; my re boweſas, *I reſted.*
Bows (Pows, id.), *a Coat.*
Boynedh, *daily.*
Boys, *Meat*; buz, buyd, & bos, id.
Bozzorrez, *to ſing after others.*
Boz, *to be*; boz talvez, *to be able.* Lh.

B R

Brae, W. *Colliculus*; bre, or brêh, id. pl. breon. *Mons*; *Collis.*
Brâg, *Malt.*
Brakat (bregaud, id.), *Methеglin.*
Bram, *Ventris crepitus.* Ar. Brabm.
Brân, *a Crow*; bran vrâz, or marvrân, *a Raven.*
Brandre, *a Rook*; (a comp.) viz. *a Town-crow*; Frau, id.
Brandzha, *a Neck*; y vedn trehe gyv brandzha, *he'll break your Neck.*
Brandzhian, *the Gullet*, or *Throat*; brangain, id.
Braôzder, *Greatneſs*; mourder, id.
Brâs, & braôn, *groſs*; *great*; brâz, id. *cruel*; *outrageous*; braſa, *greateſt*; braôz-oberyz, *magnificent*; *noble.*
Broza, *greater.*
Brath, *a Maſtiff*; brath kei, *a Maſtiff Dog.*
Brawd, *a Brother.*
Brawdoliath, *Brotherhood*; a brawder, *Broth.*
Brawan, *Brawn*; bahed kyg, id. viz. *Boar Fleſh.*
Brechol, *a Sleeve*; brohal, id.
Bredar, *while*; *broad*; *a Brother*; pl. brederi.
Brederys, *bethought himſelf*; prederys, id.
Bredion, *a boiling*; coctio.
Bref, *a Serpent*; hagar bref, *a foul Serpent*; prev, id.
Breferud (brefu, id.), *to bleat like a Sheep.*
Brefuſy, *Prophets.*
Brêg, *a Breach*; *Seizure.*
Bregaud, *Hydromel*; *Mead.*
Bregeth, *preached.* V.
Bregowthys (cum a præf.), *thou preacheſt.*
Brê, *a Hill*; pl. breon. Dav.
Brêh, *an Arm*; pl. breas, or brehs.
Brein, brenn, brennyn, *ſupreme*, *Royal.* R. Ar. *Futidus.*
Breinaff, *I rot*, *ſtink.* Ar.
Breily, *a Roſe*; breilu, id. and *Primroſe.*
Brelyr, *a Baron.* Qu. breyr, id. Lh. ac pot. Qua. brê wyr, *a Man that lives high.*
Breman, *now*; *already*; *at length.*
Brennik, *a Limpet.*
Brennyat, *a Fortreſs*; *a Pilot.*
Brenmat, *a Boatſwain.*
Brenol, Lh. *brittle*; Qu. an non, id. ac brettol.
Brerthil, *a Mullet.*
Bres, *Judgment.*
Breſel, *War.* Ar.
Breſon, *a Priſon.*

Breſq,

B R

Breſq, *brittle*. Ar.
Breſiel, *Argument*; *Diſpute*.
Breſt, *Braſs*. Lh.
Breſys, *queſtioned*.
Breſych, *a Cabbage*.
Brethal, *a Mackerel*; a bryth, *ſtreaked*; brethil, id. Lh.
Brettol, *brittle*.
Breva, *to waſte*. V. Ar.
Breuha, *Food*.
Beur, *Brother*; Ir. brathair. W. Braud.
Breuyonen, *a Crumb of any thing*; Ar. brienen, id.
Breyr, *a Baron*. See brelyr.
Brêz, *the Mind*. Lh.
Brezeler, *warlike*.
Brezonnek, *Armorique*, viz. *Bretonique*.
Brianſen, *the Throats*.
Bridzhan, *to boil*, *ſeeth*; brudziar, id.
Brienen, *a Crumb*. Ar.
Brihi, *Malt-liquor*; gara brihi, *to brew*.
Bris, *a Berry*. Ar.
Brith, & bruit, *various*; i. e. *of different Colours*; Cott. bryth, id. pl. brithion.
Britty, vel abritty, *a Mackerel*; from brit, *ſpeckled*, or *ſpotted*. Lh.
Brôch, *a Badger*; Ar. *a Veſſel of Clay*, or *Wood*; *Bank of a River*; Gale. it. *a Yew-tree*. Mod.
Broche, *a Buckle*, *Claſp*, or *Bracelet*.
Brochi, *cruel*; *unruly*.
Broden, *the Lungs*.
Brodit, *Preſident of a Country*; *Lord lieutenant*. Lh.
Broen, *a Ruſh*; broenek, *ruſhy*. Ar.
Brohal, *a Sleeve*; brechol, id.
Brohalek, *having Sleeves*.
Bron (brun & brodn, id.), *Breaſt*, or *Pap*; *a Mill-ſtone*.
Bronkis, *brought*; *led*; hombronkyas, *they led*.
Bronter (praunter, id), *a Prieſt*.
Bros, *a Sting*, or *Prickle*; inde f. bruſs, *Furſe-duſt*.
Brou, *a Coaſt*; *an Edge*; brou an môr, *the Sea Coaſt*; it. *a Mill*. Ar. bro, *a Country*.
Brouion (brouſian, id.), pl. breyonen, *Crumbs*.
Brouda, *to ſting*; *nettle*.
Brouſta, *to bud*.
Broza, *greater*; broz for brâz.
Brudnyan, *Gerts*. Gw.
Brudzniaz, *boiled*; *ſod*. Lh.
Bruha, *Victuals*; *Proviſion*. Lh.
Brunnen, *a Bull-ruſh*. Lh.
Bruſs, *Furſe-duſt*.
Brychan, *a Bull-ruſh*.
Brydnan (brydn, id.), *a Ruſh*.

B R

Bry, *Clay*; *Earth*.
Brych, *a Blot*, or *Blur*.
Bryn, *a Hillock*; brine, id. W. *a Hill*, or *Cliff*; brynkyn, W. id.
Brys, *Account*; den a brys, *a Man of Account*, *of Council*.
Bryth, *ſpotted*; *ſpeckled*. Lh.

B U

Bu (Ar. Byuh, Ir. bo), *an Ox*, or *Cow*.
Buanegez, *Madneſs*; Ir. banegas, *Anger*.
Bubbuen, *a Botch*, or *Boil*. Ar.
Bucellat, *to low*; *bellow*. Ar.
Buddiol yw, *it behoveth*.
Budgeth andour, *the face of the deep*.
Budh, *Conqueſt*.
Budicaul (bydhygol, id), *victorious*.
Buel, *he that*.
Bugale, *a little Boy*. Ar.
Bugel, *a Shepherd*.
Buhan, *quick*; *ſwift*; byhan, *ſoon*.
Bûl, *an Axe*.
Bulch (W.), *a Paſſage*; as, bulch Guortigern, *Vortigern's Paſſage*.
Bulhorn, *a Shell-ſnail*.
Bulligan, *an Angle-touch*, or *Angle-worm*.
Bunta, *to puſh*, or *jolt againſt*. Ar.
Burman, *Yeſt*, or *Barm*. W. Swyf.
Burzut, *a Wonder*. Ar.
Buttein, *a Bawd*; ind. puttendy, *a Bawdy-houſe*.
Buth, *a Cottage*.
Bûyd, *Food*; buit, id. bûz, id.
Buyth, *a Houſe*; *a Cottage*; veth, id.
Bûz, *eating*; *a Bait for Fiſh or Birds*; *but*; bes, id.
Buzuguen, *a Ground-worm*; *a Grub*; pl. buzug.

B Y

Byan (ni vian, id.), *we have been*.
Byck, *a Buch Goat*. W. Ewyg, id. boch, id.
Byddin, *a Band*, viz. *a Company*.
Bydh, *he will be*.
Byhan, *ſoon*.
Bydredhy, W. *to defile*; *pollute*, or *corrupt*.
Byghel nôs, Ar. *a Hobgoblin*, *a Bugbear*. Lh.
Bym, *I have been*.
Byn an lugat, *the Ball of the Eye*.
Bynk, *a Stroke*; *a Blow*; *a Blaſt*, or *Puff*. Lh. Bank, id.
Bynkiar, *a Cooper*.

B Y

Bynollan, *a Beeſom*; *Broom*.
Byoh (huei a vyôh, id.), *ye have been*.
Byonz, *they have been*.
Bypur, *hourly*; *continually*; qua. peb ur.
Byr, *brief*; *ſhort*; cuttu, id.
Byr-luan, *the Morning Star*.
Byrdruethwd (W. f.), *a Breviary*; *a Maſs-book*.
Byrla, *to embrace*.
Bys, *even*; bis, id.
Bys pan, *then*; *until*.
Byſma (Bys, id), *this World*; beis, & beaz, id.
Bys (abys, id.), *to beſeech*; ny abys, *we do beſeech*.
Byte (vyte, id.), *Pity*.
Byth queth, *never*; *ever*; na byth, or vyth, *never*; *nothing*.
Bythak, *deaf*; id. ac bothak.
Bytheirio, *to belch*.
Byuh, *a Cow*, or *Ox*.
Byu an lagat, *the Ball*, or *Apple of the Eye*.
Byz, *but*. Lh.
Byzias, *the Fingers*.

C.

Note, that many Words placed under C, by ſome Authors are begun by K, or G, by others, & vice verſa; "for K we uſe C." Hum. Lhuyd Brev. C, for good ſound, is turned into G, Ch, and into N G H. Hum. Lh. p. 3.

CABAN, *a little Houſe*. Ir. Ar.
Cabell, a *Hood*. Ar.
Cabin Lygeazhah, *Squint eyed*. Lh.
Cabin thavas, *a Rainbow*.
Cablas (Cublas, id.), *cavilled*; *quarrelled*; ſcable, id.
Cabledd, *Blaſphemy*; Serthed. id.
Caboun, *a Capon*. Ar.
Cabydul, *a Chapter*.
Câd, *an Army*. R. *a Battle*.
Cad, *any Liquor*.
Cadair, *a Chair*. Ar. Cador, id.
Cadarnle, *a Bullwark*; Cadernid.
Cadr, *ſtrong*.
Caduit. Cott. Qu. f. Cadwyr, *a Soldier*.
Cadzhel, vulgo Cagel, *a Caſtle*, as Roſcadzhel, Boſcadzhel — Kaſtelh. id.
Caer, *a City*; *a walled Town*. Ar. Ceer, & C. Geer.
Caethiwed, *Bondage*; *Slavery*; Caeth, *ſold*. Gurkaeth, *a Bond-ſlave*, Lh.
Cafor, *Brucus*. Cott. Qu.
Caſos, *found*; Caſons, *we find*; gaſe, *I find*.

Caſudhd,

CA

Cafudhd, *a Stile*; *a Stone Stile*. W.
Cagal, *Rubbiſh*; *Rubble*; *Dirt*; *Sheep-Dung*.
Cahout, *Wealth*; *Riches*. Ar.
Caid, *a Servant*; Caid-pinid, *a Slave*.
Caihir, Ir. Caer, Ar. *Fair*; *Pretty*.
Caillar, *Dirt*; *Mire*. Ar.
Caines, *a Nun*.
Caithes, *a Maid Servant*.
Câith, *a Servant*; *a Slave*.
Cal, *cunning*; *lean*.
Cala, *Straw*; *Stubble*. Ar. Colo, id. Calav. id.
Cale. Ar. *A Wood*. Ir. Coill; C. Kelli, id.
Caleh, *Chalk*.
Callo (Calle, id.), *might*; *could*.
Callys (Calys, Calliſh & Cals, id.), *hard*; *ſmart*.
Cals, *many*; *much*. Ar.
Calter, *a Kettle*; Kalhtor, id.
Cam, *crooked*; *evil*; Pl. camou. Iriſh, Caum.
Camen, *ſo*.
Camgyhuddo, *to belye one*.
Camhinſic, *injurious*; *croſs*; *unjuſt*.
Camhilik, id. Cott.
Camniuet, *a Bow*.
Cams, *a Surplice*.
Canaſow, *Meſſengers*; *Apoſtles*. Ar. Cannat, *a Meſſenger*.
Cane, *to crow*; *or ſing*; Can. Ar. *a Song*.
Canego, *Bogs*.
Canel, *a Pipe of Wood to draw off Liquor*; Tap an canel, *the Pipe and it's Peg*; quaſ. à canalis, *a Chanel or Conduit*, ut & Gannel.
Caniad, *a Ballad*.
Cann, *the full Moon*.
Cannu, *to whiten*, or *blanch*.
Canores, *a ſinging Woman*.
Cans, *a Hundred*.
Canſgur, *a Wife*; *any Female*.
Canſrueg (Cansfreg, id.), *a Huſband*.
Cantrev, *a hundred*; becauſe it contained formerly 100 villages.
Cantulbren, *a Candleſtick*.
Cantuil, *a Candle*. P. Cyntulu.
Caouen, *an Owl*. Ar.
Caougant, *abundant*; *very much*.
Car, *a Friend*.
Câr, *a Chariot*; R. ind. Caradoc.
Capt, *of Chariots*; *a Charioteer*; Kyncâr, id.
Cara, *as*; *ſicut*; it. *to Love*.
Caradow, *beloved*.
Carayos, *a Kinſman*.
Carchur (Carchurdy, id.), *a Bridewell*.

CA

Carchar. Ar. *a Priſon*.
Carder, *beautiful*; *comely*.
Cardotta, *to beg*; Cardottin, *a Beggar*.
Cariad, *Benevolence*.
Carn, *a Heap of Rocks*; *a high Rock*. Pl. Carnow.
Carnſow, *Cliffs*.
Carogos, *a Kinſman*.
Carou (Lh. Karo), *a Deer*; Caruu, id. Cott.
Carru, *a Plow*. Car.
Carreg, *a Rock*; Pl. Cerigi; as, Cerigi Drudion; *Columnulæ Druidum*.
Carthu, *to clear*; *purge*.
Cath, *a Cat*.
Caſaus, *odious*. Ar.
Caſadou, *Countenance*; *ill-favoured*; *withered*.
Caſat, *any Veſſel*.
Caſmai, *an Ornament*.
Cau, *to ſhut*; or *incloſe*. R.
Cauen, *an Owl*.
Caul, *Gruel*; *Pottage*; *Cole*.
Caur-march, *a Camel*.
Caus, *Cheeſe*.
Cawg, *a Baſon*.
Cawr (Gaur, id.), *a Gyant*.
Cazau (Caſſec, id.), *a Mare*.

CE

Ceany, *to ſup*.
Ceard, *or* Keard, *an Artificer*.
Ceg, *a Mouth*; or *Throat*.
Ceibal, *a Barge*.
Cel, or Cil. Ir. *a Church*, or *Cell*.
Ceirſio, *to wind, turn, or twiſt*.
Cendel, *fine Linen*.
Cerig, *Stones*, or *Circles*; Crig, Crug, id.
Ceriſs, *loweſt*; Pul-keriſs, *loweſt Stream*. R.
Cern, *a Turn*; *Circle*. Ar.
Ceulan, *Bank of a River*; ind. Glan. f.
Cevn, *a Ridge*, or *Bank*.
Centowen (Contuen, id.), *a Gnat*.

CH

Chabenrit, *a Torrent*.
Chaden, *a Chain*.
Chain, *a Carrion*. Ar.
Charnel, *a Place where dead Bodies are laid*. Ar.
Chaſty, *to Chaſtiſe*.
Chaſy, *to chaſe*; Chaeyes, *chaced*.
Cheber, *Vulva*.
Chechys, *taken*.
Chee *thou*; ge (*erron. for* chee), id.
Cheſals, *a Limb*; *artus*.
Cheſindoc, *omnipotent*. Cott.

CH

Chein, *the back*; Kein, id.
Chelioc guit (or Ghod), *a Gander*.
Chelioc, *a Cock*.
Chemel, *to tarry*. Ar.
Chen, *a Cauſe*.
Cheniat, *a Singer*.
Chereor, *a Cobler*; *a Shoemaker*.
Cherhit, *a Heron*; Keridh, id.
Cheritè, *Dearneſs*; *Charity*. Ger. id.
Cherniat, *a Player on the Horn*.
Cheſpar, *Conjux*.
Chetua, *a Meeting*; *Convention*.
Chever, *to*; *unto*; chever tyller, *unto the Place*.
Chic (Kyg, id.), *Fleſh*.
Chil, *the Neck*.
Choantek, A. *greedy*; *covetous*; Lh. W. Chuannog, id.
Choar, *Siſter*.
Choareil (Ir. Corgas), *Lent*. Ar.
Choarion, *ſports*; ab Huare.
Choch-dibi, *a Cymbal*.
Chom, *to inhabit*. Ar.
Chuervan, *a Whirling*. Lh. 172.
y Chugfyons, *they bethought*.
Chuillioc, *an Augur*.
Chuillioges, *a Witch*, or *She-diviner*.
Chuivian, *to fly away*; Lh. 215.
Churiſigen, *a Bladder*; *a Bliſter*; Guzigan, id.
Chuyth, *Wind*; Lh. 122.
Chyffar, *a Bargain*; yn chaffar, *in the Bargain*.

CI

Cib, *a Shell*; *a Cabinet*.
Cin. Ar. *a Swan*.
Cinkla, *to caſt*. Ar.
Ciſt, *a Cheſt*.

CL

Claatgueli, *Bolſters*; *fulcra*. L.
Clabitter, *a Bittern*.
Claff, *ſick*; Clevys; Clevas; Clef, Claf, id. Pl. Clevion. Klav. id.
Clafhorer, *a Leper*.
Clafn, *the Blade of a Sword*.
Claiar, *warm*.
Clamderys, *fainted*. V. *Was in Want*.
Clao, *an Inſtrument*, or *Iron Tool*.
Clapier, *to ſpeak*; clapier Kernuak, *to ſpeak Corniſh*.
Claſq, *to gather*; *look for*; *beg*. Ar.
Clathoree, *fallen*; *lapſus*.
Clauſt (Cloiſt, id.), *a Bar*; *Incloſure*.
Clawd (Kled, id.), *a Dyke*; *a Foſs*; Clawd Offa, *Offa's Dyke*.
Clecha, *a Eell-place*; Lucar. id.

Clechic,

CL.

Clechic, *a little Bell*; *a Clock*, or *a Bell.*
Cleddif, *a Belt.*
Cledr, *a Rafter.*
Clehe, *Ice.*
Cleis, *A Chalk.* Lh.
Clemmow, *Clement*; *a Man's Name.*
Clenniaw, *a Hip*, or *Thigh.*
Cleſkher, *the Skin of the Leg.*
Clethe, *a Sword*, *a Knife*, *a Dagger.* Kledheid.
Cleuth, *a Ditch.*
Clenzen, *a Tree.* Ar.
Clewet, *a Diſtemper*, or *Sickneſs.*
Clewo (Glewo, id.), *to hear*; Clewys, *heard.*
Clicket, *Clapper of a Bell*; *Latch of a Door.*
Clithio, *to bait, or entice.*
Clo (Cleg, Clog, Cluid, id.), *a ſort of hard Stone, between a Moor ſtone and a Marble.*
Clocen, *a Shell*; Clocen ui, *an Egg Shell.* Ar.
Cloch, *a Bell*; Kloh, id.
Cloch-muer (or Maur), *a great Bell.*
Clode, *Praiſe*; *Fame* (Klos. Ir. Cloth); Klod, id. Klodvaur. W: *a famous Man.*
Clôf, *Lame*; *maimed.*
Clo-gris, *the grey Clo*; Clo-du, *the black Clo.* Hals.
Cloireg, *a Clergyman.*
Clone (Cluain. id.), *a Cave*, or *Den.* Ir. (ind. f. Treglone, *in Cornwall*; *the Town of Caves*; *or near the Cave*), it. *a Park.* Lh.
Clor, *neatneſs*; yn clor, *neatly.*
Clorian, *a Pair of Scales*; Mantôl. id.
Clot-boffan, *a Trype.* Gw.
Clouar, *warm.* Ar.
Cluddias, *a Bar*, or *Hinderance.*
Cluddu, *to bury.*
Clugea, *to perch*; or *ſit.* Ar. inde *to cluck as a Hen going to ſit.*
Cluit, *Breaſt.*
Clymmu, *to buckle.*
Clynk, *to ſwallow.* Qu.

CN

Cnil (Cnill Clil, id.), *a paſſing Bell.*
Cnithio, *to ſtrike.*
Cnoi, *to bite*, or *gnaw.*

CO

Coant. Ar. *fair*; *handſome.*
Coar, *wax.* Ir. Ceir.
Cob, dho Cob, *to break*, or *bruiſe.*
Cobber, *a Bruiſer of Tin.*
Coch, *Purple*; Coccus, *Red* (Ar. Merda.);

CO

Codgroen, *a Budget.*
Codnabreh, *the Arm-wriſt.*
Codnatale, *the Forehead.*
Coed, W. *a Wood*; Cos & Kûz, id.
Coegdale, *purblind.*
Cof, cov. See kov, kovys.
Coff, *a Belly.* Ar.
Cofgurhehel, *Utenſils.*
Coggas, *a Prieſt.*
Coiſinel, *Running Betony*; *wild Thyme.*
Coillinhat, *the herb Angelica.*
Coir, *Wax.*
Coit. See Koit (& Kûz, id.); *a Wood.*
Col (Colin, Conyn, id.) *Sting of a Bee.*
Colewuys, *heard*; glavis, T. T. id.
Côlbran, *fierce*; *Lightning.*
Colhen, *a Hazel.*
Colhlwyn, *a Grove of Hazel.*
Coll, *Loſs*; Coll reſtoua, *Loſs beſet him.*
Collet, *a forlorn*; *a loſt Perſon*; *perditus*; à Kellye, *to loſe*; it. *Loſs.*
Collon (Colan, id.), *a Heart.*
Colmas, *bound.*
Colmen (Pl. Colmenou). *a Knot.*
Colmur, *a Binder.* Pl. Colmurian.
Colmye, *to bind.*
Coloin, *a Whelp.*
Coltel, *a Penknife*; *an engraving Tool.*
Colter, *the Plow-knife.*
Colwiden, *a Hazel Tree.*
Colyd, *a Beard of Corn.*
Colyek, *a Cock*; Keilliog, id.
Comer, *Pride*; Lh. 215.
Comiſka, *Stirring*; Gw.
Commaër, *a Godmother.*
Commol, *a Cloud*; *Darkneſs.* Ar.
Compez, *right*; *even*; tha geil compez, *to do right*; N'un compez, *the plain, even Downs.*
Compoſter, *Form*, heb compoſter, *without Form.*
Conerioc, *mad*; *raving*; *fooliſh.*
Conna, *the Neck*; codna, vulg. id.
Connar, *Rage*; *Fury.* Ar. it. C.
Contreva, *to dwell*; *commoror.*
Contrevac, *a Neighbour*; *one of the ſame Town.*
Contowen, *a Gnatt.*
Conze, *Matrix.* Gw.
Coom (cwmm, id.), *a Valley.*
Coone, *Sugar.* Gw.
Coot (kooth, id.), *a Beating*; *to give one his Coot*; i. e. *his Beating.*
Coppa, *the Top*, or *Summit.*
Côr (cor, id.), *Ale*; *Manner*;

CO

war nep cor, *in any Manner.*
Cor, *a Dwarf*; Ar. cornandon, & corrig, id.
Corden, *a Pipe.*
Corf, *a Body*; *a dead Body*; pl. corfou.
Corfil, *a little Body.*
Corgwenyn, *Bees-wax.*
Corn, *a Horn.*
Cornbrican, *a Pipe*; *Fiſtula*; tolcorn, id.
Cornwyd, *a Bile*, or *Sore*; gweli, id.
Corol, Ar. *a Dance*; corolli, *to dance.*
Cors, *a Place full of ſmall Wood*; *a Den*; *a Bog*; ſiglen, id.
Corſen, *a Reed*; *a Pipe.* Ar.
Corsfruynen, *a Bull-ruſh.*
Coruf, *Beer*; coref, id.
Côs, *a Wood.*
Coſke, *Sleep*; *ſleeping.*
Coſte, *the Herb called Zedoary.*
Coth, *old*; den coth, *an old Man.*
Cothas, *to find.*
Cothas (pro wothas), *knoweſt*; *ſuffereſt*; *feeleſt*; *findeſt.*
Cothewell, *he felt.*
Cothys, *fallen*; gothys, id.
Couat, *a Shower*; *a Cloud.*
Coueno, *Swelling*; *Inflammation.* Ar.
Covi, *extreme Heat of the Sun.* Ar.
Coulm, *a Pidgeon.*
Couls, *Time.* Ar.
Coûn, *Memory.* Ar.
Couniel, *a Rabbit.*
Couz, *ſpeak thou.*
Coweidliuer, *Glove.*
Cowethas, *to lie down.*
Cowethe, *a Companion.*
Cowethys, *acquainted.*
Cowlas, *a Bay of Building.*
Cowlez, *ſour*; leath cowlez, *ſour milk.*
Coyntis, *wrought.* V.
Coz, *old*; cozni, *old Age*; id. ac Coth.

CR

Craf, *covetous*; kraff, id.
Crakye (crakya, id), *to break.*
Craouen, *Nuts.*
Crapat, *to anchor.* Ar.
Craſa, *to dry.* Ar.
Creader, *a Creator.* Ar. Crouer, id.
Crech, *high*; crechen, *a little Hill.* Ar.
Crêd, *Belief*; credzhi, id. Lh.
Cref, *ſtrong*; *abundant*; crif, id. Cott.
Creft, *Art*; creftor, *Artifex*, Ib.
Creſt, & creſtor, id. Qu.
Creg, *Stammerer.*
Cregaud, *Hydromel.* Qu.

Cregys,

CR

Cregys, *hanged*; gregy, *to hang*.
Cregyans, *Faith*.
Crehyllys, *cruſhed*.
Creiz, *Mud*; *Dirt*. Ar.
Cren (kern, id.), *round*; Ir. cruin, id. Ib.
Crene, *trembling*; crenna, *to tremble*.
Cres, *a Garment*; Ar. pl. creſiou.
Creven, *a Cruſt*.
Creulon, *barbarous*.
Crez, *the middle*; Ar. creis, id.
Crib, *a Comb*; criban, id. (Ir. Cir.)
Criedzy, *to believe*.
Crin, *dry*.
Criz, *cruel*; crizder, *Cruelty*. Ar.
Crob, Qu. tre, an crob, Qu.
Crobman, *a Hook*; crobman ithen, *a Furze-hook*. Gw.
Crocadur, *Creatures*, *created things*.
Crochen, *a Skin*; Ar. C. Croin.
Crochan, *a Pot*, or *Kettle*; crochadn, id.
Crockan, *a Springle*. Gw.
Croider, *a Sieve*; Ar. crouezer, id.
Croin, *the Hide*, or *Skin*. Cott.
Croinoc, *a Land Toad* that frequents the Buſhes; Cott. *Rubeta*; cronek, id.
Crois, *a Croſs*. Cott.
Cronnys (curnys, curunys, id.), *crowned*.
Cronou, *Thongs*.
Croueg, *a Gibbet*.
Croum, *crooked*; krum, id. crobm, id.
Crouſel, *the Top of a Hill*.
Crou, *a Fold*; crou an devet, *a Sheep Fold*; Crou an gueffer, *a Goat Fold*.
Crow, *utmoſt*; yn crow, *to the utmoſt*; it. *Gore*; *Blood*.
Crowethe, *in Bed*.
Crows, *a Croſs*.
Cruguel, *a Hillock*. Ar.
Crunckia, *to beat*.
Crunnys (crummys, id.), *ſtagnated*; *curdled*.
Cruſſu, *to broil*.
Crwſt, *an Eating between Meals*.
Cryk. See Kryk.

CU

Cudiri, *Hair*.
Cudon, *a Dove*.
Cuen, *a Wedge*. Ar.
Cueny, *Moſs*; *Mouldineſs*; *Hoarineſs*. Germ. vinnigh.
Cueth, *Wearineſs*. See Gweth. it. *ſhort*; as, cuedth anadl, *ſhort Breath*.
Cugol, *a Hood*.
Cugdd, *a Butcher*.
Cuhupudioc, *an Accuſer*; cuhuthudioc, id.
Cuic, *bleer-eyed*; *one-eyed*.
Cuit, *a Wood*.
Cul, *Lean*.
Culm, *Chaff*; *Straw*; uſion, id.
Cumah, *now*.
Cummyas, *Leave*; ty ary cummyas, *thou ſhalt give Leave*; kibmiaz, id.
Cûn, *ſweet*; *affable*. Ar.
Cunhinſik, *a juſt man*.
Cuntellet, *an Aſſembly*.
Cuntullys, *gathered*; cûntle, id.
Cur, *a Cure*; grwa cûr, *do a Cure*.
Curo, *to beat*; *puniſh*; *bounce*, or *knock*.
Curun ray, *a Diadem*.
Cuſcadur, *a Lethargy*.
Cuſki, *a Dormitory*.
Cuſſin (guſſin, id.), *a Kiſs*.
Cuſual, *ſoft*; kuzal, id. kyzoleth, *Peace*.
Cuſyll, *Advice*; *Counſel*; cuſul, id.
Cuſulioder, *a Counſellor*.
Cuthens (cuthys, id.), *covered*; Par.
Cwkw, *a Boat*; bhaid, vel baid, id.
Cuyttyn, *ſhort*; *little*. W.
Cûz, *to loiter*.
Cuziat, *a hiding Hole*.
Cwas, *a Shower*, or *Skud of Rain*.

CY

Cyff, *a Block*; *a Stem of a Tree*; boncyff.
Cyffin, *a Boundary*.
Cyfoeth, *Honours*; *Wealth*.
Cyhoeddwr, *a Crier of a Court*.
Cymmun, *a Legacy*.
Cymmuno, *to leave by Will*.
Cynddeiriog, *a Bedlam*.
Cyulym, *ſwift*; *rapid*.
Cyweithas, *kind*; *courteous*.
Cywelu, *a Bedfellow*.

D.

D is changed into Dh, and N, as, Duw, God, (W.) O Dhuw, out of God; Fynuw, my God. Hum. Lhuyd, pag. 4.

Note, that D is not ſo often radical as T.

DA (dha, & dah, id.), *good*.
Da, *thy*; tha, id.
Da, *a Doe*. Cott.
Daal, *a Stock*, or *Family*. Ir.
Daffar, *Conveniencies*; *Furniture*.
Dagel, Qu. unde Tindagel; an a dagh, vel dah, *good*; & hêl, *a Moor*.
Dagrou, *Tears*; δακρυ, Gr.
Daiarou, *to bury*; *to interr*.
Dain, *ſent*; mi rig dain dythi, *I have ſent unto him*.
Dal, *worth*; travyth ne dal, *nothing is worth*; it. dark. Lh. E dal, *it ſhould or ought*; Lh. *oportet*; Lh. rez, id.
Daladur, *a Plane*. Ar.
Dall, *blind*; (tiwal, id.) dallu, *to make blind*.
Dallath, *to begin*; it. *a Beginning*. Lh.
Dalpen, *Top of a Hill*. Ar.
Dalvith, *to requite*.
Dalv, *Palm of the Hand*.
Dama (damma, id.), *a Mother*.
Dama-widen, *a Grandmother*.
Damenys (Danvonys, & tevenes, id.), *ſent*.
Dampnys, *to condemn*; thamnys, id.
Dan, & dadn, id. *below*, *inferiour*; (unde ut B.) Danmonii, the Corn. & Dev-men.
Dan, *a Tooth* (danz, pl. denz, id. deins, id.), pl. dannet.
Dans, *an Elephant*; *Ivory*.
Daneuel, *to tell*. Ar.
Danin, *to ſend*.
Danta, *to bite*.
Daol, *a Cauſe*; *Suit*, or *Proceſs*; Ar. kein van, id. haul, id.
Daôz, *to come*, or *go*. Lh.
Daphar, *to prepare*, or *provide*; it. *Furniture*.
Dar, *an Oak*; glaſtan, & glaſtanen, id.
Daradur, *a Doorkeeper*.
Daralla, *a Tale*; *Narration*.
Darat, *a Door*; daras, id.
Dareden, *Lightning*, Ar.
Darken, *inflicted*; warkerd, id.
Darllawydd, *a Brewer*.
Darlow, *to brew*.
Darn, *Pieces*; mil darn, *a thouſand Pieces*.
Darniegeal, *to wag*, or *waver*. Ar.
Darrar delkar, *the back Door*, or *poſtern Gate*. Lh.
Darras, *a Door* (darat, id.), Pl. Daraſou; darras rag, *the fore Doors*. Lh.
Daryvas, *Diſcovery*; *Meaning*;
Daſtor, *to yield*; *yielding*; das, *a Father*; a das, *O Father*.
Datguddio, *to bewray a Secret*.
Datheluur, *a Speaker*; *an Orator*.
Dâtho, *to him*.
Dau, *he will come*.
Davaz, *a Sheep*; pl. devez; (davat, & devet, id.)
Davydh, *David*.
Dawns, *a Dance*; guare dauns, *a Ball where many dance*. Lh.
Dayl (dalt, & dolle, id.), *oughteſt*; ny dayll, *thou oughteſt not*.
Daz, anſwers to the Latin re, as, dazveua, *to revive*.

Daze,

D A

Daze, *a glittering Stone from the Mine.*
Dazprena, *to redeem.*

D E

De, *Day*; *Yeſterday*; *this Day*; it. *Thy*; as, de hanno, *thy Name.*
De Jeu, *Thurſday.*
Deas, *ſwore*; ef a deas, *he ſwore.*
Deag, *Tythe*; Deaug. Ar. id.
Deau, *two.*
Deauon, *Gods*; Deuiou, id.
Debar, *down.* See dybour.
Debarn, *a Scab*; *an Itch.* Ar. debron.
Debarris, *divided*; *ſeparated.*
Debm, *to me*; dho debbry, *to eat*; Lh. deori, id.
Deder, *Goodneſs.*
Dedh-goil, *Holy-days*; degl, & degol, id.
Dedwh, *a Law.*
Dedwyddweh, *Bliſs*; *Happineſs.*
Deez, *come thou*; à dyvoz, V. *to come.*
Deck, *a Neck-jewel*; *Monile*; deck, Lh. id.
Defendis, *put out*; *forbidden.*
Deffry, *ſoon.*
Dêg, *Ten*; dêg, uar nigans, *Thirty.* Lh.
Deghenzete, *the Day before Yeſterday.*
Deglſtul, *Epiphany*; *Twelfth-day.*
De-guenar, *Friday.*
Degylmy, *to untie.*
Degys, *taken*; *carried*; dregy, id.
Dehen, *Cream.* Gw.
Deheubarth, *the Right Hand Side*; i. e. the Southern Part, ſays Camden. — Name of South Wales. Hum. Lh.
Dehilians, *Forgiveneſs.*
Dehou, *South*; i. e. *on the right*; as Gleth, *the left Hand, ſignifies North.*
Dehoules, Cott. *Southern Wood.*
De Jeu, *Thurſday.*
Deiſkin, *to deſcend.* Lh.
Dele, *the Yard of a Ship.*
Delen, *a Leaf.* Pl. deil.
Delin, *Monday.*
Delk, *a Leaf.* Lh.
Dell, *ſo*; *as*; *by.*
Della, *like*; an della, *likewiſe*; *thus*; Lh. an dellana, id.
Dellit, *Merit*; *deſert.* Ar.
Delly, *to hole*; telly, id. und. toll, *a Hole.*
Delt, *moiſt.* Ar.
Delw, *an Image.* R.
Delyou, *Leaf*; *Leaves.* Ar. &c. Delk.
Demarhar, *Wedneſday.*
Demer, *Tueſday.*
Demigou (yn demigou, id.) *particularly.*

D E

Demytho, *to marry.*
Dèn, *a Man*; Pl. dynion, dyn, o deân, id. Cott. Pl. Tiz-Lh.
Den an cloc, *the Bellman*; *Sexton*; deân deu, *a pious Man.* Lh.
Denater, *unnatural.*
Dencoſkor, *a Client.*
Dendle, *to get*; dendle peth, *to get Riches.*
Dendzall, *to bite*; danheddu, & deintio, id.
Denethys, *born*; *begotten.*
Denevoit, *a Bullock*; denevoid, *a Yearling.*
Denhuêl, *a Servant*; *a Workman.*
Denjack, *a Hake Fiſh.*
Dennas, *Drew.* V. dene, id.
Dên nowydh, *a Bridegroom.*
Denſdhellor, *Jaw-teeth.*
Denſhoc dour, *a Pike*, or *Jack-fiſh.* Cott.
Denſrag, *the Foreteeth.*
Denſys, *hunger*; *hungry.*
Denunchut, *a Stranger.*
Denys, *ſucked*; tenys, id.
Denythyans, *a Generation.*
Denz klav, *the Tooth-ach.* Lh.
Deoriad, *a Brood of Chickens.*
Deow, *Two.*
Depbro, *eat it*; dibbry, & tibbry, *to eat.*
Dera, or tera, *was*; *did*; dera vî labiria, *I do labour.*
Deragla, *to chide*; *ſcold.*
Dereat, *handſome*; *decent.* Ar.
Derevas, *lifted up*; deraffas, id.
Dereval, *to build*; *to hoard up*; *to ſtir up*; as, dho dercual aman, id.
Deriaeth, *a Nouriſher*, or *Bringer-up of any one.* Cott.
Derrez, *by*; or *through your.*
Derry, *to break.*
Derven, *an Oak*; Ar. dair. Pl. Deru, Ar. id.
Deſethys, *ſtirred up.*
Deſgibl, *a Scholar*; *Diſciple.*
Deſimpit, *a Lethargic.*
Deſkans, *Skill*; *Knowledge.* Lh.
Deſkîans, *an Ignoramus*; *a Fool.* Lh.
Deſky, *to learn*; dho deſge, id. Lh.
Deſlam, *an Excuſe.*
Deſo, *to thee.*
Deſpyth, *Vexation*; *Spite.*
Deſtrias, *over*; Deſtrias enefou, *over Souls.*
Deſty, *to taſte.*
Det (deth, id.), *a Day*; Pl. dethiou; dydh, id. Pl. dydniou.
Dethewys, *choſen.*
Deu, *God*; a Dûe; W. Dyu, id.
Deuas, & dewes, Lh. *Drink.*
Deve, *ought.*

D E

Deveeder, *a choak Sheep.*
Develo, *weak*; *impotent*; guadn, id. Lh.
Deveras, *dropped.* V. thiveras, id.
Deûergy (Quaſ. dour kei), *an Otter.*
Deueſys, *choſen.*
Devethes, *we come*; *came*; devedhez dre, *brought back again.* Lh.
Devez, *Sheep.* Pl.
Deugh, *come.* V.
Devidhyz, *quenched*; *choaked*; tegez, Lh. id.
Devra, *a Boſom*; (aſcra, id.) *a Lap*; it. *a Haven.* Lh. 151. Tîr devrak, *a Fen*, or *Marſh.*
Devys, *grew up.*
Dew (Deo, id.), *God*; Pl. Deuion. See Dû, & Dewou.
Dewerryan, *Drop.*
Dewcth, *an End*; yn deweth, *at laſt*; diuedh. Lh. id.
Deuiggans (dowgans, id), *Forty.*
Dewle, *Hands*; thewle, id.
Dewolgow, *Darkneſs.*
Dewr, *valiant.* R.
Dewſcol (Dowſcol, id.), *all a-broad.*
Dewy, *David*; Landewi, *David's Church.*
Deyow, *Thurſday*; Duyow, id.
Deyſif, *a Petition.* δεησις.
Dez, *to thee*; thys, id.
Dezadarn, *Saturday.*
Dezan (tezan, id.), *a Cake.*
Dezil, *Sunday.*
Dezkryſſa, *to diſtruſt.*

D H

Dh'an, *to the*; *as far as*; *to thee.*
Dhanleiah, *at leaſt.*
Dhanna, *with*; an golou dhanna, *with the Light.*
Dhedhe (dhedhynz, id.), *to them.*
Dheffa, *to come*; neb a dheffo, *he that ſhall come.*
Dhellar, *back*; doz uar dhellar, *to come back*; uar delhar, *behind.*
Dhelledzhaz, *delayed*; *protracted.*
Dhem, *and* dhebm, dhym, dhymmo, *to me.*
Dheth, *came*; V. it. *unto thy*; as, dheth corf, *unto thy Body.*
Dhiguydha, *to fall*; kuedha, Ar. id.
Dhiu (dhyuch, dhuich, id.), *to you.*
Dhive, *thou comeſt.*
Dhiz, *to thee*; dheyz, & dhehi, id.
Dho, *to*; Sign of the Infinitive Mood before Verbs; as, dho dibbry, *to eat.*

Dhodhans,

DH

Dhodha, *unto thy.*
Dho-douria, *to moiſten, ſoak,* or *water.* Lh.
Dhodhans, *of them*; *to them.*
Dhodhe (dhydhe, id.), *to,* or *unto him.*
Dhofergi. See Dourgi.
Dhora, *bring*; mi a dhora, *I will bring.*
Dhoroaz, *brought*; (dhroz, & dhroys, id.)
Dhort, *from*; dhortam, *from me.*
Dhov, *to come*; mî dhove, *I will come.*
Dhy, *thy*; (the, tha, da, thy, id.)
Dhybba, *hither.*
Dhyg, *did*; mî a dhyg tôn, *I carried.*
Dhygav don, *I did carry*; me a dhygav dôn, *I will carry.*
Dhyn (dhynni, id.), *to us*; *to the*; as dhyn vôz, *to the Maid.*
Dhyſo, *for thee*; *to thee.*
Dhyz, *to your.*

DI

Di (deiz, id.), *a Day*; *thou.*
Di, *without*; id. ac a priv. Gr. as dibitti, *mercileſs*, i. e. *without Mercy.*
Diagon, *a Deacon.*
Dialthyet, *a Key*; f. *without a Key.*
Dianaff, *ſpotleſs*; *chaſte*; inde Diana. R.
Diaul, *a Fury, Fiend,* or *Hag.* Lh.
Dibbry, *to eat.*
Dibêh, *guiltleſs*; *without Sin.*
Dibenna, *to behead, kill,* or *butcher.* Lh.
Dibre, *a Saddle*; W. kyvruy, id.
Diberh, *divided.* V.
Dich, *potent*; *powerful.*
Dichon, *to be powerful.*
Dicreft, *a Sluggard*; *Blockhead.*
Dicreſt, *a Rogue.*
Didhiuys, *promiſed.* Pa.
Didirio, *to baniſh.*
Didra, *poor*, i. e. *without any thing.*
Diegus, *idle.* Ar.
Dien, *Cream.* Ar.
Dieſgiz, *unſhod.*
Dieu, *both*; an dieu, *one and the other.*
Diffenner, *an Excuſer*; *Defender.*
Diffig, *Want*; *Defect.* R.
Diffry, *Duty.*
Difroedd, *Baniſhment.*
Difroi, *to baniſh.*
Difyddio, *to deprive.*
Dignas, *oppoſing*; o dygnas, *were oppoſing.*

DI

Digthtyas, *reſtored*; *uſed*; *led forth*; *did provide.* V.
Digwyddo, *to befall,* or *happen.*
Dikref, *ſilly*; *weak*; i. e. *without Strength.*
Dilecha, *to depart*; *to go away.* Lh.
Diliis, *manifeſt*; δηλος. Gr.
Dilla (dolla, id.), *to cheat*; *deceive*; delhas, id.
Dilladzhi, *to cloath*; Dilladzhas, *cloathing.*
Dillat-gueli, *Bedcloaths.*
Dillun, *Monday.*
Dimedha, *Marriage*; it. *to marry.* Lh.
Din, *worthy.* Ar. it. C.
Din (tin, id.), *a fortified Hill,* "ſometimes uſed as the proper Name of round ſteep "Hills." Lh.
Dinevour, *a Fort on the Sea*; (à din & mor), inde Moridunum. Lat.
Dinam, *clean.*
Dinar, *a Hold*; *a fenced Place*; R. dinas, id. *a Penny*; Lh. dinair, id. Lh.
Dinas Beli, *Belinus's Palace,* or *Court.* Hum. Lh.
Dinaz, *a Fortreſs,* or *Bulwark.* Lh.
Dinerz, *weak*; à nerz, *Strength.*
Dinſul dezil, id. (devſull, id.), *Sunday*; it. *a ſunny Hill,* or *Hill dedicated to the Sun.*
Diogel, *ſecure*; *certainly*; endiogel, *doubtleſs.*
Dîog, *ſlow*; *lazy.*
Diolacht (dileuchta, id.), *Fatherleſs.*
Diot, *Drink*; diautvrac, *Maltdrink*; it. *a Sot.* Ar.
Dioul, *the Devil.*
Diowenes, *Loſs*; *Damage.*
Diwog, *the Great-Grandfather.* Proavus. Cott.
Dippa, *a Pit.* (Tinners Term.)
Dir, *Steel.* Ar.
Direttha, *latter*; *poſteriour.*
Direvall (dereval, id.), *to build.*
Diriair, *Money.*
Dirra, *to laſt,* or *hold out long.*
Diſcar, *to break down*; *to ruin.* Ar.
Diſcebel, *a Diſciple.*
Diſcorvanait, *Madneſs.*
Diſe, *a Rick,* or *Mow*; parc an diſe, *the Rick-Field.*
Diſkient, *ſimple, ignorant*; diſkîans, *Madneſs*; *Folly.*
Diſkuedha, *to diſcover*; *ſhew*; *accuſe.* Lh.
Diſkys, *taught*; *learned.*
Diſlarg, *behind*; diſlôr, id.
Diſliu, *deformed*; *diſcoloured.*
Diſlonka, *to ſwallow.*
Diſlough, *immediately.*

DI

Diſmigo, *to ſuſpect.*
Diſtrippas, *ſtripped*; *ſpoiled.*
Díu, *black* (Ir. div, id.); diuat, and duat, *Blackneſs.*
Diua (díuath, id.), *a Bound.* Terminus. L.
Diua (teua, id.), *at laſt.*
Diuadha, *to finiſh*; diuadh, *End*; war an diuadh, *finally.* Lh.
Divetha, *the worſt.*
Diuethaz, *late*; *ſerus.* L.
Diuglun, *the Reins.*
Diuorte, *from him.*
Diures, *an Exile.*
Dizhanih, *a Breakfaſt*; dizanhih, id.
Dizil, *to undo*; dizurythyl, id.

DL

Dle, *a Debt.* Ar.
Dluzen, *a Trout.* Pl. Dluz.

DO

Dô, *tame*; maggo do, *as tame as.*
Doal. See Dôl.
Doan (dôn, id.), *to bear*; *carry.*
Dobby, *Robert.*
Dochye, *to touch.*
Dodnan, *Earth*; *Soil.*
Dof, *a Son-in-law*; *Gener.* L.
Dogan, Ar. *a Cuckow.*
Dohadzheth, *Afternoon*; dyhodzhydh, id.
Dok, *gave*; (thuek, & thoke, id.)
Dôl, *a Sbare.* Ir. daal, id. doal, id.
Dol, *a Valley*; (Ir. Dal, id.) W. *a Meadow.*
Dole, *a Plain*; *Plainneſs.* B.
Dolla, *do.* V. na ylly dolla, *could not do*; it. *to deceive.*
Dony, *damp.*
Dôr, *Earth*; doar, doer, & dayer, id.
Dor, *from* (dorte, id.); dor y vam, *from his Mother.*
Doreganas, *to charge.* V.
Dorre, *broke*; torhas, id. *to break.*
Dôrgis, *an Earthquake.*
Dormont, *to torment.*
Dorn, *a Hand*; *a Handle*; Lh. pl. dula.
Dorne, *back*; it. *Hands.*
Dorngliken, *on the the left Hand*; the Corniſh call a left-handed Man Glik, or Klik-handed.
Doroſſen, *a Mole-hill.* Ar.
Dos, *come*; doſe, *he comes*; daôz, id.
Dotha, *on him*; dothans, *to them*; for dho.
Dothye, *he came*; dothyans, *they came.*
Dova, *to tame, ſubdue.*
Dovi, *a Houſe.* R.
Doul, *a Purpoſe*; *a Deſign.*

Doun,

DO

Doun, *deep*; town, id.
Dounder, *Deep*; viz: *Sea*; *Depth*; *a Gulf*.
Doun, *we will come*; douh, donz, *ye, they will come*.
Dour, *Water*; Gr. ὕδωρ. Durra, or deura, id.
Dourgi, *an Otter*, devergi, id.
Dous, *they*.
Douthek, *Twelve*; *taken off*.
Dowlyn, *the Knees*; Dewlyn, id.
Dowyll, *ſhady*; R. und. f. thule, *a dark Place*; it. *a Tool*.
Doy, *Yeſterday*.
Doyn, *to thee*; *to bring*. V.
Doys, *ſwore*.
Dôz, *to come*. Lh.

DR

Dra (tra, id), *a Thing*; it. *is*. V.
Draff, *Grains*; i. e. Remains of the Malt after Brewing. Qu.
Dragun, *a Dragon*. Ar. id.
Dre, *by* (der, id.); *a Town*, for Tre.
Drê, *Home*; moaz drè, *to go Home*; for Tre.
Dreath, *ſandy Shore*, or *Beach*; it. gravel; dreath lenky, *a Quickſand*. Lh.
Dreau, *luſty*; *lively*. Ar.
Dred ha, *through thy*.
Dred hev, *by me*.
Drefen, *although*; *becauſe*.
Dregas (tregid), *tarried*; *dragged*; *forced along*.
Drehevy, *raiſed*; drehevell, *to riſe*; it. *bred*; *bore*; *brought up*.
Drei (dho drei), *to afford*; *præbeo*; Lh. dho rei, id. Lh.
Dreizan, *a Bramble*; *a Thorn*; pl. dreis; drachen, and drize, id.
Dremas, *juſt*.
Dren, *a Bramble*; parc-andren, *the Bramble Field*; drein, and drain, id. Cott.
Dres, *Being*; S. *Nature*; *Profeſſion*; ladron dres, *Thieves by Profeſſion*; it. *above*; as moaz dres, *to be above*; for dris. f.
Dret, *a Share*. Ar.
Drethe, *through*.
Drethough, *between*.
Dreval, *to lift up*; *to take away*.
Drevas, *Tillage*; *cultivated Land*.
Drevethys, *proceeded*; *came forth*.
Drew (Deew, id.), *is*; *being*. Pr.
Drey, *a City*; ut dre pro tre.
Dreyſon, *Treaſon*.
Dreyn, *Prickles*; f. pl. of dren.
Drez, *over*; *beyond*. Lh.
Drilgy, *Noiſe*; *Hurry*. f.
Drindaz (drendzer, and drindzis, id.), *the Trinity*.

DR

Driſkyn, *drowned*. Pa.
Dris, *according to*; *above*; drís pubtra, *above every Thing*.
Dro, *about*; *on every Side*; pou adro, *the Country round about*; it. *thereabout*. Lh.
Drô, *bring thou*. V.
Droaga, *to hurt*.
Drocger, *Infamy*; *Scandal*.
Drocgerut, *an infamous Man*; drog-ober, *a wicked Work*; drokgeryt, id.
Drogbrêz, *Spite*; *Grudge*; *ill Will*.
Drohas, *cut*. V.
Drok, *Hurt*; *Wrong*; *Grief*; drwg, it. *Heart*; *wicked*; *malicious*. Lh.
Drok-davazek, *ill-tongued*.
Droſſen, *brought*; dhrôz, id.
Droys, *bought*; it. *Feet*.
Drueſy, *mournful*. Lh.
Druic, *a Dragon*.
Druilla, *to pare*; *ſlice*. Ar.
Druſher, *a Threſher*. Lh.
Druw, *a Druid*, as tre'r druw, *the Druidſtown*; maen ydruw, *Druid Stones*.
Druz, *a Foot*; Lh. *Greazy*, Ar.
Dry, *what*.
Dry, *to bring*.
Drychinog, *boiſterous*; *ſtormy*.
Drydhi, *through her*.
Dryff, *Purpoſe*; adryff, *on Purpoſe*.
Drygaer, *to blemiſh*; anglod, id.
Dryk, *to tarry*; ef a dryk, *he ſhall tarry*.
Dryllio, *to break ſmall*; i. e. *into Pieces*.
Drylyas, *wrapped*.
Dryppan, *a Drop*.
Dryſt, *an Oak*; *Grove*. δρυς Gr.
Drythyll, *buckſome*, *gameſome*, an ludd, id.
Dryz, *come thou*.

DU

Du, *God* (Ir. Dia, Ar. Dove, id.); pl. Duou, Duy, and Duvo, Cott, id. Deu. Lh.
Du, duw (Cott. id.), *black*; du ha glas, *black and blne*.
Du (pro De) Paſch, *Eaſterday*.
Du (pro De), -yow, *Thurſday*.
Duat, *Blackneſs*.
Dues, *a Goddeſs*; Diuies. W. id.
Dûg, *a General*.
Duganz, *Forty*.
Dule, *Comfort*.
Dulw, *a Baſe*, or *Pedeſtal of a Pillar*.
Dûn, *a Hill*; din, id.
Dunuves, *a Steer*, or *Bullock*; f. pl. à Denevait.
Durdalatha, *I thank*. V.
Durra & deura, f. *Water*; as ardeura, côndurra, &c. *all on the Water*; and the River at Gillan Creek, coming down from Manachan, is called the Durra; and Condurra and Tindura lie upon it.
Durt, *from*, pro dort.
Durva, *watery*.
Dûs, tûs, *a Man*.
Duſtuny, *a Witneſs*; pl. duſtunnou.
Du-taith (teutates), *the Traveller's Deity*.
Duyfron, *the Breaſt*. Lh.
Duyfronneg, *a Breaſt-plate*.

DY

Dy, *of thee*; *there*; Ad. it. Privat. as dygomfortis, *without Comfort*; dy, W. *Ink*.
Dyal, *Revenge*.
Dyantell, *hazardous*.
Dybarth, *a Separation*.
Dybour, *lowly*.
Dyenar, *Pence*.
Dyerbine, *to revive*.
Dyfen, *a Prohibition*.
Dyfn, *Depth*. R.
Dyfout, *Fault*. See Diffout, *Crime*.
Dyg, *to bring*; ef ai dyg hym, *he brought it unto me*.
Dygnahas, *to deny*.
Dygow, *right*; barth dygow, *Right-ſide*.
Dyhodzheth, *in the Afternoon*. See dih, &c.
Dyhou, *right*. Lh. See dehou.
Dyhuanz, *quickly*.
Dyliez, *revenged*. V. Mevedn boz dyliez, *I will be revenged*.
Dyllas, *Cloaths*. See dill.
Dylla gudzh, *Phlebotomy*; *drawing Blood*.
Dyller (tyller and tellar, id), *a Place*.
Dylly, *ceaſing*; Heb-dylly, *without ceaſing*.
Dylofni, *a Bunch*, or *Bundle*.
Dylyr (& dilvar, id.), *to deliver*.
Dymme, *Value*, S. na ro dymme, *value it not*; *deem it as nothing*.
Dymmo, *valued*. Pa.
Dymmyn, *Pieces*; ol the dymmyn, *all to Pieces*.
Dyn, *ſharp*, it. *a Man*; tyn, id.
Dynerchy (dynerhi, id.), *to ſalute*; *to greet*.
Dyns, *Teeth*.
Dyrag, *before*; *coram*. Lat.
Dyrgwys, *raiſed*.
Dyſkas, *a Guide*.
Dyſkyans, *Learning*.
Dyſkyna, *to deſcend*.
Dyſkyblion, *Diſciples*. See Diſk.
Dyſon, *a Bleſſing*.
Dyſpreſias, *deſpiſed*. V.

DY

Dyſſantye, *to deceive.*
Dyſuleuuit, *the Top of the Head.*
Dyſwe, *tell.* V.
Dyſwithy, *to ſhew, inform*; dyſquethas, & thyſwethas, id.
Deſwrys, *undone*; *deſtroyed.* Pa.
Dyth, *a Day*; Pl. dydiou.
Dythygtys, *was framed*; *prepared.*
Dyvere, *to drop*; guraf dyvere, *I ſhould drop.*
Dyueth, *ſcornful.*
Dyuetha, *laſt*; *utmoſt.* Lh.
Dyvethaz lak, *long a coming.* Lh.
Dyun, *let us come.*
Dyvot (dyvoz, id.), *to come.*
Dyweddio, *to betroth.*
Dywolou, *the Devils*; à Dioul.
Dywort, *from.*
Dyz (dez, id.), equivalent to the Engliſh Dis, or un, as
Dyzkydha, *to diſcover.*

D Z

Dzarn, *an Orchard*; *a Garden.*
Dzeziou, *Jeſus, the Saviour.*
Dzhei, *they*; *them.*
Dzherken, *a Jerkin.*
Dzhiaul, *the Devil.* Lh.
Dzhiunia, *to join together*; *to couple*; kydio, W. id.
Dzhyi, *a Houſe*; *they.*
Dzhyrna, *a Day.*

E.

E, *He*; *him*; *it*; *of him*; *of it*; *his.*
E, V. *is*; this E, before Verbs of the Preſent Tenſe, is joined to the Verb, as Dew ewyr (for dew e wyr), *God knows.*
Eage, *Spar-thatched.*
Eal, *an Angel*; pro El.
Eanes, *Lambs*; Parc an Eanes, *the Lamb's Field.*
Eaſt, *Auguſt.*
Eauſtic, *a Nightingale.* Ar.
Eaſt, *juſt* (f. pro yſt), *Juſtus*, [a proper Name], as Pronter Eſt, *the Prieſt of St. Juſt.*

E B

Ebal, *a Colt.*
Ebat, *a Play.* Ar.
Ebilhocra, *a Nail*, or *Spike.*
Ebilio, *to bore a Hole*; tyllou, id.
Ebral, *April.*
Ebron, *the Sky.*
Ebſcob, *High-Prieſt*; *Biſhop.*

E C

Echuydh, *the Evening.*
Echrys, *a Blaſting*, or *Strokeing with a Plant.*

ED

Ed, *into*; *in*; as, ed eſkaz vî, *into (or in) my Shoe.*
Eddrak (edrek, id.), *Sorrow*; *Repentance.*
Edhen, *a Bird.*
Edhenor, *a Fowler.*
Edn, *narrow*; *ſlender.*
Ednak, *only*; *to wit*; enednak, id.
Edris, *learned*; caer edris, *a learned City.*
Eduyn (Ir. eadhan, id.), *ſcilicet*; *to wit.*
Edyack, *a Simpleton.*

E F

Ef, *he*; (E, id.)
Efin, *June*; Ephan, & Ephou, id.
Efyddu, *to braze*; preſſu, id.

E G

Egery, *to open*; Egoru, id.
Egliz, *a Church*; W. egluys; Ar. ilys, id. eglos, id.
Egr, *a Daiſy*; egr deu, id. neonin, id.
Egruath, *to roll*; *voluto.*

E H

Ehal, & eal, Lh. *a labouring Beaſt*; *an Angel*; Lh. el, id. Pl. E.
Ehan (eghen, id.), *a Kind*; *a Sort*; as, neb ehan, *every Kind*; Ar.
Ehaz, *Health*; *Safety*; *Greeting.* Lh.
Ehog, *a Salmon*; ehoc, & ehauc, id.
Ehual, *high*; as, bal-ehual, *the high Bal.*

E I

Ei, *wilt*; tî ei môz, *thou wilt go.*
Eiddo, *proper*; *one's own.* Gr. ἰδιος.
Eigion, *the Bottom*, or *Ground of any thing.*
Eiloh, *can*; huî eiloh, *ye can.*
Eineach, *a Face.*
Eiriaſdan, *a Bonefire*; tanllwyth, id.
Eirinen, *a Plumb*; Ar. *a Sloe.*
Eifin, *Bran*; yſgarthion, id.
Eithick, *huge*, *very*; eithick da, *hugely* (or *very*) *good.*
Eithin, *Furze.*
Eithav, *inward.* Lh.

E L

El (ehal, & eal, Ail. Cott. Ir. aiglile, id.), *an Angel*; Pl. elez.
Elar (elor, W. id.), *a Bier.*

EL

Elau, *an Elm Tree.*
Elec, *Alexander.*
Elerch, *a Swan*; Elerhe. Cott. & Elerchy, id.
Eleſker, *the Shin*; *Shank.*
Eleſtr, *Matt*; *Tapeſtry*; *Carpet.*
Eleſtren, *Sedge*; *Waterflag*; *Sheergraſs.*
Elgeht, *the Chin.*
Elhylbon, y mor, W. *Nereides, the Fairies of the Sea.* Lh.
Elin, *a Cubit*; *an Angle*, or *Corner.* Gr. ωλενη. id.
Ella, *the Night-mare*; unde f. *Elves*, or *Fairies*; W. elkylh nôs. Lh.
Ellaz, *Alas.*
Elvil, *an Idol*, or *Hobgoblin.* R.
Ello, *may*, or *can*; neb na ello, *who cannot.*
Els, *a Son-in-law*; *a Stepſon.*
Elſes, *a Son-in-law by a former Wife*, or *Huſband.* Cott.
Elvenuaf, *to ſparkle.* Ar.
Elven, *an Element*; *a Spark of Fire.*
Elydr (elydn), *Braſs.*

E M

Emdhal, *to ſtrive*; ombdhal, id.
Emeas, *without.*
Emenin, *Butter.*
Emlodh, *Fighting*; *a Fight.*
Emmet, *an Ant*; Qu.
Emperr, *an Empreſs.*
Emperur, *an Emperour.*
Emſkemmunys, *accurſed.*

E N

En, an Intenſive Particle, as, enkledhyz, *buried*; for kledhyz, it. *the*; for an.
En (for enys, in Compoſ.), *an Iſland*, as, enmaûr, *the great Iſland.*
Ena, & enaff, *the Soul*; it. *there*; *then.*
Enap, *a Face*; it. *againſt*; bidn, id.
Enbera, *into.*
Enbît, *the World*; (Quaſ. an bys.)
Enc, *narrow*; encat, *to make narrow.*
Enchinethel, *a Gyant*; enquelezar, id. Ar.
Ene (ena, id.), *there*; *then.*
Eneb (enep, id.), *the Page of a Book.*
Enederen, *the Bowels.*
Enef (enaff, & ena, id.), *the Soul*; Pl. enevou.
Eneval, *a Beaſt*; enevales, *a She-beaſt.*
Enez, *Shrove tide*; it. *an Iſland*, (pro Enys), Pl. Enezou.

Enezek,

EN

Enezek, *an Iſlander.*
Enfys bwagwlaw, W. *a Rainbow.*
Engil, *Fire.* R.
Englennaf, *to ſtick,* or *adhere to.* Ar.
Engurbor, *a Diſh.*
Enys, *an Iſland*; W. ynys; Ar. Enezen, enyzyz, id.
Enkledhyas, *buried.*
Encois, *Frankincenſe*; *Incenſe.*
Enlidan, *the Herb Plantain.*
Ennill, *Gain.* R.
Enniou, *Joints*; *Seams.*
Enogoz, *near.*
Enradn, *partly.*
Ens, *are.* V.
Entredes, *Warmth.*
Enuedh, *alſo.*
Envenough, *often*; liaztorn, liaſtre, id.
Enuoch, *againſt*; *a Face.*
Enwedhan, *an Aſh-tree.*
Enwyth, id.
Enys, *an Iſland.* Lh.

EP

Epat, *laſting*; *during.* Ar.
Ephan, *Summer*; miz ephan, *Summer Month*; viz. *June.*
Eppilio (qu. an euillio), *to breed,* or *be with young.*

ER

Er, *an Hour* (urna, id.), it. *upon.*
Er, an Intenſive Particle, like ἐρι, Gr. *valde*; it. *new*; *freſh*; it. *Snow*; Lh. as, eri.
Er, *au Eagle.*
Er (pro erw), *a Field*; as, ertêg, *a Foir-field.*
Era, *which*; *how*; as, pelea era, *how far.*
Era (pro dera), *do*; as, mi dera lavirias, *I do labour.*
Erberou, *Gardens.*
Erchyll, *dreadful*; *Hercules*;
Erchys, *commanded.*
Eren, *to tye*; ere, *a Band,* or *Tye.*
Ergh (yrgh, id.), *to call earneſtly.*
Ergiz (for egiz), *a Shoe.*
Ergyd twrwf, *a Thunderbolt.*
Erhmit, *a Hermit.*
Erieu, *the Temples*; viz. *of the Head.*
Erigea, *to ariſe.*
Ernoyth, *undreſſed*; *unclad*; *naked.*
Ero (erov, erven, id.), *a Ridge,* or *high Furrow.* Ar.
Err, *Snow*; 'makil err, *it ſnows*; it. *new*; *freſh.*
Erra, *was*; *had been.*

ER

Erres, *a flat, even Plot*; *Floor of a Houſe.* Ar.
Erthebyn (ortheby, erybyn, erbyn, erdhabyn, id.), *againſt.*
Ervinen, *a Turnip.*
Ervyes, *he is circumſpect*; *ab*
Ervyr, *to perceive.*
Ervyz, *armed*; ab arv, *arm thou.*
Erw, *a Field*; *ager.* L.

ES

Es, *is*; eſen, id. eſa, *were*; ens, & ez, *are.*
Es, *that*; *which*; es guaya, *which moveth.*
Eſcob, *a Biſhop*; eſcoben, & eſcobon, Pl.
Eſcuit, *nimble*; *ſwift.* Ar.
Eſe (eve, & ve, id.), *was.* V.
Eſgara, *to leave,* or *forſake.* Lh.
Eſgiz, *a Shoe*; eſkaz, id.
Eſkidieu, *Slippers.*
Eſkynna, *to aſcend.* T. T.
Eſel, *a Limb,* or *Member.*
Eſou (eſoz, id.), *already.*
Eſquet, *a Felon.*
Eſt, Yîſt, Iſt, *Juſt* [a proper Name]; Re Yîſt, *by St. Juſt*; W. Jeſtin for Juſtin.
Eſtren, *an Oyſter*; Pl. eſtreu.

ET

Et (pro etaf), *it*; *in*; as, et a phokkat, *in my Pocket.*
Et, *Corn.* Ar.
Eta, *itſelf*; *it.*
Etau, *a Firebrand.* Ar.
Eth, *he went*; ethons, *they went.*
Ethas, *the eighth.* Lh.
Ethiaz, *is*; *there is.*
Edhnou brodzan, *Starlings.*
Etho, *am*; Etho ve, *I am*; tho, id.
Ethon, *bear Children.*
Ethowon, *Jews*; Edzhewon, Pl.
Ethym, *did*; me a ethem moaz, *I did go.*
Etre, *between*; emeſk, id. Lh.
Ettanz, *in them*; *therein.*
Etto, *yet*; *ſtill*; Gr. eti.

EU

Eu, *he*; (ef, Ev, id.)
Eva, *to drink.*
Evef, *Eve.*
Even, *patient*; pur even, *very patient.*
Evêz, *out*; *without.*
Eugh, *go*; *get out*; eugh yn mes, *get you out.*
Euhal, *high*; ehual, eukella, id. W. uchel, id. *haughty.* Lh.
Euhelder, *Height.*
Euhelet, *Altivola*; *a Lark,* or *Bird that flies high.* Lh.
Evî, *of me.*

EU

Ewidit, *a Lark.*
Euig (euhig, id.), *a Hind*; *a fattened Deer*; loch, & leauh euig, *a Fawn*; euhig luyd, *a fallow Deer.*
Euincarn, *a Hoof.*
Euit, *an Uncle*; *a Father's* or *Mother's Brother.*
Euithr, id.
Euleiok, *at leaſt.*
Eun (even, id.), *ſtreight*; *right.*
Euna, *to rectify.*
Eunhilik, *a juſt Man*; camhilik, *an unjuſt.*
Evodh, *Leave*; dregyz evodh, *by your Leave.*
Evos (for evough aguz), *drink your.*
Evough, *Drink ye*; from eva.
Eure, *a Goldſmith.*
Eur, *Happineſs*; eurmat, id. Ar.
Eus, *Horror*; *Abomination.* lb.
Eus, *a Nightingale.*
Euth, *alſo*; ruth, id.
Euin, *a Nail*; Ind. Euincarn, *the Hoof of a Horſe.* Lh.

EY

Eye, *they*; Y, id.
Eyll, *the one*; yld, id.
Eyn, *Cold*; garm eyn, *cold Cry.*
Eynog (kining eyinok), *Garlick.*
Eyriſder, *Happineſs.*
Eyſye, *to extol, praiſe.*
Eyſyll, *Hyſop.*

EZ

Ez, *is*; V. it. *your*, as, der ez kibmiaz, *by your Leave.*
Ezall, *low.* Gw.
Ezen, *I was*; it. *a Bird*, for edhen.
Ezhov (ydzhov, id.), *I come.*
Ezom, *Poverty.* Ar.
Ezzez, *thou wert.*

F.

N. B. The Letter F, Primary Initial, never alters in the Welſh, Corniſh, or Armoric. Lh.

"We uſe F always for V, "when it is a Conſonant, as, "Lhan fair, is in reading called "Lhan uair." Hum. Lh. So Fou, or Fau, *a Cave* in Welſh, is Vou, or Vau, in Corniſh.

Inſtead of the Latin F, the Welſh always uſe Ph, or Ff.

FAdic, *(profugus)*, *a Runaway.*
Faellu, *to err*; *make to err.* φαλλω. Gr.
Faidus (fardus, Cott.), *beautiful.*

Fâl,

F A

Fâl, *a Shovel*, hez ou âl, *Length of my Shovel.*
Fall, *Doubt*; heb fall, *without Doubt.*
Falladou, *Fraud*; *Failing.*
Fallia, *to cleave*; *ſplit.*
Falſney, *Falſhood.*
Falſury, *falſely.*
Fan, *Dominus*; *Deus*; Celtic. Keyſ.
Faneq (Ar.), *Mud*; *Mire.*
Farvel, *a Buffoon*; Ar. *a Jeſter.*
Fas, & yn fas, *clearly*; *Strength*; *Face to Face.*
Faſtſens, *Faſtneſs*; it. *preſently*; it. *faſt*; an Ad.
Fatel, *how*; fatla, & fatl, id.
Favan, *a Bean*; Pl. fav; ponar, id.
Faucun, *a Hawk.*
Fauns, *a Fall*; *a Caſt*; *a Throw*; a wreſtling Term.
Faut (fout, id.), *Want*; *Lack*; *a Crime*; ma faut, *I want.*
Ffau, ffay, Lh. *Fovea*; *a Den*; Dav; C. vau, & vou.

F E

Fe, *was*; *ſhould be*; ve, id,
Fehas, *Sin*; (pro peghas, id.)
Fein, *neat*, *handſome*; fêg, id. *witty.*
Fekyl, *ſhewed* (fecle, id.); *made*; *feigned.*
Feldzha, *to cleave*; id. ac fallia.
Felen, *Wormwood*; fuelein, id.
Fell, & feld. See Gueal.
Fella, *further*; na fella, *no further*; fel, id. as, vorfel, *the further Way.*
Fellores, *a Player on the Pipe*, or *Violin*; *a Woman Piper.* Cott.
Felpen, *a Piece.* Ar.
Fen, *End*; yn fen, *in ſhort*; *finally.*
Fenochel, *the Herb Fennel.*
Fentan, *a Spring*; *a Source*; fyntan, id.
Ffenwith, *End*; heb ffenwith, *without End.*
Fer, *the Leg (Crus).* Cott.
Ferclin, *Meat*; *Dainties.*
Ferhiat, *a Thief*; lader, id.
Fernoyth, *bare*; *naked*; *poorly clad.*
Ferue, *to die*; merwe, id.
Feryl, *Danger.*
Ffeſont, *a Pheaſant.*
Feſt, *quickly*; *Meaſure*; feſt cref, *abundant Meaſure.*
Feſtinna, *to make Haſte.* Lh.
Feth, *Face*; i. *ſhall be*; fyt, id.
Fethys, *taken*; fedh, id.
Fettow, *ſaid he.*
Feunt, *would*; y feunt, *he would.*

F E

Feur, *a Fair*; *Market*; fêr, id.
Feyn, *Smart*; *Pain*; beyn, peyn, id.

F I

Fia, *had*, or *did*; vîa, id.
Fîal, *a Buckle.*
Fiala, *a She-piper.*
Fickya, *copulari.*
Figbren, *a Fig-tree.*
Figges, *Figs*; figges ledan, *broad Figs*; figgez an houl, *Raiſins of the Sun.* Gw.
Filgeth, *Soot.*
Filh, *a Hook-bill*, *a Hook*; *a Sickle.*
Fin, *againſt*; fyn, id. it. *ſubtil*; *wary*; *provident*; it. *white*, pro gwyn.
Finval, *to ſtir*; *remove*; *part from.* Ar.
Fiol, *a Cup.*
Fîr, *wiſe*; *cautious*; fir, id. Lh.
Fiſlak, qu. (go you little fiſlak), fiſſelek, f. *a Knave*; Lat. *lepidum Capitulum*; *Puerulus.*
Fiſſel, *Ventris Crepitulus*; *Peditum.*

F L

Flair, *a Smell.*
Flacraf mâd, *to ſmell well*, or *ſtrong.* Cott.
Flam, *a Flame.* Lh. Ar. & W. id.
Flaw, *a Cut*; φλαω. Gr.
Fledgiow, *Children.*
Fleheſſig, *a little Child*; flehefou, Pl. & flechet, id.
Flem, *a Sting.* Ar.
Floh, *a Child*; Pl. flehys.
Flo, *very ſmall.*
Flookan, qu. (an à Flaw), *a Cut*; it being a Parcel of Ground which cutteth off one Part of a Load from another? a Tinner's Term: fleukan, *a ſoft Vein.* T. T.
Flown an, *a proud Maid.* Gw.
Fflur, *Brightneſs.*
Flurr (flurrag, id.), *Prow of a Ship.*
Flyran, *a Lock of a Door.*

F O

Ffo, *Flight.*
Foath, *the Town of Fawy* (Carew), quaſi Fau-weath; in Leland, Fawathe, Corniſh for Fawy; Faw-uedh, i. e. *the Bed*, or *Grave of the* Fau, *from it's Depth near the Town*; f. Fau-warth, *on* (i. e. *the Banks of*) *the* Faw.
Fod (fed, id.), *a Place.* R.

F O

Fodic, *happy.*
Foen, *Hay.*
Foge, *a Blowing-houſe for melting of Tin.*
Fogou, *a Cave*; quaſ. foghou, id. ac fou, vel fod-gou, à fod & govea, *to lie hid*; viz. *a hiding Place*; ogo, quaſi vogo, id.
Fol, *a Fool*; par (or pur) fol, *a very Fool.*
Ffollach, *a Buſkin.*
Follat, *a Handkerchief.*
Folneth, *Folly*; Foloreth, id.
Foltguſke, *frantick*; foltreguſke, id.
Foltre, *frantick.* Lh.
Fon, *let it be.* V.
Fonn, Ar. *Plenty*; fonna, *to abound.*
Fons, *may be*; fens, *we were.*
Font, *the Bottom.* Ar.
Ford, *a Way*; (forth, & vor, id.) P. furru.
Forh, *a Pitchfork*; *a Prong.*
Formyys, *formed.*
Forn, *an Oven*; Ar. *a Prong.*
Forrior, *a Thief*; φωρ. Sam.
Forth, *a Way*; it. *why?*
Fôs, a *Wall*; marhas an fôs, *the Market on Wall*; fôs. Lh. id.
Foſaneu, *a Shoe*, or *Slipper.*
Fou (vou, id.), *a Den*, or *Cave*; Peńdîn vou, *Pendîn Cave*; Pl. fouiz, *Dens.*
Foulz, *falſe*; *perfidious*; *treacherous.* Lh.
Foys, *a Table.*

F R

Fra, *why*; rag fra, *wherefore?* Lh.
Fraga, *why*; praga, id. rag praga, id.
Frank, A. *free.*
Franki, *Francis.* Gw.
Frao, *the little horned Owl.*
Ffras, *born*; inffras, *to be born.*
Frat, Qu. *for all your Frat*; *Noiſe*; *Objection.*
Frâu, *a Rook*, or *Town Crow*; Lh.
Frêg, *a Wife*; gurêg, id.
Frehez, *vexed.* Gw.
Frenna, *to buy*; perna, id.
Frez, *diſtinctly*; *eaſily.* Ar.
Fria, *to fry*; Lh. W. frio, id.
Fries, *a Huſband.*
Frigau, *a Noſe*; trein, id. Ar. fri.
Fron, *the Noſe.*
Frôs, *the Tide of the Sea.*
Frot, *a narrow Sea.* Cott. *Alveus.*
Frôth, *a Crumb*; *a ſmall Piece.*
Frou, id. ac frôs.
Frouden, *Fancy*; *Humour*; *Frolick.* Ar.
Frouyn, *to part*, or *ſeparate.* Lh.

Frûc,

FR

Frûc, *the Noſe*; Cott. Ar. fri.
Fruyn, *a Bridle.*
Ffrwyth, *Effect*; *Fruit*; Ar. frouez, id.
Frya, *to Fry.*
Fryns, *Prince.*
Fryth, *a Hawthorn*; kellifryth, *a Grove of Hawthorns.*

FU

Fual, *a Buckle*; fial, id.
Fuelein, *Wormwood.*
Fulen (fulien, id.) *a Spark of Fire.* Ar.
Funil, *Fennel.*
Funten. See Fenten.
Fur, *wiſe*; W. fwyr, anfur, *imprudent.*
Furaat, *to be wiſe.*
Furf, *a Form*, or *Shape.*
Furgan, Qu. *to give a Boy his* Furgan, i. e. *to correct*, or *chaſtiſe him.*
Furnez, *Wiſdom.*

FY

Fyal. See Fual.
Fyas, *fled.*
Fye, *to exile*; *drive away*; fys, *ſcattered.*
Fykyl, *lying*; fykyl lavarou, *lying Words.*
Fyllel, *fail*; heb fyllel, *without fail.*
Ffylly, *ought*; dous fylly, *they ought.*
Fyn, *an End*; *a Boundary*; tyr-fyneau, *Lands.*
Fynnas, *would*; vynnas, id. V.
Fynny, *to proſper.*
Fyr, *wiſe*; *cautious.* See Fur.
Fyſadou, *Prayers.*
Fyſel. Qu. See Fiſſel.
Fyſta, *to threſh.*
Fyſteene, *haſte.*
Fyth, *Faith.*
Fyvar, *an Edge.*

G.

" G, in the firſt Place vaniſh-" eth away." H. L. Brev. E. 3. So in Gûn, *Downs*, the G ſhall vaniſh, as in Boſcawen ûn, Lan y ûn.

N. B. Where the ſame or like Word begins with a K or C, and alſo with a G; that with a K, or C, is to be reckoned the Theme, and the K, or C, changed into a G, Euphoniæ gratia.

GAchyns, *ſeized*; gathyas, & agathyas, id.
Gad, Ar. *a Hare*; gat, id. ib.

GA

Gael (for gavel), *to find.*
Gafe (cafe, & cafos, id.), *to find*; *to contrive.*
Gahen, *the Herb Symphoniaca.*
Gajah, *a Daiſy*; Gajah broaz, *the Great*, or *Horſe-Daiſy.*
Gaiav (guav, id.), *the Winter.*
Gain (cain, & gainor, id.), *Fair.*
Gainz (pro guenz), *Wind.*
Galarou, *to lament*; it. *bitter Pangs*, or *Wailings.*
Galarouedges, *ſuffered.*
Galdrum, *Inchantments*; *a Delirium*, or *Abſence of Reaſon*; vulg. Gualdrums; Galek, French.
Galla, *to may*, or *can.*
Gallydhog, *mighty*; galluidoc. Cott. id.
Galles, *didſt loſe*; *art loſt*; à kelly, *to loſe.*
Galli (hali, id.) *Holy.*
Galliard, *a Jigg*; *a Dance.*
Gallons, *obtained*; *perſuaded.*
Gallous, *to go.* V.
Galloys, *Eagerneſs.*
Galluſter (galluzack, id.), *mighty*; galludek, A. *able.*
Galſe (galſo, & Gulſe, id.), *gone*; *loſt.*
Galu (galua, id.), *to call.*
Gamma (omgamme, id.), *bowed down*; à kam, or kabm, *bowed.*
Gan, *in* (id. ac gen), *by*; *with.*
Gan (for gwen, or can), *white*; as, godolgan. . . . dourgan, *white Water*; it ſignifies alſo, *a Hollow*; *an Opening*, or *Mouth of a River*, or *Valley*; as, Treworgan, *Habitation on the Opening of the Valley*; from ganau, genee, C. Ar. genee, id. W. genee, Lh. 110.
Ganau, *a Mouth*; gene, id. Lh.
Gangys, *changed.* Pa.
Gannel, *Chanel*, or *Arm of the Sea*; f. gan-hel, *white River*, or *River's Mouth.*
Ganou, *a Mouth* (genau, id); genuous, *their Faces.*
Gans, *with.*
Gans-henna (or hema), *hereupon.*
Ganſa, *with you.*
Ganzo (gonzha, id.), *with him.*
Gan-zingy, *to draw in any thing.*
Gara, *beloved*; gare, *Love*; *loved*; pro cara.
Garan, *a Crane*; γερανος.
Garera, *to leave*; gara, id.
Gargabm, *bandy*, or *crooked legg'd.*
Gargat, *a Garter*; gargettou. Pl.
Garlont, *a Garland*; an arlant, *the Garland.*
Garm (Ir. gairm, id.), *happy.*
Garme, *bewailing*; yn un garme, id.

GA

Garou, *rough*; *cruel*; garo, id. hagar, id.
Garr, *the Leg*; Pl. garrou, *Legs*, *Feet*, or *Knee.*
Garra, *to go*; *come*; *paſs*; *proceed.*
Garres, *left*; gwell gerres, *better left.*
Garthou, *a Goad*; guân, id.
Garz, *a Hedge*; Ar. Pl. guirzier.
Gaſa (gaſe, id.), *to leave*; gaz, *leave thou.*
Gath, *went*; *came.*
Gathya, *to ſeize upon.*
Gav, *forgive thou.*
Gavael, *a Tenure*; *Lands-bounded.* R.
Gaval, *to get.*
Gavar, *a Goat* [Ar. gaor, id.); Pl. Goûr; gever, *a She-Goat*; Cott. bock, *a He-Goat.* Ib.
Gavar môr, *a long Oyſter*; *from its Horns called a Sea-Goat by the Corniſh.* Lh.
Gaunak, Ar. *barren.*
Gawr, *valiant*; *mighty*; ind. cawr, *a Giant.*
Gaws, *to get*; *gotten*; *got.*

GE

Ge, *their*; as, dho ge Deauon gow, *to their falſe Gods.* See Ghee, and Ghee.
Geauel, *the Goſpel*; Geawel, id. Cott.
Gedn, *a Wedge*; ind. gad, *an Iron Wedge.*
Geêy, *to bring forth*; *to fole*; *the Mare was ready to* geey, i. e. *to caſt her Fole*; f. for kiy.
Geffi [tî a geffi, or gevyth, *thou ſhalt have*]; *to haſte*; *hold.*
Geffo, *found*; *have*; *had.*
Gefys, *left*; [geſys, id.]
Geien, *a Sinew*; *Nerve.*
Geien, *a Back.*
Geir, *by.* Lh.
Gêl, *a Horſe-leech*; Gelauch, f. id. Lh.
Gelchi, *to waſh thoroughly.*
Gele, *to ſwear*; V. *another*; gelle, id.
Gelen, *an Elbow*, or *Cubit.*
Gelli, *Hazels*; Tregelli, *Town of Hazels.* Hum. Lh.
Gellon, *a Cubit*; gelin; Pl. gelinou, id.
Gelvyn, *a Bill*, or *Beak*; gilbin, id.
Gen, *with*; it. *on*; *for*; *near to.*
Genas, *with thee*; genes, & genez, id.
Genau, *the Mouth.*
Genaued, *a Morſel*; A. & C.
Gene, *a Chin.*
Genedigveth, *Birth*; *Nativity.*

Gennen,

GE

Gennen, *with us*; gennam, *by us.*
Genouh, *with you.*
Genre, *with them.*
Gens, *are*; gennas, id.
Genſy, *with her*, or *with him.*
Genvar, *January.*
Genys, *born*; *begotten.*
Genzynz, *with them.*
Gêr, *a Word*; gervas, *a good Word*; ger da, id.
Gerches, *to fetch.*
Gerdin, *the Bloody-flux.*
Gerenſe (grenſye, id.), *Sake*; *Love*; pro Carenſa.
Gerhas, *did go*; gerys, *gone.*
Gero, *let*; gero ni guil, *let us make.*
Gerut-da, *a famous Man.*
Ges, *jeering*; yn ges, *in Sport*; *is*; V. nyn ges, *is not.*
Gêſt, *a Bitch*; Pl. geſti, *Dogs*, or *Bitches.*
Gethe, *a Day*; Pr. deth.
Geve, *had*; *took*; *ought*; gevo, *he had*; na geve, *there was not.*
Geuelhorn, *a Hand-wiper*, or *Towel.*
Gever, *Duty*; et i gever, *in her Duty*; it. Pl. of gavar.
Gevern, *a Hundred*; *a Diſtrict.*
Gevyn, W. *Fetters*; *Gives*; *Shackles.*
Gevyons, *forgiven*; Geve, *to pardon.*
Gew, *a Spear*; gyw, id.
Gewar, *Rage.*
Geyleiſio, *to tickle*; γιſγιλιζειν. Gr. id.
Geyll, *Scoff.*

GH

Ghe, *them*; ne el e ge debre, *he can't eat them.*
Ghenev (for gen y vi), *with me.*
Ghel, *a Horſe-leech*; gêl, id.
Gheluyz (& ghiluyz, id.), *called.*
Ghenouch (ghenok, id.) *with you.*
Ghennyz, *with your.*
Gheon, *a Giant*; treva gheon, *Gyants Town.*
Ghera, *do*; ghera vî, *I do.*

GI

Gi (ge, id.), *they*; *them*; ha goraſgi, *and he put them.*
Giâr, *a Hen*; mab giar, *a young Hen.*
Gigal, *a Diſtaff*; Kogol, W. id.
Gîl, *to make*; guil, id. gero ni gîl, *let us make.* It is often redundant.
Gilbin, *a Beak*, or *Bill.*
Gilliz, *gone*; *loſt.*
Ginnow, *a Pair of Bellows.*
Gir (for ger), Pl. giriou.

GI

Girak, *the Gar-fiſh*; *the Needle-fiſh*; *a Needle.* Lh.
Girr, *a Looſeneſs*; an girr, *the Looſeneſs.*
Dho githa, *to hide.* Lh.
Givians, *Pardon.* See Geve.

GH

Glaine (Ir. gloine, id.), *Glaſs*; W. Gleini nadroeth, *the Glaſs Adders*, viz. the Anguinum of the Druids; in Scotland called Adder-ſtones.
Glân, *the Bank of a River.*
Glane, *clean*; glannith, Lh. id.
Glannuthder, *Cleanlineſs.*
Glaouen, *a Coal*; Ir. gualan, id.
Glâs, *Green*; *Grey*; *Aſh-coloured*; it. *the Stomach*; Cott. glayis, & lays, id. glaz, id.
Glaſenye, *Green water.* Norden, p. 49.
Glaſennith, *Viridis Nidus.* Leland.
Glaſgarn, *a Kingdom.*
Glaſtan (& glaſtanen, id.), *an Oak.*
Glaſuidd, *blueiſh.* R.
Glau, *a Shower*; *Skud of Rain*; gleau, id.
Glavethas, *a Midwife*; à clav, f. bennen glyvedh, id. & vethys, viz. *looking to ſick Women.*
Gleab, & gleb, *moiſt* (pro glib), it. *Weſt*; W. gulyb, id.
Gledh, *Left*; as, *Left-hand*; it. *North*; it. *Chickweed*; Gogleth, *the North.*
Gleny, *to ſtick*; *cleave to*; *take hold of*; glenys, Pa.
Gleſin, *the Herb Sandyx.*
Glevyon, *the ſick*; Pl. of clef.
Glewas, *to hear*; clowas, id. gleu, *heard.* Pa.
Glez, *a Swarm of Bees.*
Gliber, *Moiſture* (ind. glib), *ſlippery*; *moiſt*; *ſmooth*; glybor, id
Glihi, *Ice*; iâ, id.
Glikin, *left*; dom glikin, *Left-hand.* Lh.
Glin, *a Knee*; Ir. glun.
Glit, *Water-ſnow*; *Hoar-froſt*; *Froſt.*
Glos, *Grey*; Ar. glâz, id.
Glow, *a Coal*; glou, id. Lh.
Gloyndiu, *a Butterfly.*
Gloys, *Pulſe*; gloys cref, *ſtrong Pulſe.*
Gloz, & glauz, *Cow-dung.*
Gluan, *Wool*; gulân, id. Ar. gloan.
Glud, *Birdlime.*
Glut, *Glew*; *Paſte*; *Solder.* Lh.
Gluth, *a Bed*, or *Bed-chanber*; it. *Dew*; Ar. geiz.
Gluys, *pleaſant*; *White.*

GL

Glyd, *a Lord*; it. *vehement*; Lh.
Glyn, *a Valley*; Ir. glin, glean, glan, id.

GO

Go, *was*; nyn go, *was not.*
Goac, *ſoft*; *tender.* Ar.
Goaguen (goagren, id.), *a Wave.* Ib.
Goall, *evil*; *wicked.* Ib.
Goap, *Mockery.*
Goar, *a Huſband.* See Gûr.
Goas (Ar. pro guaz), *a Man.*
Goath (Ar. pro gôth), *old.*
Goaz, *a Gooſe.*
Goazen, *an Arm of the Sea.* Ar.
Gobennudd, *a Bolſter.*
Goch, *a proud Woman.* Hugh goch, i. e. Hugh the Red-head; W. from Godhz, *Blood.*
Gochus, *a proud Man.*
Gockorion, *fooliſh People*; Pl. Goky.
Gôd, *a Mole*; godh, id. gudh-doar, id.
Goden-truit, *Sole of the Foot.*
Godhaz, *Lees of Drink*; godho, id.
Dho Godhaz, *to know.* Lh.
Godho, *Geeſe*, Pl. à goaz.
Godoryn, *a Broil*; *Tumult.*
Godrabben (gudrabm, id.), *a Pain*, or *Swelling in the Hand*; *a Cramp.*
Gofail, *a Workman*; à gov. f.
Gofe (goffe, goyff, & gov), *a Smith.*
Gofys, *bloody.*
Gôg, *a Cuckow* (Goky, *a Fool*); ind. f. Gogwell, *the Cuckow's Town*, or *Work.*
Gogleth, *the North.*
Gogwyddo, *to bend, or ſhake*; ind. gogwyddo pen, *to beckon.*
Goil, *a Sail.*
Goitkenin, *Dog's Bane.*
Goky, *a Fool*; aſſos goky, *you are a Fool*; a gog, *a Churl.*
Gôl, *Holy*; it. *a Veil*; ind. Caergol, *Holy Town*, or *Fortreſs*; goil, id. Lh.
Y Gol, *the Holy*; a Corniſh Oath.
Golas, *lower* (pro wolas).
Golaz, *a Bottom*; lêr, id. golaz truz, *Sole of the Foot.*
Golch, *a Bath*; golchfa, *a hot Bath.*
Goleou, *Marks*, Pl. goleou pals, *freſh Marks.* See Golu.
Goleuder, *Splendor.*
Golhan, *a Knife*; holhan, id. kolhel, id.
Goleur, alias golor, *Plenty*; *Abundance of any Thing.*
Golhya, *to waſh*,
Golhys, *waſhed.*

Goll,

G O

Goll, *to lose*; gollas, *lost*; it. *hidden*; gyld, id.
Golli, *to destroy*.
Gollon (collon & hollon, id.), *a Heart*; it. *a Hart*, or *Deer*.
Gollow, *a Light*; goleuad, W. id. golouas, *Lightning*.
Golmas, *bound*; *fettered*.
Golo, *a Coverture*; golo ar guele, *a Coverlid*.
Goloff, *to cover*. Ar.
Golom, *a Pidgeon*; *Columba*.
Golovas, *Childbed*; *Travail*; bennen yn golovas, *a Woman in Childbed*.
Golou-lestre, *a Lamp*; *a Candlestick*; incoise lest, *an Incense Pot*.
Gols, *the Hair*.
Golsowas, *to kearken*.
Golu, *a Mark*.
Goluan, *rejoicing*; *Midsummer*; i. e. *the Time of Lights*, or *Bone-fires*.
Golvan, *a Sparrow*; gylvan, id.
Golvinak, *a Curliew*.
Golwiden, *a Hazle-tree*. Lh.
Golwyth, *Burnt-offerings*.
Golyough, *watch ye*; goolyas, *to watch*; golzyas, id.
Gomfortye, *to comfort*. V.
Gon, *ours*.
Gonalen, *a Shoulder*.
Gonidog, *a Servant*; *Attendant*.
Gonnyon, *white*; carrig gonnyon, *White Stones*.
Gonon, *none*.
Gons (Mod. Cornish), *Vulva*.
Gonyaz, *a Moth-worm*.
Gonys, *with them*.
Goon, *a Down*; *a Plain*; goon glaz, *the Sea*, or *green Plain*; gûn, & ûnn, id.
Goober (gober, id. guber, id.), *a Reward*; *Wages*; gubar, Lh. id.
Googoo, *a Cave*, *or Den*; W. ogoh.
Gophen, *to ask*.
Gor, *put*; *cause*; *do*; à gorra.
Gor, an Intensive Particle, sometimes only an Expletive.
Dho gora, *to put*, or *set in Order*; *to frame*, or *make*, Lh.
Gorchymmia, *to bid*, or *command*.
Gorephan, *July*; Miz Gorephan, *the Month of July*; Miz gorphennav, W. id. i. e. *the Month in the Height of Summer*.
Gorfenne, *to make an End*; gura fen, id.
Gorguith, *be careful*.
Gorgwethens, *they covered*; à gueth, *a Cloth*.
Gorha, *Hay*.
Gorhmenna, *to command*. Lh.

G O

Gorhemmenau, *Commands*.
Gorlan, *a Church-yard*; it. *a Sheep Cote*.
Gormenna, *to command*.
Gormola, *Praise*.
Dho gorou, *to open*.
Gorra, or gora, Lh. *to put*; *lay down*. See Gurys, or gorris.
Gorre, *that which is above*. Ar.
Gorsedd, *a Seat of Judgement*; gorseddaddleu, *a Bar in a Court of Justice*.
Gorthewyth, *Bed-sickness*.
Gorthyans, *Worshiping*.
Gorthyn, *must*, *or ought*.
Gortha, *to tarry*; gortos, *to stop*.
Gortys, *esteemed*.
Goruedh, *to lie-down*.
Goruer, *a Cloud*.
Gorweythy, *ought*. V.
Gorweddar, *to brood*, or *sit on Brood*.
Gorwsel, *a Snake*.
Goskaz, *to sleep*; me ry goskaz, *I have slept*.
Goskordhy, *a Houshold*; *a Family*.
Gôsteggion, *Banns of Matrimony*.
Gosteyth, *obedient*.
Gostotter, *Shelter*.
Gosys, *bloody*.
Goth (for koth), *old*; *formerly*; it. *Pride*.
Goth, *see*; V. *back*; *ought*; *becomes*.
Gothas, *they fell*; pro cothas, *to fall*.
Gothaff (pro wothaff), *I know*; ind. gothewys, *known*.
Gothihuar, *the Evening*.
Gothoan, *Fools*.
Gothvethough, *know ye*.
Gov, *a Smith*; gov-diu, *a Blacksmith*.
Goval, W. *Care*; *Industry*; *Diligence*.
Govail, *a Smith's Shop*; *a Workman*.
Govaytis, *Covetousness*.
Gouas, *to have*; *to hold*; gevas, id. dho gouas (dho gaval), *to hold*, *possess*, or *obtain*.
Goucen, *a Nerve*.
Gouea, *to lie hid*; A. kudha, kudhet, id.
Gouegneth, *Fraud*; *Falshood*.
Gouelaff, *to weep*; *I weep*.
Govenek, *Remembrance*.
Gouer (gouea, id.), *a Brook*, or *Bog*; Ar. W. gover, gouern, id.
Gover, *a Rivulet*; as, polgover, *a Rivulet Pool*, or *Head of the Rivulet*.
Govidzion, *Sorrows*.
Gouiles, *the Herb Avadonia*. Cott. Qu.
Goular, *Coral*. Ar.

G O

Gouleveriat, *a Lier*.
Goullenwel, *to fill*; *fulfill*.
Goulo, *void*. Ar.
Gouris, *a Girdle*.
Gouwan, *a Moth*; Lh. gouyan.
Govy, *sad*.
Govynnas, *asked*; govyn, id.
Gow, *a Lie*.
Gowak, *a Lier*; Pl. gouîgnion, gûak, id.
Gowethas, *Company*.
Gows (pro cowz), *Speech*.
Gowsyn, *I spake*.
Goyf, *Winter*; guaf, id.
Goyne, *Supper*; kone, id.
Goyn, *a Sheath*.
Goyntys, *Courtesy*; *Covetousness*.
Goys, *Blood*; gudzh, & woys, id.
Gôz, *your*; for agoz, id.
Gozer, *strived*; Gw.
Gozan, *a hard Vein*, or *Lode crossing another*. T. T.
Gorowas, *hearken*. Gw.

G R

Grachel, *a Heap*; *Tumulus*; L. berk, id.
Grachya, *to break*; *crack*.
Grambla, *to climb*. Lh.
Grân, *Command*; an deag gran Deu, *the ten Commandments of God*. f. Contraction from gormen, or gormenna.
Gras ('ras, & grage, id.), Pl. arasou (grath, id.), *Grace*; *Thanks*.
Grassys, *thankful*.
Grat, *a Step*; L. *Gradus*.
Gravar, *a Barrow*; gravar dowla, or dula, *a Hand-barrow*; gravar rôe, *a Wheel-barrow*; *a Vehicle*. Lh.
Gravior, *a Sculptor*; gravia, *to engrave*. Lh.
Grawn, *a Berry*.
Grayth, *Trouble*.
Gregar, *to cackle as a Hen*.
Gregy, *to hang*.
Grehan, *Leather*; skelligrehan, *Leather wings*, viz. *a Bat*.
Greiah rag, *to require*; *to enquire for*.
Grelin, *a Lake*; W. id. & lhuch, Ar. laguen; Ir. lôch.
Grên, as, Polgrên, Tregrên, i. e. *the Green Pool*; *the Green Town*, or *Dwelling on the Green*. Scribitur & Gryn, as, Grynsey in Scilly, quasi *Green Sea*.
Gres, *do*; dell rethe gres, *so they should do*.
Gresst, *Christ*; Grist, id.
Greunen, *a Grain*; Ar. C. gronen.

Greut,

GR

Greut, *Earth*; *Powder*; *duſty Grains*; *Grit*.
Grevye, *painful*; *heavy*; grevys, *grieved*.
Grew, *cauſed*; à gura, *to make*.
Grez, *Faith*; gris, id.
Grigear, *a Partridge*; quaſ. grygiar; grugyer, id. *a Heath-poult*.
Grigiz, *a Girdle*; *a Band*. Lh.
Grill, *a Crab*.
Gris (agris, id.), *I believe*, grys, id.
Griſill, *thin*; *ſmall*.
Griſla, *to grin*; mân kei y griſla, *the Dog grins*.
Gro, *Ballaſt*; pro grou, f.
Groes, *Heat*. Ar.
Gromercy (or gwra mercy), *Thanks to thee*.
Gronen, *the Skin*; *a Grain*.
Gronkye, *to beat*.
Grontys, *a Grant*; *granted*.
Grou, *Gravel*; *Sand*, &c.
Grouan, id. grouder, id.
Grouanen, *a Pebble*.
Groudel, *a Fidler*.
Growedh, *to lie down*; ke groweth, *go*, *lie down*.
Grownzebas, *let him do*.
Groyne, *a Seal*; *Vitulus Marinus*. Leland.
Gruah, *an old Woman*.
Grûan, A. *Gravel*.
Grud, *a Cheek*, or *Jaw*; grydh, id.
Grueirten, *a Root*.
Grug, W. *a Mount*; pro Cryg, id.
Gruſhens, *the Dregs*, or *Lee*.
Gruſſons, *they took*; gruſſons cuſyl, *they took Counſel*.
Gry, *Noiſe*.
Grydh, *a Cheek*; *Jaw*; or *Chin*.
Gryg, *Heath*. W.
Gryglans, *Sticky Heath*.
Grygys, *a Belt*, or *Girdle*; gouris, id. grug. Cott. id.
Grym, *bony*; *ſtrong*. R.
Grys, *to believe*; me a grys, *I believe*.

GU

Guadhel, *Houſhold Stuff*.
Guadan, *a Foundation*; *the Baſe of a Pillar*.
Guadn, *weak*; pro guan.
Guadngyrti, *to ſtrangle*.
Guaeldgu, a *Sorry Fellow*; boudhyn, id. Gw. Lh. 65.
Guaf, *chaſte*.
Guag, *Hunger*; *Penury*; en guâg, *in vain*; *empty*.
Guahalgeh, *an Officer of State*; *a Preſident*, or *Governor of a Country*.
Guailen rayvanadh, *a Scepter*; guailen, *a Scepter*. Cott.

GU

Guain (nain, id.), *a Meadow*; it. *a Sheath*.
Guainten, *the Spring Seaſon*.
Guaith, *a Work*; guithorion, *Workmen*.
Guâl, *a Wall*; *a Fort*; guâl hen, *an old Fort*; as, Wallenford, Camd. & gwal, *Murus*, Dav. ut Gwal Sever, *Severus's Wall*.
Guallofwr, *a Butler*.
Guan aſcient, Cott. *one beſides himſelf*.
Guân, *a Sting*; ind. Guana, *to pierce*.
Guan, *weak*; *ſickly*.
Guana, *to pierce*, *boar*, or *enter*.
Guanan, *a Bee*; Pl. guenen; kaual guanan, *a Bee-hive*.
Guanath, *Wheat*; bara guanath, *Wheaten Bread*, i. e. *White Bread*; quaſ. à Guen, *white*.
Gwander, *Weakneſs*; guandre, *Wandering*. Lh.
Guar, *the Neck*; *Collum*. L.
Guarac, *a Charter*, or *Patent*.
Guardy, *Theatre*. Lh.
Guare (huare, id.), *to play*, or *ſport*.
Guarhaz, *the Top*, or *Summit*; guarhaz ganou, *the Roof of the mouth*. Lh.
Guarimou, *Theatres*.
Guarnys, *warned*.
Guarth, *a Garriſon*; *a Place of Safety*. Gale, *a high Place*.
Guarra, *to ſell*; guertha, id.
Guarrak, *a Bow*; *Arcus*. L. *An Arch*, or *Vault*. Lh.
Guarrhog, *all Manner of Cattle*; eal, id. Lh.
Guarthav, *the Top*, or *Summit*.
Guaſga, *to preſs*; guaſge dorn, *to lay Hands on*; *to raviſh*, or *deflower*. Lh.
Guaſhevyn, *a Magiſtrate*; *Primas*. Lh.
Guaſkettek, *ſhady*; guaſtad, W. *ſteddy*; *conſtant*.
Guaſtia, *to deſtroy*; dho toula dyveas, id.
Guâv, *Winter*. Ar. *a Spear*.
Guaya, *to move*; es guaya, *that moveth*; *that creepeth along*; ind. guayans, *moving*.
Guaglen, *a Rod*, or *Twig*.
Guayn, *Advantage*.
Guaynia, *to gain*, *win*, or *profit*. Lh.
Guaz, *a Man*; *Fellow*; *Servant*; Pl. gueſſion; guaz hegin, *a Skullion*.
Gubar, *pay*, *reward*; aguz, gubar, *your Pay*.
Gubman, *Sea Weed*; *the Alga*.
Gûdh, *a Gooſe*.
Gudhân, A. *to harden*.
Gudh, *a Mole*; gudhor, id. & gudhthaur, id. Lh. gudh dhaôr.
Gudra, *to milk*, or *milch*.
Gudrak, or guedrak, *the firſt Milk before the Cow has Calf*.
Gudreva, *the third Day hence*.
Gudzh, guydh, id. (goys id.), *Blood*; *Parentage*; *Deſcent*. Lh.
Gudzhigan, *a Black Pudding*.
Gueadar, *a Weaver*.
Guêal, *a Field*; *Farm*; *Manor*.
Gueder, *Glaſs*; gwydr.
Guedeu, *a Widow*; guldeu, Cott.
Guêdh, W. *Cuſtom*; *Faſhion*. Lh.
Guedhan, *a Tree*; guydhen, id. Lh.
Guedhan knyfan, *a Hazle Tree*.
Guedhar, W. *a Weather Sheep*. Lh.
Guedho, *deprived*. Pa.
Guedhra, *to be dry*; *to dry up*; dho ſcha, id.
Guedn hogian, *a Wart*.
Guedran, *a Glaſs*; guedran avin, *a Glaſs of Wine*.
Guedrek, *glaſſy*; *green*.
Guedrys, *weak*; *flagging*. Lh.
Gueid, *Work*.
Gueid uur-argans, *a Silverſmith*.
Gueiadar, *a Weaver*. Lh.
Gueiduur-cober, *a Brazier*; *a Tinker*.
Guein, *a Sheath*; it. for gûn, *Campus*; pou izal, id. Lh.
Gueith, *Trees*; Pl. à guedhan.
Guelan, *a Yard*; guelan gol, or goil, *the Sail Yard*.
Guelaz, *to ſee*; it. *Sight*; Lh. guellys, *ſeen*; welſons, *they ſee*; miraz, id. Lh.
Gueldzha, *a Pair of Sheers*.
Guele, *a Bed*; penguele, *a Bolſter*.
Guelen, *a Rod*; Welen, id. Pl. gueel.
Guella, *to yield*; *amend*; *correct*; it. *beſt*; dho ouna, id.
Guelz, *Graſs*; *Straw*; *all kind of Herbs*. Lh.
Guelu, *a Lip*; guelv, id.
Guelvan, *to weep*; ind. vulg. *to belve*, or *weep aloud*.
Guelyſt, *thou haſt ſeen*.
Guelz, *Woody*; *wild*; as, Idhin guelz, *wild Fowl*.
Guelzen, *I had ſeen*.
Guen, *Campus*; *a Plain*. Cott. pro Gun.
Guenan, *a Pimple*; *a Bliſter*; *a Speckle*.
Guenar, *Love*; *Beauty*; ind. f. Venus; W. Didh Guener, *Friday*; inde Guenwar.
Guenez, *ſtung*; guenez gen nadar, *ſtung with an Adder*. Gw.

Guennol,

GU

Guennol, *a Swallow.*
Guenoiurciat, *a Witch*; Cott. guenoiureat, & gunethiat dren, id.
Guent, *Monmouthſhire.*
Gûenuit, *ſagacious*; *ſubtil*; *cunning.* R.
Guenuyn, *Poiſon*; *Witchcraft.*
Guenyz, *pierced*; guinys, id. qua. à guan.
Guenz, *Wind*; *Breath*; *Spirit*; guinz, id.
Gueol, *a Mouth.* Ar.
Guer, *a Village*; Ar. *a Word.*
Guêr, *Green*; guirdh, L. *Viridis.*
Gueras (weras, id.), *Help.*
Gueret, *the Ground*; *moiſt Earth.*
Guereugh, *ſhew ye.*
Guerha, *to brag.*
Gueriff, *to lay Eggs.*
Guern, *the Maſt of a Ship.*
Guernen, *an Alder Tree.*
Guerſyn, *a Spindle.*
Guerthe (werthe, id.), *to ſell.*
Guerthyd, W. *an Axle-tree.*
Gueruelz, *Feeding Ground*; *Paſture*; *Green Field*; bounder, id. Lh.
Gues, *wild.* Lh. 59.
Gueſga, *to wear Cloaths*; *to rub*;
Gueſkys, *clad*; *cloathed.*
Gueſkeuyn, *a Primate*; *a Magiſtrate.* Lh.
Gueſk, *a Huſk.*
Gueſkall, *to contend.*
Gueſpeden vrâz, A. *a Hornet.*
Gueſt, *a Garment*; ind. *a Veſt*, Engl.
Gueth, *Glothing*; *a Cloth*; guethens, Ar. *to cover.*
Guetho, *deprived.*
Guethy, *weaved.*
Gueuan, *a Heel.*
Gueus, *the Lips.* Cott.
Guew, *a plain Field.*
Guezga, *to rub*, *threſh*, or *crum.* Lh.
Gugl, *a Veil.*
Gugy, *is.*
Guher, *a River*; id. f. ac gover, *a Brook.*
Guhidh, *a Daughter-in-law*; guhit, id.
Guhien, *a Waſp*; & guhyen, id.
Guhuthas, *to accuſe.*
Guîa, *to weave*; *knit*, or *compoſe.* Lh.
Guiat, *a Webb.*
Guiban, *a Fly.*
Guibedn, *little ſtinging Flies.*
Guicgur, *a Merchant.*
Guid, *a Vein.*
Guiden, *a Tree*; Guetha, id.
Guidhi, *thou ſhalt know.*
Guidhili, *Iriſhmen.*
Guidthiad, *a Keeper*; *a Guardian.*
Guihan, *a Periwrinkle Shell*; *a Wrinkle.*

GU

Guik, Ar. *a Village*; Guêr, Ar. id.
Guikyr, *a Merchant*; *a Farmer.*
Guil, *the Sail of a Ship.*
Guilan, *a King's-Fiſher.*
Guili, *a Bed*; Pl. gueliau.
Guilleia, *a Beggar.*
Guillua, *a Watch*; *watching.*
Guilſkin (guilkin, id.), *a Frog.*
Guilter, *a Maſtiff.*
Guin, *Wine*; win, id.
Guin-bren, *the Vine-tree.*
Guindod, *Excellency.* R.
Guinenddhy, *brown.*
Guins, *the Wind.* Lh.
Guins a dro, *a Storm.* Lh.
Guinzal, *a Fan.*
Guîrion, *a Man of Veracity.*
Guirioneth, *Truth.* Lh.
Guîrleveriat, id.
Guirt, & gwird, *green*; *viridis.* L.
Guis, *an old Sow.*
Guiſc, *a Cloathing*; *a Garment*; guiſk, id.
Gueſt, id.
Guiſetti, *a Baſket.*
Guiſgdy, *a Wardrobe.*
Guiſtel, *a Hoſtage.*
Guit (& gwydd, id.), *a Gooſe.*
Guîth, *Noiſe*, Lh. 52. it. *Anger*, 73. it. *a Vein*, ib. 170.
Guitha, *to preſerve.*
Guith, *to keep*; guitha dhort, *to withhold*, or *keep back.* Lh.
Guitſil, *a wild Beaſt.*
Guithorion, *Workmen.*
Gul (guil, id.), *to do*; gull peghes, *do Sin.*
Gulad, *a Country*; wlas, W. id. gulot. Cott. id.
Gulan, *Wool.*
Gulbredengu, *the Pin-bones.*
Guledh, *a Feaſt.*
Guledh-iz, *the Corn.*
Guledhiz, *the Corn-feaſt.*
Guleit, *Roaſt-meat.*
Gulen, *to require.*
Gûlhel, *Houſhold Goods.*
Gulhys, *waſhed*; *waſhing.*
Gulî, *a Wound*; Pl. Gollyou.
Gullan, *a Gull*; Pl. gullez.
Gullas (for wollas), *lower*; as, gueal gullas, *the lower Field.*
Gulloar, *Abundance*; *Plenty.* Qu.
Gumfellet, *Vinegar.*
Gumpas, *a Plain*; n'ûn gumpas, *the plain Downs.*
Gun, *our*; *our Health*; gun ehaz.
Gûn, *a Scabbard*; *a Heath*; *a Down*; it. *a Gown*; Pl. gunniau. Lh.
Gunbrê, *a Hill on a Down.*
Guneual, *to dine*; dho guneual gondzha, *to dine with him.*
Gûner, *a River*, or *Brook.* Lh.

GU

Gunio, *to ſow*; as, gunnes haz, *to ſow Seed.*
Gunithiat ereu, *a Huſbandman.*
Gunthas (guathas, rectiùs, id.), *kept.*
Guon, *I know*; mi a uon, *I know.*
Guorhemmyn, *a Command.*
Guorhyans, *Glory*; *Renown.*
Guothſo ev, *he may know*; mai guoth ev, *that he may know.*
Guoze (guodzhi), *after.*
Guozemma, *hereafter*; udzhemma, id.
Guozena (udzhena, id.), *afterwards.*
Gûr, *a Man.*
Gur-a-vau, *an Hermaphrodite*; *Vulvatus Homo.*
Gura, *to cauſe* (wra, id.), gurys, *done.*
Guradn, *a Wren.*
Gurâh, *an old Woman*; bennen goath, id.
Gural, Ar. *Amber.*
Guraminadou, *Commandments*; à guorhemmyn; gurhemynadow, id.
Gurâz, *he has done.*
Gurbor, *a broad Diſh.*
Gurbulloc, *mad.*
Guredhan, *a Root.*
Gureg (grueg, & freg, id.), *a Woman*; *a Wife.*
Gureg uedhu, *a Widow.* Lh.
Dho gurei, *to make*; *to create*; gil, id.
Gureithon, *we have done.*
Gurek, *Wreck.*
Gureoneth, *Truth.*
Gures, *Heat*; grês, id. n'un grez, *the Hot Down.*
Gureſſauk, *hot.*
Gurgettan, *Garters.*
Gurhal, *a Ship*; goroll, id. Pl. Garhaliou.
Gurhemin, *a Command*; *an Ordinance*; Lh. *a Charge*; *Commiſſion*; gurhmenniz, id.
Gurhog, *a Great-Great-Grandfather.*
Gurhthit, *a Spindle.*
Guridnias, *preſſed*; *ſqueezed*; *cruſhed.*
Guriz, *a Girdle.*
Guria, Ar. *to ſurround*; *encompaſs.*
Gurjovene, *a young Man.*
Gurkaeth, *a Priſoner*; *a Man taken in Battle.*
Gurpriot, *a Bridegroom.*
Gurra, *to impoſe*; *deceive*; *beguile.* Lh.
Gurria, *to worſhip.*
Gurruid, *a Male*; *a Man*; *the Male of any Creature.*
Gurythys, *rooted.*

Gurthvi',

GU

Gurthvil, *a Beaſt*; *a wild* or *other Beaſt*. Lh.
Gurthuper, *in the Evening*.
Gurthyd, *a Spindle*; kerdhit, & guerzit, id.
Gurvedhu, *to lie*; ha gurvedhu en guili kala na, *and lie in that Straw Bed*.
Gurychin, *a Briſtle*.
Gurys, *put*; *carried*; uras the mernans, *to put to Death*.
Guryſſen, *done*; mî a vryſſen, *I had done*.
Guryſſys, *thou haſt done*.
Gus (for aguz), *yours*; *you*.
Guſel, *did*; guſell dre envi, *did it out of Envy*.
Guſendzhi, *to lay*; mi vedn guſendzhi, *I will lay*.
Guſke, *frantick*. Lh.
Guthemin-ruif, *a Royal Law*.
Guthot, *Meal*. See Guloth, & Gloth, id.
Guthyl, *All-heal*. So the Ancients called the Miſletoe. Keyſl. 307.
Guthyl, *doſt*; *canſt*; *to make*.
Guver, *a Brook*; gûner. Lh.
Guy, *Water*; uy, id. Baxt.
Guyader. See Gweadr. Ir. Fiadoir.
Guyd, *a Fault*; or *Errour*; kûl bai, id.
Guydh, *conſpicuous*; *high*. See Gwydh.
Guydh-grug, *a High Mount*.
Guydnach, *a Whiting*; *a Fiſh*.
Guydhbedyn, W. *a Knat*, or *little Fly*.
Guydhvaen, *a high Stone*; ind. f. Penwyth, or Penguydh, *the High Promontory*; *the Weſtern Hundred of England*. Qu.
Guydhelek, *Iriſh*.
Guydhuydh, *the Woodbind*, or *Honeyſuckle*. Lh.
Guyles, *the Herb Libeſtica*.
Guylfym, *I ſhall ſee*; mar guylfym, *if I ſhall ſee*.
Guyr (& fyr gwyr), *Truth*, it. *a Man*; guyr an chy, *Man of the Houſe*.
Guyraf, *Hay*.
Guyrthiadereu, *a Huſbandman*.
Gûys, *an old Sow*.
Guyſketh, *ſtricken*; gweſka, & gwaſka, id.
Guyſtel, *a Hoſtage*, or *Pledge in War*. Lh.
Guyth, *Times*; *Seaſon*; komero wyth, *take Care*; *Opportunity*.
Gwyth, *Name of the Iſle of Wight*.
Guythyad, *a Guardian*.
Guzen, *a Rope*; *with*.
Guzigan, *a Bladder*.

GW

Gwaeddi, *to bawl*; *cry out*.
Gwaedling, *bleeding at the Noſe*.
Gwaedu, *to bleed*.
Gwaeth, *a Field*; Gwaeth Heilyn, *the Field of Heilyn*; *Field of Battle*; *a Battle*.
Gwailbeth, *a Bawble*.
Gwâl, *empty*; R. gwael, *vile*. Ib.
Gwâl, *Murus*; L. Dav. *a Wall*.
Gwarha, *Lover*. Gw.
Gwarthav, *the Top*, or *Summit of any thing*; gwarthe, id.
Gwarth, *Shame*. R.
Gwawdio, *to befool one*.
Gwef (gwelh, id.), *ſad*.
Gwêl, *Leaven*; *Barm*; bara gwêl, *Leavened Bread*.
Gwell, *better*; guella, *beſt*; guella guaz, *beſt Man*.
Gwells, *wild*. See Guelz.
Gwelltfa, *a Bean Stalk*.
Gwelyfod, *a Bedchamber*.
Gwen, *white*; gwin, & wyn, id.
Gwep, *to bill as a Pidgon*.
Gwer, *green*.
Gwerches, *a Virgin*.
Gwern, *a Place of Alder Trees*.
Gwethy, *to weave*; *weaved*.
Gweyth, *the contrary*; gweth, *worſe*; it. pro vyth, as, tergweyth, *three Times*.
Gwg, *Fierceneſs*; *Anger*. Ar.
Gwiſe-pren, *Bark of a Tree*.
Gwlâs, *the Kingdom*; wlas, & gulaſker, id.
Gwothemys, *ſee*; *know*; wothaff, gothaff, *I know*.
Gwregus, *a Belt*; cleddiff, id.
Gwrelle, *to make*.
Gwydd, *a Gooſe*.
Gwydh, *perſpicuous*; *eaſy to be ſeen*; as, gwydhgruc, *a conſpicuous Heap*; gwydhfa, *a conſpicuous Place*; the higheſt Mountain in Britain, in Caernarvonſhire. H. Lhuyd's Brev. fol. 17.
Gwydr, *Glaſs*. R.
Gwylvyth, *have ſeen*.
Gwyn, *glorious*; *a Court*; as, brein-gwyn, *a ſupreme Court*. R.
Gwyn, alias gwydn, *white*.
Gwyne, *Wine*.
Gwyns, *Wind*; guenz, id.
Gwyrthiadereu, *a Huſbandman*.
Gwyrif, *a Batchelor*; *an unmarried Man*.
Gwyro, *to bend*.
Gwythe, *to preſerve*; *hinder*; *hold*; gwethe, & wythe, id.
Gwythres, *Quarter*; *Part*; yn pub gwythres, *in every Quarter*.

GY

Gy (dzhei, id), *they*; *them*.
Gybeddern, *a little Hammer*.
Gydhaz, *Judgment*; it. *Opinion*; *Advice*. Lh.
Gydhivaz, *to brim as a Sow*, i. e. marem appetere.
Gydhihuar, *the Evening*. Lh.
Gydiuhar, *the Evening Star*; *Even-tide*. Lh.
Gyff (gyff, id. a cafos quas), wy a gyff, *ye ſhall find*.
Gyhydha, *to accuſe*; kyhydha, id.
Gyk (pro kych, or kyg, id.), *Fleſh*.
Gylchynu, *to beſet*.
Gyliangê, *a Hedge Sparrow*.
Gyllin, *can*; ni a yllin, *we can*.
Gylvan, *a Sparrow*; golvan, id.
Gylvan ge, *a Hedge Sparrow*. Lh.
Gylwyr, *Maker*.
Gylwys, *called*.
Gylyua, *to ſhine*.
Gymyn (gemyn, id. cummyn, id.), *to commend*; *reſign*; *give Leave to*.
Ghyn (ghen, id.), *our*.
Gyndan, *a Debt*.
Gynez, *to ſow*.
Gynnodar, *a Sower*. Lh.
Ghynſi, *with her*.
Gynſy, *Uſe*; the wull gynſy, *for it had Uſe*.
Gyrgcrik, *a Partridge*. Lh.
Gyrheffias, *offered*; *proffered*, or *given*. Lh.
Gyrr, *the Gripes*; *Flux*; *Dyſentery*.
Gyryn, *a Crown*; t'an ghyryn, *to the Crown*.
Ghyſenzhi, *to lay*.
Gytheffys, *offered*.
Gyu (gew, id.), *able*; *is*; *but*; *only*; *due*; *ought*; nyn gyw, *'tis but*; *'tis not*.
Gyw, *a Spear*.
Ghynzhanz (genzynz, id.), *with them*.
Gyz (goz, id.), *your*; gyz honan, *your own*.
Gyzigan, *a Bladder*. Lh.
Gyzyuaz, *liſtened* or *did liſten*; *to hearken*; gwel yw guzuwaz, *it is better to hearken*.

H.

HA, *and*; *oh!* hag, before Vowel.
Habadin, *Bondage*, *Slavery*.
Haddal, *a Ladle*.
Hafaid, *ſummerly*; *æſtivus*; Hâf, *Summer*.
Hagar, *foul*; *ugly*; *cruel*; *wicked*; hagra, & hacera, *more ugly*.

Hagar-

HA

Hagar-auel, *bad Weather*, *Time*, or *Seaſon*.
Hagen, *but*; *yet*.
Hagenzol, *alſo*; *likewiſe*. Lh.
Haheyz, *wholly*; *altogether*.
Hai, *and her*; *ſhe*; *her*; *of her*; hay, id. hodda, id.
Hain, *and our*.
Haiarn, *Strength*; R. 'trehairn, gwethairne, ib.
Hail, *liberal*; *huge*; *very great*; ind. Hailmên Tor, *the great Stone Tor*. See Heyle.
Hâl, *a Hill*, or *Hillock*; Pl. halou; halou-nei, *our Hills*; it. *a Moor*; ker th'an hâl, *to go to Moor*, i. e. *to work for Tin*; halgaver, *the Goat's Moor*.
Halan, *Calends*, *firſt Day of the Month*.
Hale theez, *Pull to thee*. Gw.
Halein, & haloin, *Salt*; halen, id.
Hali (Teuton), *Holy*.
Halle, *he might*.
Hallough (yllough, id.), *ye*, or *you may*, or *can be*.
Hallus, *Sweat*; re hallus, *with the Sweat*.
Hallyah, *pulling*.
Halogu, *to bribe*, or *corrupt*.
Haloiner, *a Salter*.
H'am, *and my*; *and I am*; ab ha & om.
Hamblys, *prepared*; *Preparation*; hablys, id.
Hambrokkya, *to waſh*. Lh.
H'an, *and the*; for ha-an.
Hanadzhans, *a Sigh*.
Hanaf, *Hanapus*. Cott. Qu.
Hanath, *a Cup*, or *Bowl*; hanaf, id. bolla, id. fîol, id.
Hanchi, *a Linx*; *a ſpotted Beaſt*.
Hanes, *thoſe*.
Haneth, *he*; *this*; *this Night*.
Haneu, *a Swine*; *a Sow*.
Hanou, *a Name*.
Hanter, *betwixt*; *middle*; hanternos, *Midnight*.
Hao, Ar. *ripe*.
Hâr, *Slaughter*; *Murther*; Ar. quod pro aor, *Land Earth*; *plowed Land*. W.
Harau, *a Harrow*; W. oged. Ar. oget.
Hard, *earneſtly*; hard, W. *ſeemly*; *comely*.
Harfel, *a She-piper*; *a Viol*; *a Harp*; it. *a Drink-pot*; Lh. *in Phiale*.
Harfellor, *a Player on the Pipe*.
Harlot, *a vile Fellow*.
Harow, *bitter*; yn harrow, *bitterly*.
Harthy (hartha, or harrah), *to bark as a Dog*.

HA

Haru, *rough*; *beggarly*.
Harz, *a Bound*; *Limit*; *Hinderance*; Ar. as, mên-hars, *a bound Stone*.
Hat, *a Hat*; het. W. id.
H'ath, *and thy*.
Hâv, *Summer*; Cott. hâf, id.
Haval, *Likeneſs*. See Aval, Avel, id.
Havas, *found*; cafos, id.
Haun, *a Haven*; as, Porthkarnhaun, in Endellyan, Par.
Hauns, *thee*.
Haunſel, *a Breakfaſt*; diſhuniſh, id. Lh.
Havodty, *a Cottage*. Lh. 167.
Havrek, Ar. *a fallow Ground*.
Hauz, *a Duck*; haz, id. Pl. heidzhe, hoet, id.
Hawlſons, *they cried out*; ab helwys.
Haz, *Seed*; *Nature*; it. *a Duck*; kuliagaz, *a Drake*; *a Mollard*; Plur. heidzhe.

HE

He, *the Skin*.
Hêan, *a Haven*; goran hean, *put into the Haven*.
Heb, *without*.
Hebford, *impaſſable*.
Hebrenciat phui (oferiat, id.), *a Prieſt of the Pariſh*; it. hebryngkiad, *an Elder*; *a Preſbyter*.
Hebrencîat, luir, *a General*.
Hecka, *Richard*. Gw.
Hedda (hed, id.), *that*.
Heddre, *whilſt*.
Hedh, *eaſy*; *feaſible*.
Hedha, *to ſtretch out*; *to reach at*. Lh.
Hedra, *October*.
Heene, *drowſy*. Gw.
Heeneth, *Generation*. Gw.
Hegar, *a Captive*.
Hegar, *lovely*; ab hedh, & gare, *eaſy to be loved*.
Hegarat, A. *Mild*; *gentle*.
Hegaratyz, *Health*. Lh. Pref.
Hehen, *one*; pub hehen, *every one*.
Heid, *Barley*.
Heidzhe, *Ducks*.
Hel, *a Hall*; Cott. hêll, id. it. *a River*, or *Moor*.
Helak (helik, heligen, or helagan, id.), *a Willow Tree*.
Helek, *Moory*; *Marſhy*; *full of Brooks*; ab hêl, *a River*; *a Moor*.
Helfia, *to hunt*.
Helhwar, *a Hunter*; *a Huntſman*.
Heltheys, *hunted*.
Helu, *Brine*; gulyber, id.
Helviat, *one that purſues*, or *hunts*;

HE

helyad, & helyûr, id.
Helwys, *to cry out*.
Hemdrez, *Dream*.
Hemlodh, *to fight*; hemladh, id.
Hen, *that*.
Hênath, *Generation*; *Age*.
Henbidhiat, *ſparing*; *frugal*.
Hendat, *a Grandfather*.
Hengog, *the Great Grandfather's Father*; *a Great Grandfather*. Cott.
Henn, *old*; Ir. ſean, id.
Henna, *this*; *he*; *then*.
Hent, Ar. *a Way*.
Henuir vi, *I ſhall be called*.
Henvill, *Vigil*. See Heuyl.
Henwys, *called*; *ſtiled*; henuelez, id.
Henz, *before*; *firſt*; for kenz.
Heor, Ar. *an Anchor*.
Hepmar, *doubtleſs*.
Hepparou, *incomparable*; *matchleſs*.
Hepeu, *To-day*; *this Day*.
Hepuil, *watchful*; hichh puil, *very watchful*.
Herdya, *thruſt forth*; *prominent*; ind. f. lyzherd, *a chief Place thruſt forth*, or *Head-land jutting forth*.
Hernan, *a Pilchard*; hearne.
Hernan guidn, *a Herring*, i. e. *a white Pilchard*.
Herniah, *to ſhoe*; herniah an verh, *to ſhoe the Horſe*.
Heruedh, *in Reſpect of*; heruedh nep, *without Reſpect of whom*.
Herwith, *Attendance*.
Heſchen, *a Reed*, or *Sedge*; *a File*; Pl. heſk. pendiuen; id.
Heſkyz, *dry*; beuh heſkyz, *a dry Cow*.
Heſp, *a Lock*.
Hethe, *to reach*; *ſtretch*; hethys, pa.
Hethen, *a Bird*; Cott. adglaer, id. f. *an Eagle*.
Hethow, *this Day*.
Heved (Sax. *a Head*), Qu.
Heuel, *viſible*; *eaſy to be ſeen*; ab hedh, or he, and guêl.
Hevelep, *like*; ab havel.
Hevez, *a Shirt*, or *Shift*; heuis, Cott. id.
Heeuhal, *lofty*; mar heuhal, *ſo high*.
Heuul, *the Sun*. Cott.
Heuyl, *watchfull*.
Heyle, *a River*; hêl, id. hail, id. heil, id.
Heys, *the Length of any thing by Meaſure*.
Hez, *a Swarm*.
Hezuek, *Eaſe*. ἡσυχια. Gr.

HI

Hi, *ſhe*; *of her*.
Hibblyth, *pliant*; *ſupple*.

Hidhu,

HI

Hidhu, *To-day.*
Hieauven, *Ivy.*
Hîg, *a Crook*; *a Hook.*
Higa, *to play with.*
Higolen, *a Whetſtone.*
Hihſommet, *a Bat.*
Hillah, *the Night Mare.*
Hilliv, *I may*, or *can*; as, mai hilliv, *that I may*, or *be able.*
Hingerlin, *a Baſtard's Baſtard.*
Hinon, Ar. *the clear Firmament.*
Hîr, *long*; Tremenhîr, *the Town of Long-ſtones*; Hêr, id.
Hîrath, *a longing after*; *a coveting.*
Hirgherniad, *a Trumpeter.*
Hirgorn, *a Trumpet*; *a long Tube*, or *Horn.*
Hirrahat, *to procraſtinate.* Ar.
Hiſommet, *a Bat.* Lh.
Hitadver, *Harveſt.*
Hiubren, *a Cloud.*
Hiuhelder, *Height.*
Hiuhvoeliet, *a Helvetian*; *a Highlander.*
Hiuin, *the Yew-tree*; hivin, id.

HO

Ho (He, id.), *eaſily*; when prefixed to an Adjective; as, hogil, *feaſible*; as *bilis* affixed in Lat.
Hoalea, *to weep.*
Hoar, *a Sifter*; hôr, huyr, id.
Hôarn, *Iron*; hoarnek, *of* or *belonging to Iron.*
Hoary, Ar. *a Sport*; C. huare, & guare, id.
Hôch, *a Sow*; *Pig*; hôh, id.
Hochuayu, *a Hunting Pole.* Lh.
Hochuaiu, id.
Hodda, *ſhe*; *that*; *there*; honna, id.
Hodna, *a Neck*; ter (for der), y hodna, *about her Neck*; godna, id.
Hoedel, *Life*; *Age.*
Hoet, *a Duck*; hos, id. Cott.
Hogan, *a Hawthorn Berry.* Ar.
Hogen, *vile.*
Hogil, *eaſy.*
Hoirnier, *an Ironmonger.*
Hoizias, *Hoarſeneſs*; hôz, *hoarſe.*
Hokye, *Delay.*
Holan, *the Heart*; for golan, id.
Holan, *a Knife.*
Holan (& holoine), *Salt*; Lh. pro halen.
Hollyas, *followed*; holliou, *follow ye.*
Holm, *the Holy Tree.*
Holi, *Watch*; ketwell holy, *keeping Watch.*
Hombronkyas, *led*; V. it. *to waſh.*
Hon, *this Female*; homma, *this Woman here.*
Honon, *himſelf*; *one's ſelf.*

HO

Honou, *Honour.*
Dho honua, *to name*, or *call*; dho kriha.
Hôr, *a Ram*; Pl. Hyrroz, it. *a Siſter.*
Hora, *a Whore*; *a Miſs.* Lh.
Hordh, *a Ram.*
Horfe, *Body*, for corfe.
Hos, *a Boot*; *a Harneſs for the Leg.* Lh.
Hoſtleri, *a Tavern*; *Alehouſe.*
Hot, *Caputium.* L.
Houl, *the Sun*; ſul, id. heul, id. Lh.
Houl-dreval, *the Eaſt*, or *Sunriſing.*
Houl-zethza, *the Weſt*, or *Sunſetting*; houlzedhas, id. Lh.
Hounſal, *Breakfaſt*; Gw. See Haunſel, & Halſel.
Hôz, *hoarſe.* Lh.

HU

Huanen (huadnan, id.), *a Fly*; *a Flea*; for guanan.
Hual, *on high*; *above*; *upon*; uhal, id. ehual, id.
Huarfo (as, pan huarfo, *when I ſhall do*); à gwra, *to do*, or *cauſe.*
Huath, *yet*; it. *anew*; *afreſh*; W. eto, id.
Huchot, *above.*
Hudol, *a Magician.*
Hudur, Ar. *foul*; *naſty.*
Huedh, S. *a Swelling.* Lh.
Huedhi, *to ſwell*; huedhyz, *ſwoln.*
Huedzha, *to vomit.*
Hueffas, *the ſixth.*
Hueg, *ſweet*; *dear*; *delicious*; wek, id.
Hueger, *a Mother-in-law.*
Huehag, *ſixteen.*
Huei, *ye*; *you*; *of you.*
Huekter, *Sweetneſs.*
Huel, *a Work*; *a Mine*; huel ſtean, *a Tin Mine*; Pl. huelio.
Huelder, *Bounty.*
Huelen, *a Hill.* Ar.
Huellam, *I may ſee*; Huellaz, *ſeen.*
Hueret, *the Ground.* Cott.
Huerhen, *Laughter.*
Huerthyn, *to laugh*, or *play*; hwerwin, id.
Huero, *rough*; Ar. *bitter.*
Huerval, *February*; corruptly for Huevral, id. Lh.
Huethia, *to blow.*
Huethvians an dour, *a Bubble of Water.*
Huetlo, *a Tale-teller*; W. chuedlæ; Lh. χuedel, W. *a Rumour.*
Huettag, *ſixteen.*
Huez, *Sweat*; hueza, *to ſweat.*
Huhuthas, *to accuſe*; guhuthas, id.

HU

Huî (dheu, huyhui, id.), *unto you.*
Huibanat, *to whiſtle.*
Huido-wenyu, *a Swarm of Bees*; ſaith-beach, id.
Hujeth, *huge*; hujeth tra, *a huge thing.*
Huigan, *Meal*, or *Flour*; *Medulla Panis.*
Huigeren, *a Father-in-law.*
Huîh, *ſix* (huè, id.), hueffas, *the ſixth.*
Huil, *to do*; *make.* V.
Huila, *to ſeek* (huillaz, id.), *to aſk*, *ſeek*, or *demand.* Lh.
Huilan, *a Beetle*; *a Spider.*
Huirnerez, *a Hornet*; *a Waſp.*
Huis, *an Age*, & huys, id. Lh.
Huiſt, *Silence.*
Huitel, *a Story*; Pl. huitelou.
Hule, *an Owl.*
Humthan, *conceived*; *breeding*; ma hy a humthan, *ſhe here is breeding.*
Hun, Ar. *Sleep.*
Hunnyn, *of us.*
Huvel, *humble*; hyvel, W. id. Lh.
Huveldot, *Humility.*
Huwelwur (& huweluair), *a Nobleman*; *a Viſcount*; *a Sheriff*; quaſ. Uchel wyr.
Huweltat, *a Patriarch.*
Huyl-bren, *a Beacon.*
Huyn-dhe-ſympit, *the Lethargy.*

HY

Hy, *he*, or *ſhe.*
Hycheul, *very watchful.*
Hychol, *above.* Lh.
Hydheyl, *Soot.* Ar.
Hydhr, *bold.* Ib.
Hydol, *an Impoſtor*; *Sorcerer.*
Hydruk, *brittle.*
Hyeis, *an Age*; huis, & huys, id.
Hyfder, *Boldneſs.*
Hygoeled, *Credulity*; *Superſtition.*
Hyll, *fierce*; it. *the hinder Part of the Neck.*
Hyller, *to follow.*
Hylly, *might*; hyllyf, *I may*, or *can.*
Hylwys, *to cry out.*
Dho hynadzha, *to groan*, or *ſigh.* Lh.
Hynadzhan, *a Sigh*, *Groan*, or *Howling.*
Hyrch, *to command*; αρχη. Gr.
Hyrliau, *Hurling*; a Corniſh Cuſtom of playing with a Ball: Hyrliau, yu ghen guare nyi, *Hurling is our Sport.*
Hyſty, *haſte*; *haſte.*
Hyuelar, *noble.*
Hyveldot, *Obedience.* Lh.

HY

Hyuelvair, *a Sheriff*; *a Viſcount*. Lh.
Hyvla, *to obey*. Lh.

I.

I, *They* (for y), *his*; *her*; war i progath, *upon his Sermon*.
Ja, *but*; *rather*; it. *Ice*.
Jach, *ſound*; *ſafe*; *healthy*; it. *low*.
Jakeh, *John*.
Jammeh, *James*.
Jâr (rectiùs yâr), *a Hen*.
Jar, *a Stalk*.

I C

Icot, *below*; *Deorſum*. Cott.

I D

Idhen, *a Bird*; ethen, id.
Idhio, *the Ivy Tree*; eideu, id. W. id.
Idnak, *the eleventh*.
Idne, *narrow*; it. *a Fowler*. Cott.
Idzhek, *hooting*; *ſounding*; Qu. as, Karn-idzhek, the hooting Karn, ſo called probably from the ſignificant, prophetic noiſes which conſecrated Rocks were ſuppoſed by the Ancients ſometimes to emit.
Idzhin, *we*; ni idzhin aguelaz, *we ſee*.
N. B. Two Pronouns perſonal for one. Lh. 245, Col. 1.

I E

Jedhewon, *Jews*; Edzhewon, id.
Jef, *Ice*.
Jein, *cold*; *chill*; *frigid*.
Jên, *Cold*; it. *a Yoke*.
Jeu, *the Ridge of a Hill*.
Jevam, *a young Man*; *Prince*; *Jupiter*. R.

I F

Ifarn, *Hell*; Als-yfarn, *the Helliſh Cliff*; viz. as deep as Hell.

I G

Ig, *a Hook*.
Iganz, *twenty*.

I K

Ik (yk, ick, id.), a common Termination of Creeks in Cornwall, as, Pordinik, Pradnik, Portyſſik, f. A'uik, or Gûik.

I L

Il, *can*, or *may*; tî a îl, *thou can'ſt*; ni illi, *he cannot*.
Ilin, *an Elbow*.

I M

Impinion, *the Brain*.
Im, *into my*.
Impoc, *a Kiſs*; impog, id. pokkail, id.

I N

In, *they*.
Inguinor, *a Workman*; *Inventor*; *Contriver*. Lh.
Inhans, *down*; inhans in hâl, *down in the Moor*. Qu.
Inniadou, *Repulſes*; *Denials*.
Inkois, *Frankincenſe*.
Inkois-leſtr, *a Cenſer*.
Innanz, *now*.

I O

Jor, *Lord*; bâd-ior, *the Governor's Houſe*. R.
Jorkhes, *a Roe*; *a She-goat*.
Jot, *Haſty-pudding*; *Pulſe*. Cott.
Joul, *the Devil*; Dzhiaul, id.
Joulou, *Devils*.
Jowan, *John*; Dzhuan, id.
Jorwerth, W. *Edward*.

I R

Ira, *to anoint*.
Irat, *ſweet Ointment*.
Irch, *Snow*; Cott. S. irk. Lh. id.

I S

Is, *any thing low*; *inferiour*. Gale.
Iſav, *the Bottom*.
Iſcaun, *ſlight*; treviſcaun, *a ſlight Dwelling*.
Iſel (iſall, id.), *humble*; *low*.
Iſelhat, Ar. *Humility*.
Iſeldor, *loweſt*, or *deepeſt Part*; *even with the Ground*.
Iſge, *Water*; Ar. viſge, id.
Iſion, *Chaff*; *Palea*; L. kulin, id. Lh.
Iſkel, *Broth*; iſgal. Lh. id.
Iſkinat, *to provoke*; *to challenge*.
Iſod (iſot, id.), *below*; *downward*.

I T

Ithen, *Furze*; eithen, id.
Ithik, *immenſe*; *cruel*; *fat*; *valiant*; ithik tra, *very much*; *moſt of all*.
Itta, *in*; itta 'o guili, *in the* (or *my*) *Bed*.

I U

Ives, Ar. *alſo*.
Jugye, *to judge*.
Juh, *upon*, *ſuper*. L.
Juin, *a Nail*; Pl. juinaz, *Unguis*. L.
Juntis, *Joints*; viz. *of the Limbs*.
Ivre, *Darnel*.
Jurna, *a Day*; dzhurna, id.

I Y

Iyn, *young*.
Iyngh (Iynkar, id.), *a Youth*.

I Z

Iz, *Corn*; iz ſaval, id. Lh.
Iz-diu, *a Hurtle-berry*.
Izal. See Iſel.

K.

Mem. No K, in the Britiſh Language, ſays Moyle, Lett. Vol. I. pag. 182. Poſthum. Works, till the Year 1200, when the W was alſo introduced.

N. B. The K is very rare in the Cott. MS. But Mr. Lhuyd often uſes it; and by other Moderns the C, K, and Ch, are indifferently uſed.

KAbin garick, *bandy-legged*.
Kabin lugadſhok, *ſquint-eyed*. Lh.
Kabin ſghudak, *crook-backed*. Lh.
Kac, *a Field*.
Kad, W. *War*; *Battle*.
Kadar, *Honour*; *Reverence*.
Kadven, W. *a Chain*.
Kaeth; *ſold*; gurkaeth, *a Bond-ſlave*. Lh.
Kael, *to find*; gael, & gavel, id. Lh.
Kaff (kaou, id.), *a Cavern*. Gale.
Kaffel, *to have*; Verbs that want the Preſent Tenſe Indicative, have it ſupplied by ma d'hymmo, *I have*, i. e. *there is to me*; kavaz, id.
Kah, *caco*; kaha en guili, *cacavit in Lecto*; Gw. it. *the Crop*, or *firſt Stomach of a Fowl*.
Kahen-ryd, *a Torrent*.
Kaîk, *Lime*.
Kairder, *an outward Form*; *Shape*; *Pretence*, or *Picture*.
Kaithes, *a Maid Servant*; kaith, *a Man Servant*. Lh.
Kakan (Pl. kakez), *a Cake*.
Kal, *a Phallus*; *Membrum Virile*. L.
Kala, *a Straw*. Lh.
Kalagueli, *a Bed of Straw*.
Kalan (halan, id.), *the Calends*, or *firſt Day of the Month*. Lh.
Kalanedh, *Murther*.

Kalatza,

KA

Kalatza, *hardeſt.*
Kalch, *Lime.*
Kaletter, *Hardneſs.*
Kaliſh, *hard*; kaliſho, *difficult.*
Kall, *crafty.*
Kallaminghi, *Tranquillity*; *Calm.*
Kalonnek, *valiant.*
Kaltor, *a Kettle*; pêr, id.
Kamdhavas, *a Rainbow.*
Kamhinſek, *partial.* Lh.
Kams, *a Surplice.* Lh.
Kân, *white*; bara-kan, *white Bread*; it. *a Song*; *a Poem.*
Kana, *to ſing*; kans, *ſinging.*
Kankar, *a Crab-fiſh*; *Ruſt*; *Blaſt of Corn*; Pl. kenkraz.
Kanna, *a Flagon.*
Kan-pur (f. kanwur), *Athleta*; *a Wreſtler.*
Kans, kana, *a Song*, or *Tune.*
Kanſtel, *a Baſket.*
Kantl, kantuil, Pl. kyntulti, *a Candle.*
Kanvas, *to ſtout, rattle, make a Noiſe.*
Kanz, *a hundred.*
Kaol, *Cabbage.* Lh.
Kâr, *a Friend*; Lh. *a Kinſman.*
Kara, *to love*; Lh. it. *as if*; *as it were.* Ib.
Kârâk, *a Rock*; kraig, id.
Kardouion, *Friends.*
Karedig, W. *Wind.*
Karenza, *Love.*
Karêſk, *Exeter City.*
Karetys, *a Parſnip*, or *a Carrot.*
Karhar, *a Jail*, or *Priſon.*
Karlath, *a Ray-fiſh*, or *Thornback.*
Karn, *a Heap of Stones.*
Karnedh, *a Heap of Stones*; W. & Ir. karnân, id. it. *a rocky Heap of Witneſs.*
Karnkolhan, *the Handle of a Weapon.*
Karo (karu, id.). *a Stag*, or *Deer.*
Karogos, *a Kinſman*; Lh. qua. kar-agos.
Karol, *a Choir*; *a Conſort of Muſick*; *a Song.* Cott.
Karr, Ar. *a Cart*, or *Waggon.*
Karrak, *a Rock*; W. Kraig. Lh.
Karrog, W. *a Brook*, or *River.* Lh.
Karrog, *a River.* [Qu.]
Karwedha, *to lie*; ma'n ladar y karwedha, *the Thief lies*; i. e. *down.*
Karven, W. *a Cart*, or *Waggon.*
Kaſtelh, alias kaſtal, Lh. *a Caſtle.*
Kâth, *a Cat.*
Kavaethiaz, *Covetouſneſs.*
Kaval, *a Hive*; *a Baſket*; W. *a Hamper.*
Kaval guanan, *a Bee-hive.*
Kavankis, *to eſcape.*
Kavarn, *a Grot*, or *Den.* Lh.
Kavat, *any Kind of Veſſel.*
Kavatſh, *a Cabbage*; kaol, id.
Kauaz, *to have*; it. *to find.* Lh.

KA

Kaudarn, *a Caldron*; pêr, kaltor, id.
Kauh, *Dung.*
Kaul, *Herbs*; *Pottage.* Lh.
Kaurvarch, *a Camel.*
Kauz, *to talk.*
Kâz, *Reaſon*; *Cauſe.*
Kazal, *the Arm-pit.*
Kazek koit, or koat, *a Woodpecker.* A. & C. Lh.
Kazer, *a Sieve.*

KE

Ke (kei, id. W. kae, id.), Pl. keaw, *a Hedge.*
Ke, *fall thou*; *go thou.*
Keann, Ir. *a Head.*
Dho keaz, *to ſhut up*; *to ſhut faſt.* Lh.
Keber, *the Rafter of a Houſe*; *a Beam of Timber*; it. pro cheber.
Kebiſter, *a Halter.*
Kedha, *a Fall.*
Kedva, *an Aſſembly*; *a Synod.*
Keer, *Love*; *Affection*; carer, kerd, ker, id.
Keffrys, *between.*
Keg, *a Cook*; kog, id. Cott.
Kegaz, *Hemlock.*
Keghin, *a She-cook*; *a Kitchen.* W. id.
Kehedzhe, *a reaching*, or *ſtretching of the Body.*
Kei, *a Dog* (kî, id.), Pl. kên, gi, id. in Compoſ.
Kein, *the Back.*
Keinak, *a Shad-fiſh.*
Keirch, *Oats*; bara keirch, *Oaten Bread.* Cott.
Kekyffrys, *alike*; *likewiſe.*
Keledna k, *kind.* Gw.
Kelegel, *a Cup*; *Calix*, L. Cott.
Kelin, *the Weed of ſtanding Pools.*
Kelinen, *the Holly Tree.*
Kèlinnek, *a Place where Holly Trees grow.*
Kelionen, *a Fly*; kilionen, id.
Keliok reden, *the Ferncock*; *Graſhopper.*
Kelli, *a Grove.* Cott. Lh.
Kellys, *fallen*; *loſt*; killys, id. à kelly, *to loſe.*
Kelma, *to bind.* See Colmye.
Kelmy, *to bind*; *to thruſt in*; takkia, id.
Keluedhek, A. *a Grove*, or *Tops of Hazel Trees*; kelhi. W. id.
Kembra, *a Britan*; Chî an Kembra, *the Houſe of a Britan.* Pl. Kembrion.
Kemer, *to take.*
Dho kemera kerr, *to take away* (kymeras, *to take*, ; Lh.
Kemerys (hemerys, kemerag, & gemerag, id.), *taken.* Pa.
Kemiſkys, *mixed*; *a Mixture.*

KE

Kên, *although*; *before*; *otherwiſe*; *as if*; *before that.*
Ken, *Pity*; hebken, *without Pity.*
Kendereu, A. *a Couſin-german.*
Keneual, *to dine.*
Kenin eynoc, *Garlick.*
Keniat, *a Singer.*
Kenkraz, *Crabs.*
Kennkia, *to contend*; *quarrel*; gueſkal; id.
Kens, *rather*; *before that*; kyns, id. & *before-hand.*
Kenſa, *firſt*; *Chief*; kenza, id.
Kenſemmyn, *e'er now.*
Kenſenna, *e'er that.*
Kent, *before.* Lh.
Kentro, *Nails* (*Claves*, L.), *Spurs*; kentar, *a Nail*; pidn, id.
Kenyver, *every*; (kanifer, id.), *any.*
Kenzhoha, *the Morning*; en kewzboha, *in the Morning.*
Kepar, *as*, *even as*; *ſurely.*
Kêr, *a Dwarf*; kerr, *far away*; *procul*; L. it. *dear*; *coſtly*; *beloved*; hueg, huegol, id.
Kerd, *Affection.*
Kerden, *the Mountain Aſh.*
Kerdinen, *a Branch*, or *Bough.*
Kerdy, *Cords*; kereor, *a Shoemaker.* Lh.
Kerh, *Oats*; ker-iz, *Oat Corn.*
Kerheis, *a Heron.* Lh.
Kerhez, *to fetch*; kerhys, *removed*; *gone.*
Kerhidh, *a Heron.* Lh.
Kerghys, *made ready.*
Kern, *a Horn*; kernias, kerniat, *a Piper*; it. *round.*
Kerna, *to tremble*; *trembled*; ev rigkerna, *he did tremble*; krenna, id.
Kernat, *a Pipe*; *a Blower of a Clarion.*
Kernou, *Cornwall*; ſo Cymru, W. *Wales.* R.
Kernuâk, *Corniſh*; *of or belonging to Cornwall.*
Keroin, *a Cup.*
Kerrys, *loved.*
Kerydhy, W. *to condemn.* Lh.
Keſer, *Hail*; kezzar, id.
Keſkar, *Poverty.*
Keſker, *to wander.*
Keſkewetha, *familiar.*
Keſkyans, *Conſcience.*
Ket, Adv. implying an Equality; as, kettoth, *as ſoon as.*
Ketchys, *taken.*
Ketella, *ſo*; *in ſuch Manner.*
Ketelma, *this Manner.*
Ketep, *every.*
Keth, *People*; *the ſame*; *ſuch*; *Acquaintance.*
Kethel, *a little Knife*; *a Knife.*
Kerthes, *to walk*; gerthes, id.
Ketorva, *the Groin*; *Inguen.* L.

Kettoth,

K E

Kettoth, *as.*
Ketwell, *to keep.*
Keu, *hollow.* Lh.
Keuar, *a Storm*; *a Tempeſt*; hagarauel, id,
Keuar-diu-mis, *December.*
Kevelep, *alike.*
Kevnen, *a Hill*, or *Hillock.*
Keweras, *help.*
Kewſel, *to ſpeak*; kewſens, *they ſpake.*
Keyſon, *Charge*, *Accuſation.*
Kez, *a Cheeſe*; kęzn, id.
Kezan, *a Clod*, or *Turf*; Pl. kezau.
Kezzar, *Hail.* Lh.

K I

Ki, *go thou.*
Kibbal, *a Bucket*; *a little Tub*; Ar. quibell, id.
Kibmiaz, *leave*; kummyaz, id.
Dho kidha (dho dereval, id.), *To hoard*; *hide*; it. *to build.*
Kidniadh, *Autumn*; kidniaz, *Harveſt*; kyniau, id.
Kidnio, *a Dinner.*
Kig, *Fleſh.*
Kigel, *a Diſtaff.*
Kiger, *a Butcher.* Ar. id.
Kigliu, *Fleſh-colour.*
Kigty, *the Shambles.* W. id.
Kiguer, *a Fork*; *Furca*; L. vorh, id.
Kil, *a Neck*; chil, id. polkil, *top of the Neck*; it. *a Retirement.*
Killîn, *to lie along*; killynia, *to lie ſhelving.*
Kilymmiar, *a Pigeon Houſe*; klymmiar, id.
Kimêr (for keimawr), *a great Dog.*
Kinak, *a Worm*; Pl. kinakas.
Kinbyk, *a Wether-goat.*
Kinethel, *a Generation*; en kinedhel, *a Giant.*
Kinidern, Ar. *a ſhe Couſin-german.*
Kinin, *a Leek*; *a Slip of Land.*
Kinguer (ſee Kiguer), Cott. Qu.
Kinnis, *Fewel*; *hot*; kynnes, id.
Kîo, *a Snipe.*
Kiſtan, *a ſmall Cheſt.* Lh.
Kitha, *to hide*; keeth, id. keether, *hidden*; leath kither, *ſcalded* (viz. *hidden*, or *covered*) *Milk.*
Kiulat, *a Coverlet.* Lh.

K L

Klabitter, *a Bittour*, or *Bittern.*
Klâv, *ſick.* Lh.
Klechic, *a little Bill.* Lh.
Kledh, *a Trench* (Pl. kledhiou), *a Dyke*; kleudh, id. Scots Cluith, as, Alcluith. W. Clawd, as, Clawd Offa, *Offa's Dyke.*
Kledha. See Clethe.
Kledha bian, *a Dagger.*
Kledhe, *a Sword*; *Knife*; it. *the Left-hand*; kledhek, *Left-handed.* Lh.
Klevas, *a Diſeaſe.*
Klevas y mân tedh, *the Stone in the Kidneys*; klevaz an my tern, *the King's Evil.*
Klevet, *the Hearing.*
Klihi, *Ice.*
Klittro, *to ſhine*; o es klittra, *that is ſhining.*
Klo. See Clo.
Klôdai, W. *Credit*; *Honour.* Lh.
Klodzha, *to harrow.* Lh.
Klodzhaz, *a Harrow*; *to harrow*; ma e a klodzhaz, *he harrows.*
Klôh, *a Bell*; kloch, id.
Kloppek, *lame*; *a Cripple.* See Clof, & Klof, id.
Klouaz, *to hear*; dho glouaz, id.
Klunk, *to ſwallow.* f. Qu.
Klut, *a Rag*; *a Clout.*
Klut-leſtre, *a Diſh-clout.*
Kluyd, *a Hurdle of Rods*; W. id. Ar. kluet, id. *the Breaſt*; duyvron, id. Lh.
Klymiar, & klomiar, *a Pigeon-houſe.*

K N

Kneff, *ſorry.*
Kneu-glan, *a Fleece of Wool.*
Kniſkan, *a Flagon.*
Knyfan, *a Hazzle*; guedan knyfan, *a Hazzle Tree.*

K O

Kô, *Remembrance*; ema ko dho vi, *I remember*; kof, & cof, id.
Koat (for coit), *a Wood*; kûz, id.
Kober, *Copper*; *Braſs.*
Kodha (dho kodha), *to fall.* Lh.
Kodna, *a Neck*; kodna brêh, *the Arm Wriſt*; kona, id.
Kodna-guidn, *a white Neck*; i. e. *a Weazel.*
Kodna-huilen, *a Lap-wing.*
Koeten, *Quoit*; as, koeten Arthur, *Arthur's Quoit.*
Kof, & cof, *Remembrance.*
Koir, *Wax.*
Koiſen, *the Calamus*, or *ſweet Cane.*
Koit, *a Wood*; as, penkoit, W. coed.
Koith-gath, *a wild Cat*, i. e. *a Wood Cat.*

K O

Kok, *a Boat*; ſkath, id.
Kolan, *a Cole*; it. *the Heart.* Lh.
Kolannak, *courageous*; à Colon, *a Heart.*
Kolh (kolhed, id.), W. *Hurt*; *Damage.* Lh.
Koliaz, *ſailing.*
Koll, Ir. *a Head.*
Kollel, *a Knife*; kolhel gravio, *a Graving Inſtrument.* See Coltel.
Kollet, *Loſs*; *Damage.*
Koloin, *a Whelp.*
Komolek, *dark.*
Kompas, Ir. *a Circle*; it. C. as, n'un gompas, in St. Juſt, *the Down by or of the Circle.*
Kona, *a Neck.*
Kone, *Supper*; Pl. konnes.
Koneriok, *mad.*
Kong, *a Look.*
Kontlez, *gathered.*
Kopher, or Kophor, *a Box*; kopher-brâz, *a Cheſt.*
Kôr, *Beer*; *Ale*; *Wax*; *a Male Dwarf*; koruv, id. i. e. *Ale*; korguella, *beſt Beer.*
Kor, W. *a Sheep*; Ir. kaor, id.
Korf, *a Body.*
Korhlan, *a Burying-place*; *a Sheepfold.* W.
Korn (C. W. Ar.), *a Horn*; kern, id.
Kornat, *an Angle.* Lh.
Kornat, *a Corner*; *Angulus.* L.
Korolli, *to dance.*
Koron, *a Crown*; *a Coronet.*
Korph maro, *a Corpſe*; *a dead Body.*
Korres, *a Female Dwarf.*
Korſen, *a Reed*, *Stalk*; *a Quill.*
Kortez, *to ſtay.*
Koruedha, *to lie down*; *to lie.*
Koſgar, *Lads*; *Boys*; it. *a Guard*; *Satellitium.* Lh.
Koſgaza, *ſhade*, or *defend thou*; koſgezyz, *ſhaded.*
Koſkor, *depending*; Dên koſkor, *a Tenant.*
Koſkough, *ſleep ye*; à Kuſge, *to ſleep.*
Koſoua, *to lift up.*
Koſtan, *a Buckler*, or *Target*; *a Defence.*
Koſtrel, *a Pot*, *Bottle*, or *Flagon.* W.
Kota, *a Peticoat*, *Coat*, or *Jerkin.* Lh.
Kôth, *old*; *of old Time.* Lh.
Kov (kyv, id.), anſwers to the Latin *con* in confirmo, &c. as, kovlenuel, & collenuel, *to fulfill.*
Kouaith-liver, *a Manual.*
Kouat, *a Storm of Rain.* Lh.
Kouaz, *to get*; *to enjoy*; *potior.* L.
Kovlenuel, *to fulfill*; koullenweugh, *fulfill ye.*

Koulrty,

K O

Koultyr, *the Coulter of a Plough.*
Kovys, *mindful*; *remembring.*
Kouz (koums, id.), *Diſcourſe*; *Talk*; dho kouz, *to chat*; *to tell.* Lh.
Kowl, *Broth*; evos kowl, *ſup up your Broth.*
Kozal, *ſlow*; *ſoft.* See Kuzal.

K R

Krâf, *covetous.* Lh.
Krâg, *Proviſion*; *Meat.*
Kra-ma, *if not.*
Kramia, *to creep.*
Krampez, *a Pie*; as, gil krampez l'avalou, *to make an Apple-pie.*
Krampothan, *a Fritter*; *a Pancake*; Pl. krampedh.
Krana, *a Crane.* Lh.
Kranag, *a Frog*; kranag diu, *a Toad.*
Kredzhans, *Faith*; *Honeſty*; Lh.
Kreft, *Art*; *Science*; *Skill.* Lh.
Kreis, *a Smock*; *a Shirt*; hevez, id.
Kreiz, *called*; *invited.* Lh.
Krên, *a Spring*; *a Source*; pedn an kren, *the Head of the Spring.* Gr. κρηνη.
Kren, & kern, *round.* Lh.
Krena, *to ſhake.* Lh.
Kreſhaz, *increaſed*; an devaz yn kreſhaz, *the Sheep are increaſed.*
Kreſſia, *to increaſe.*
Kreſtudnian, *Chriſtians*; Kriſtonion, id.
Krev, *ſtout*; *ſtrong*; cref, id.
Krevan, *a Cruſt.*
Krevdar, *the chief Point of Buſineſs*; *Firmamen.* L.
Krêz, *the Middle*; bêr-krez, *the Middle-finger.* Lh.
Krîb, *a Ridge*; krib an chi, *Ridge of the Houſe.*
Kriba-mêl, *a Honey-comb.*
Kriba, or kribaz, Lh. *to card*; *to comb*; dho kriba an pedn, *to comb the head*; ſybbona, id. Lh.
Kriban, *a Comb*; *the Creſt of a Lapwing, or other Bird*; *a Tuft*; *a Plume.*
Kridzhi, *to think*; *conjecture.*
Kriha, *to call*; *name*; *to cry.*
Krio, *to weep.*
Kriv, *crude*; *raw*; *bold.*
Krobman, *a Hook.*
Krodar, *a Sieve*, or *Sierce.*
Krogan, or krogen, *a Shell*; Pl. kregin.
Kroglath, W. *a Snare*, or *Trap.*
Krohan, *the Skin*; *Hide*; kroin, id. Lh.
Krois, *a Croſs*; krouz, id.
Kronek, *a Toad*; kronek melyn, *a Frog.*
Krongkia, *to beat*, *laſh*, *overcome*, or *ſtrike*; terhi, id.

K O

Krou, *a Hut*; krou môh, *a Hog's-ſtie.*
Kroude, *a Fiddle.*
Krum, *crooked*; cromb, id. cam, id.
Krun, W. *round.*
Krûſt, *an Afternoon's Luncheon.*
Kryhiaz, *to neigh as a Horſe.*
Kryk, *a Hillock*; for kryg, id. Ir. kruach, id.
Krylliaz, *curled*; bleu krylliaz, *curled Hair.*
Krys, *a Shirt*, or *Smock*; hevez, id.
Kryſſat, *a Hawk.*
Kryvedhe, *a Bed.*

K U

Kuarre, *a Quarry*; *Fodina.* L.
Kuartan, *the fourth Part of any Thing.*
Kuaz, *a Shower of Rain*; kuas, id.
Kubma, *to fall*, *periſh*, or *be ſlain.*
Kudnik, *crafty*, *cunning.*
Kueia, *if*; ſi. L.
Kuer, *Hemp*; it. pro keuar, *a Storm.*
Khuero, *cruel*; *fierce.* See Huero, *rough*, id.
Kueth (or gweth), *Cloathing.*
Kuethiou, *Cloaths*; kuethiou kod-penna, *Neck-cloths.*
Kuf, *Wife.*
Kugol, *a Monk's Cowl*; *a Hood.*
Kuhuthe, *to betray*; kyhydha, id.
Kuik, *a Blinkard*; *One-eyed.*
Kuilioc, *an Augur*; kuilioges, *a Witch.*
Kuilken, *a Frog*; kranag melyn, id. Lh.
Kuilkiores, *a Waſp*; *a Hornet.*
Kuillan, *a Quill*, or *Reed.*
Kuit, *a Wood* (koit, kuz, id); penkuit, *Head of the Wood.*
Kuitha, *to keep*, *preſerve*, or *guard.* Lh.
Kuithizi, *Keepers*; *Guardians.*
Kul, *lean*; *macer.* L.
Kulhu, *a Beard of Corn.*
Kulin, *Chaff.*
Kulliag, *a Cock*; Kelioc, id.
Kulliag-gini, *a Turky-cock*; & jar-gini, *a Turky-hen.*
Kulliaghaz, *a Drake*, or *Cock-duck.*
Kulſte, *could'ſt*; mar kulſte, *if thou could'ſt.*
Kuluwi, *to lighten*; idzhi kuluwi ha tredna, *it lightens and thunders.*
Kundura, *a Poſt*, or *Stake.*
Kunivias, *Sheers*; V. ef a kunivias e dhevaz, *he ſheers his Sheep.*

K U

Kûr, *the Coaſt*, or *Border of the Country.*
Kurel, W. *Coral*; A. Gular, id.
Kurkath, *a Ram-cat.*
Kurtaz, *lingering.* See Kortes.
Kuſga, *to ſleep*; *to be ſlow*, or *dull.* Lh.
Kuth (Ir. *a Head*), *a Cod*, or *Huſk.*
Kuthu, *Chaff*; kuthn pez, *Peaſe Cods.*
Kuthyl, *Harm.*
Kûz, *a Wood* (W. koed); Pl. kozou; kuit, id. Lh.
Kuzal, *clear*; *ſerene*; *ſoft*; *pleaſant.*

K Y

Ky, *a Dog*; kei, id. ky-hir, *a Greyhound.*
Kydas, *fallen*; cothas, id.
Kydhman, *a Companion*; *a Friend.*
Kydhon; *a Ring-dove*; a *Pigeon*; *a Dove.*
Kydiad, W. *Coitus*, *Copulatio*; it. *a Joint*, or *Cloſure.*
Kydiorch (kytiorch, Cott. id.), *a Male Kid*; *a Roe-buck*; an quaſ. koed jurk? Lh.
Kydnik, *Crafty.*
Kydynnou, *Hair of the Head.*
Kyffes, W. *Confeſſion*; *Acknowledgement*; Kofes, A. id.
Kyffris, *in Reſpect of.*
Kyffys, & kefys, *found.*
Kyg, *Fleſh.*
Kyl, *lean.* Lh.
Kylednak, *ſincere*; *kind.*
Kylhan, *a Knife*; kolhen, id.
Kylighi, *Cockle ſhells.*
Kyll, *can*; mar a kyll, *if he can.*
Kylmys (kelmys), *bound*; *thruſt in.*
Kylobman, *a Pigeon.*
Kylyrion, *the Bowels*; *Entrails.*
Dho kymeras, *to take*; dho ſezia, id.
Kymmis, *ſo much*; *every*; *always*; kynnis, & kemmys, id.
Kymmiſk-bleid (or ki, *a Lynx*), *a ſpotted Beaſt*; hanchi, id.
Kympez, *always*; *as much as*; id. f. as kymmis.
Kyn, *Head*; *Prince*; as, Kynvelyn, ſc. Cunobelin, i. e. *yellow Head.* R.
Kynak, *a Louſe*; *Tinea Capitis.* L.
Kynava, *a Rogue.*
Kyndan, *a Debt*; dha bos en kyndan, *to owe*; *to be obliged.*
Kynihias, *neighing.* L.
Kynin, *a Rabbit.*
Kynivias, *to clip*, or *ſheer*, or *reap.* Lh.
Kynnen, *Strife*; ind. f. Trekynnen, *a Town of Strife.*
Kynul, *to gather*; *collect.*

Kynyphan,

Kynyphan, *a Nut*; kynyphan Franc, *a Wallnut*. Lh.
Kyr, *dearly beloved*; *choſen*. Lh.
Kyran, W. *a Buſkin*; folhach, id.
Kyriak, *a Pimple*.
Kyrtaz, *to ſtay behind*; *remaneo*, L.
Kyſga, *to ſleep* (kufga, id.)
Kyſſel, *Counſel*; Pl. kyſſylgou. W. id.
Kyſtris, *between*.
Kyvadhas, *profitable*; *fit*; *agreeable*; it. *a Companion*.
Kyuedh, *a Fellow*; *a Collegue*. (& kyuedhiad), *a Copartner*.
Kyvedhach, W. *a Banquet*; guledh, id.
Kyveether, *Omnipotent*. Cott.
Kyvelak, *a Woodcock*.
Kyueras, *Help*; *Succour*.
Kyvetha, *drunk*.
Kyvethidog, *able*; *potent*.
Kyulat, *a Coverlit*; *Tapeſtry*; *Hangings*. Lh.
Kyw, *a Chick*. W.
Kywely, *a Bedfellow*. W.
Kyzalath, *Peace*; kuſual, id.
Kyzalatha, *to reconcile*; *make Friends*; *make Peace*.
Kyzauleth (Cott. id.), *Peace*.

L.

L is ſometimes premiſed for ſound ſake, as, guedhan lavalu, (for avalu), *an Apple-tree*.

LAboucc, *a Bird*. Ar.
Labſcou, *coarſe Diet*; *poor Meat*.
Lader, & ladar, *a Thief*; purra lader, *the veryeſt Thief* (ladron, id.); Pl. ladrou. W. lheidir, id.
Dho lâdh, *to kill*.
Ladn, *a Bank*. In Carew, pa. 144, 'tis written Ladu, but that is printed wrong; Mr. Carew meant Ladn, for he is giving the Etymology of Lan in Lanherne.
Laduit, *Nothing*.
Laë, *high*.
Laferrya, *to work*; lavyrrys, *wrought*; *laboured*.
Lagadzhek, *quick-ſighted*.
Lagam, *a Pool*, or *Lake*; laguen. Ar.
Lagas, *the Eye*; lagat, id. legadzho, id. lagas-auel, *the Weather's Eye*; *the Weather Dog*.
Lagat, id. Pl. legeit. Cott.
Laha, *a Law*; Pl. lays.
Laian, *loyal*; *good*; leal, id. diſlaian, *unfaithful*; *ſeditious*.

Laig, & leig, *a Layman*.
Laines, *a Nun*. See Leanes.
Lait (lath, leath, id.), *Milk*. W. blith, Ar. leth, id.
Laka, *worſe*; lacka, id.
Lakka, *a Well*; *a Pit*.
Lam, *ſpace*.
Lam to rez, *beaten ſoundly*.
Lan, *a Church*; *a Reſt*; *an Incloſure*; yn lan, *in Reſt*.
Lan, Ar. *Furze*, or *Gorſt*.
Lanek, *of or belonging to the Church*; as, Inſula Lenach (a little Iſland near the ſhores of Angleſea), i. e. *Inſula Eccleſiaſtica propter Sanctos ibi ſepultos*.
Lanherch, *a Foreſt*; *an incloſed Wood*; it. *a Leap*, or *Skip*. Lh.
Laôl, *to ſpeak*. See Laul.
Laouer, *a Trough*.
Lappior, *a Dancer*. Cott.
Lappiores, *a She-dancer*.
Laſche, *ſtrongly*.
Laſk, *a Cradle*; leſk, id.
Latha, *to kill* (ladh, id.); hanter e ladha, *to half kill him*.
Lau, *a Hand*; lof, id. layff, & leyff, id. la, Ar. id. it. *Furz*. Lh.
Lavalou, *Apples*; for Avalou.
Lavar, *a Saying*; *Proverb*; *Book*; Pl. Leffrou; Ar. lenfr, id.
Lauenez, *Joy*; lauenik, *glad*. Lh.
Laverſough, *ye have ſpoken*.
Lavethas, *a Midwife*; Germo Mahtern, Breag Lavethas, i. e. Germo *was a King*; Breag *a Midwife*.
Laul, *to ſay*; ema radn a laul, *there are ſome who ſay*.
Launter, *a Lantern*.
Lavrak, *Breeches*; lavarrak, & laudr. id.
Lavrok-pan, *an Apron*.
Lauſq, *ſlack*; *looſe*.
Lavur, *ſweet*.
Lawennek, *merry*.
Lays, *green* (for glaz, id.); glays, id.
Lâz, lâs, *Land*; vôn laz, *the furtheſt Land*; i. *the Land's End*.

Le, *a Place*; it. *leſs*; it. *a Condition*. Lh.
Leadan, *huge*.
Leal, *faithful*; *loyal*; *innocent*. Lh.
Lean, *Slate*; lehan, id.
Llean, *a Pilchard*.
Leana, *to fill*, *fulfill*; lenal, *fill ye*.
Leanes, Ar. *a ſacred Virgin*.
Lear, Ir. *the Sea*.

Leas, *many*.
Leath, *Milk*; *Half*; Ir. & W. as, lhediaith, *half Language*, or *Barbariſm*.
Leau-ewig, *a Fawn*; Cott. loch ew hic, id.
Leauh, *a Calf*; loch, id. Ar. levè, id. it. *the Ague*; Pl. lee; parcan lee, *the Calves Field*.
Leb, *which*; lebba, *whom*; *who*.
Lebben, *now*; merough lebben, *ſee now*; *look now*.
Lebma, *to whet*, or *ſharpen*; ind. lemmys, *ſharpened*.
Lebmal, *to ſkip*, or *dance*. Lh.
Lêch, *a flat Rock*; W. id. Ar. id. Ir. leac, lêh, id. ind. crumlêh, *a crooked flat Stone*.
Ledan, *large*; *broad*; Ar. leadan, id.
Ledan-en (ledan-lês), *Plantain*.
Ledhaz, *ſlain*; *killed*. Lh.
Lediaith, *a Barbariſm*.
Ledîor, *a Reader*; lediores, *a Female Reader*. Cott.
Lednow, *Whittles*; *Swaddling-cloaths*.
Ledradeth, *Secrecy*; *privately*.
Ledres, *ſtolen*.
Ledryn, *ignoble*.
Ledzhek, *a Heifer*.
Leeſhann, *a Sur-name*; i. e. *Name from a Place*.
Leeſmam, *a Step-mother*. Ar.
Leff, *a Voice*; it. *a Hand*.
Legaſt, *a Lobſter*; legeſti, it. *a Polypus Fiſh*.
Legriaz, *a Change*; legryz, *changed*.
Lêh, *a flat Stone*; W. llech, id. Pl. lêhau; lehan, id. Lh. it. *a Tyle*.
Leiah, *leaſt*; dhan leiadh, *at leaſt*; en leiah, id. Lh.
Leid, *an Offſpring*; lwyth, id.
Lein, *a Dinner*; *a Feaſt*.
Leith, *a Tribe*, or *Ward*. See Leid.
Lemal, *to leap*; lebmal, & lemmell, id.
Lemmyn, *now*; *but*; luman, id. Lh.
Lemmys, *ſharp*; *ſharpened*; leym, id.
Lempia, *lame*.
Lên, *full*; leun; luen; lwn, id. it. *honeſt*.
Len, Ar. *a Pond of ſtanding Water*; it. *a Kind of Blanket*; *Sagum*. L. *a Short Cloak*.
Lenez, *a Ling Fiſh*; Pl. lenezou.
Lenol, *the Tide*; lenol môr, *Tide of the Sea*.
Lêr, *a Floor*; *a Bottom*; *the Foundation*; *the Earth*; it. warler, *after*; wariler, *after him*.

Lês,

LE

Lês, *Breadth*; Ar. *a Court-Hall*; lez, W. lhys, id.
Lês, *Profit*; it. *any Herb*.
Les-derth, *Feverfew*; lesderthen.
Les-dushoc, *Betony*.
Les-engoc, *the Sun-flower*; *the Marygold*.
Lesk, *a Cradle*. Lh.
Leskyz, *burning*; karn leskyz, *the Rocks of burning*; leskez, id.
Leskyad, *a burning Coal*; W. llosgiad, id.
Les-lûit, *Mugwort*; *white Horehound*.
Les-serchoc, *the Burr*; *Burr-dock*.
Lester, *a Ship*; Pl. listri.
Lestezius, *lowzy*.
Lestre, *a Dish*; *any thing that holds or receives another thing*; as, cantuil-lestre, *a Candlestick*.
Leth, *Side*. Sc.
Letshar, *a Frying-pan*.
Lethys, *killed*. See Latha.
Lêu-guthal, *the Rudder of a Ship*; ind. leuiut, *a Pilot*.
Llevain, *to lament*. R.
Levar, *the Bark of a Tree*; *a Book*.
Leven, *bald*; *smooth*; por-leven, *the smooth Port*.
Leuenik (louan, & louenak, id), *pleasant*.
Leuend-lac, *sweet Milk*; Cott. leuerith, id.
Leverell, *speak*; leverys, *said*.
Leuiar, *a Dyer*.
Leuilloit, *the Milt*; *Spleen*.
Leuirgo, *the Seale-fish*.
Leuiût, *a Pilot*; *Master of a Ship*; leuyidh, id. Lh.
Leur, *a Piece of flat, even Ground*. Ar.
Lew, *a Lion*; lheû, id. Lh.
Lewte, *indeed*.
Lezow, *Bretagne*; *Armorica*.
Lezr, *a Skin*; Ar. *Leather*.
Lezron, *the Thighs*. Ar.

LI

Lî, *a Breakfast*.
Liam, *a Knot*, or *Tie*.
Lian, *Linen*; lien. Ar.
Liana, *to bury*. Ib.
Lian-buz, *a Table-cloth*
Lian duylou, *a Hand-cloth*; *a Napkin*.
Lian-gueli, *a Bed-sheet*; it. *Codex*. L.
Liasder, *Plenty*; *Wealth*; peth, id.
Liaz, *thick*; *close*; *frequent*; *much*; *a Band*, or *Company*.
Liaz-tre, *often*; lias termen, *oftentimes*.
Lic, Ar. *wanton*.

Liden, qu. This is your Liden, i. e. *this is your Way of talking*.
Lidden, *a By-word*. Car.
Lidzhiu, *Ashes*.
Ligan, qu. penny-ligan, i. e. *last Stake*; *last Penny*; *Pennyless*.
Lili, *a Lilly*. Lh.
Lligruer, *a Barbarism in Speech*; llediaith, id.
Lill, *lascivious*; Trelill, *a Town of Wantonness*.
Lin, *a Lake*; it. *Flax*; Ar. *a Pond*.
Linaz (linhaden, id.), *a Nettle*.
Linva, *to flow*; linvat, *an Inundation*. Ar.
Linyn, *Thread*; *Yarn*.
Lis, . . . Ir. *a Fort*; unde Liscarol & Lisfinuy, ibid. & Liskerd, in Cornwall.
Lit, *a Feast*; *a Merriment*; lit an ilis, *the Wakes of a Parish*.
Litherau, *an Epistle*; *Learning*; *Scholarship*.
Litheren, *Letters*; Cott. it. *a Letter in a Book*; Pl. litherou. Lh.
Litiauc, *angry*.
Lituen, *a Pipe*. Cott.
Liu, *Colour*; ind. liuiar, *a Dyer*; liuor, *a Painter*; ynliu, *of one Colour*. Lh.
Livan, *the Leaf of a Book*.
Liver, *a Bark of a Tree*; *a Book*; Pl. livrou. Lh.
Lîvern, *the Ancle-bone*; lifern, id.
Liumelet (minium, L.), *Red-lead*; *Paint*.
Livris, *fresh*; lez livris, *fresh Milk*. Ar.
Liy, *an Egg*.
Liz, *a Gulf of Water between two Lands*. Hals.
Lizer, *an Epistle*. Ar.
Lizherd (the Southermost Promontory of England, quas. liazherd, *much thrust out*), *a projecting Headland*. See Herdya, *to thrust out*.

LO

Lo, *a Spoon*; loc. Cott. id. Pl. leu; lo, *Water*; Lh. *in Aqua*.
Loak, qu. do loak, i. e. *do I pray*.
Loar, *enough*; laur, lûr, id. it. *the Moon*.
Lobmaz, *a kind of Bream Fish*.
Loch, *a Calf*. Cott.
Lodes, *the Herb Artemisia*.
Lodn, *a Bullock*; Pl. lodnou; Lodn-guarack, id. viz. *a Bullock*. Gw.

Lodn, *a Sluggard*; lodn an parnu, *such a Sluggard!*
Lodn-davas, *a Wether Sheep*.
Lodr (Pl. lydrau), *Stockings*; *Breeches*; lydrou, id.
Lodzhon (see Lodn), *any Bullock*.
Loe, qu. Cott. *Regula*.
Lof, *a Hand*.
Logan, f. *shaking*; qu. à Logan Stone, viz. *a rocking*, *moving*, *Stone*; qu. an a leâgan, Ir. *a Rock*, or *great stone*. Lh.
Logel, *a Pocket*; Cott. loghel, id.
Loggas, *Mice*; Treloggas, *Mice-town*.
Logoden, *a Mouse*; lygodzhen, id.
Logoden fer, *Calf of the Leg*.
Lodosa (hlodosa, id.), *wild Saffron*; *Dog's-bane*.
Lollas, *America*; *the West Indies*; Dour tubm Lollas, *Rum*; i. e. *West India Spirit*; Dour tubm Franc, *French Spirit*, or *Brandy*.
Lommen, *a Mess*; lommen coul, *a Mess of Pottage*. Gw.
Lonath, *a Kidney*; *the Reins*; diuglun, id. Lh.
Lôr, *a Staff* (lorch, id. Cott.), it. *a Floor*; *the Earth*; *the Moon*.
Lor-vraôz, *a Club*.
Losgi, *to burn*. Lh.
Losk, *Corn Smut*: *Ustilago*. L.
Losq, *a Burning*. Ar. id.
Lost, *a Tail*; *a Rump*; Pl. losio.
Losteg, *a Fox* (lostek, id.), qua. *large Tail*.
Lostlydan, *a Beaver*.
Lov, *a Hand*.
Lovan, *a Rope*; loch-lovan, *a Rope of the watry Place*.
Louan, *pretty*; *cheerful*; louen, Cott. *Merriment*.
Louas, *Lightning*; goleuas, id. Lh.
Loven, *a Bed*.
Lovennan, *a Weazel*.
Lougurchel, *Utensil*; *any thing for Use*.
Loui, *to wax mouldy*; louedy, Ar. id.
Loum, *a Drop of Water*.
Lour, *down*; *downward*; ind. f. *a lowring Look*.
Lousaouen, *Grass*; *Herbage*. L.
Louzall, *to unloose*; *laxo*. L.
Llow, *Chief*; W, lloworch, *a Chief*; *a Governor*.
Lowarth, *a Garden*; luar, id.
Lowene, *Joy*; lowan, *gladly*.
Lower, *many*; lower le, *many Places*.
Lowyz, *Gray*; W. lhuyd, id. ludzh. id.

Loyen,

LO

Loyen, *a Louſe.*
Lôys (aloys, id.), *flowing.*
Lozou, *Aſhes.*

LU

Lû, *the Vulgar*; *the Mob.*
Llû, *an Army*; Cott. ly, id.
Luan, *a Houſe*; Pl. Lou.
Luar. See Lowarth.
Luarn (luern, id.) *a Fox*; loſteig, id. Lh.
Lucar, *a Bell-place*; clecha, id.
Lhuch, W. *a Lake*; Ir. loch.
Luder, *a Peer of the Realm*; *a Ruler.*
Ludin, *a Meadow.*
Ludnou, *Cattle*; reban ludnu, *by the Cattle.*
Ludzh, *Gray-haired.* W. Lhuyd, A. Gwen, id.
Luck, *enough.* Qu.
Luedik, *ſtinking.*
Luerid, *ſweet Milk.* Ar.
Lluesu, *to be calm.*
Lug, *a Tower*; Ar. *a Crow.*
Lugu, Pl. *Crows*; *Ravens.*
Lugarn, *a Candle*; *a Lamp.*
Luh, *a Lake*; W. lhuch, id. inde luh, *River*; luh, *Pool*; Ir. lough, Scot. loch.
Luhas, *Lightning.*
Luid, *Battle-array.*
Luid, *a Precinct.* See Leid.
Luir, *the Moon*; lûr, id.
Llun, *a Lake*; Gale. See Lin.
Lur, *enough*; it. *the Moon.*
Lurgy, qu. feaver lurgy, i. e. *the Fever of Lazineſs*; *a pretended Fever*; i. e. *no Fever at all.* Qu.
Luſhan, *a Herb*; lyzuan, id.
Luu-liſtri, *a Fleet*; *a Ship-army.*
Luwet, *Lightning.*
Luworch-guit, *a Shrub*; lyuorch guydh, id. So Kuz, *a Wood*; W. Koed.
Lûz, *grey*; W. llwyd, id.
Llwyn, *a Grove*; Pl. lhwynau, R. See Lhyn.

LY

Ly, & lhy, *an Army.* Lh.
Lyle-ſtri, A. *a Fleet.* W. id.
Lyble, *the Inſcription*; *Character.*
Llydaw, W. *of or belonging to Shore.*
Lyder, *a Preſident of a Country*; *an Officer of State.* See Luder. Cott.
Lydrou, *Stockings.* Lh.
Lyfr, *a Book*; Pl. lyffrou.
Lyg-vraoz, *a Rat.* Lh.
Lygarn, *a Candle.* Lh.
Lygodzhan, *a Mouſe*; Pl. logaz.
Llygud, *the Eye.* See Lagad; ydn lygadzhak, *One-eyed.* Lh.
Lyhuetha, *to lock*; lyhuetha darras, *to lock the Door.*
Lyk [& laur], *enough*; it. luek, & laver, id.
Llymman, W. *an Enſign*; *Flag.*
Lyn, *Humour*; *Water*; it. *although.*
Lhyn, *a Grove*; as, pellyn, or pellhyn, *the Head of the Grove.* W. id.
Lynneth, *Offſpring*; *Lineage.*
Lyrgh, *after*; war ylyrgh, *after that.*
Llys, *a Manor Houſe*; lees, Ar. *a Royal Houſe*, or *Court*; lis, Ir. *a Fort.*
Lytherau, *Letters.*
Lyv, *a Deluge*; *a great Flood.* Lh.
Lyuorch-guydh, *Suckers of Trees*; *young Sprouts.*
Lyw, *a Countenance*; *Complexion.*
Lywar, *Liquor.*
Lyzûan (it. lyſuan), *a Herb*, or *Plant.*

M.

MA, *this*; dên ma, *this Man*; it. pro ymma, *is*; a V. it. *my.*
Ma faut dho, *I want*, or *lack.* Lh.
Mab, & map, *a Son*; Pl. meib, Ar. map; Ir. mak; W. mâb. Lh.
Mab an lavar, *an Infant.*
Mabmeithrin, *a Foſter Child.*
Mach, *a Bail*; Pl. meichian.
Machenno, *to be Bail for any one.*
Machno, *defenſible Places.*
Madam (for me vadam), *I will.*
Madere, *the Herb Sinitia.* Cott. Qu.
Madhekneth, *Phyſic* (Ir. f.)
Madra, *to ſtudy.*
Mael, *Steel* (metaph.), *Hardneſs*; *Armour*; tegvael, *fairly armed.*
Mael-gyn, *Vulcan.* R.
Maen, *a Stone*; *a Rock.*
Maen-ſlent, *a Flint-ſtone.*
Maengluadh, Ar. *a Quarry*; in Corniſh, *a Trench of Stone*; maengledh, id.
Maer (mair, Cott. id.), *a Lord*; meſter, id. "Celtis, *Præpoſitus*, à quo *Major* Angl. "non à Latino Fonte." Keyſl.
Maerbuit, *a Stewad*; i. e. *a Diſpenſer*, or *Orderer of Food.* Cott.
Maes, *a Field*; R. Gale. Ar.
Maeth, *Nouriſhment.* Ar.
Maethu, *to baſt*, or *beat one.*
Mâg, *to breed*; megyz, & mighyz, *bred.*

MA

Maga, *to feed*; *nouriſh*; it, *Corn.*
Maga, *as*; maga tek, *as fair*; *ſo*; mar, id. Lh.
Magata, *alſo.*
Magdulans, *the Pot-herb*; *Colewort.*
Magl, *a Blur*, or *Blot.*
Maglen, *a Halter*; *a Snare*; f. à magal, W. *enſnaring.*
Magon, *a Field*; *a Houſe*; magwyr, *a Habitation*; *a walled Dwelling.* W. R. und. C. machno. Pl.
Mahtheid, *a Virgin.* Lh.
Maidh curd, W. kaus maidh, *Cheeſe*; *Runnet.*
Maidor, *an Innkeeper*; *Caupo.* Cott. *a Victualer*; *a Suttler.*
Maillart, *a Drake*; Ar. Engl. *a Mallard.*
Mair, *an Overſeer.* Lh.
Maiſter-meibion, *a School-maſter.* Cott.
Maithez, *a Maid Servant.* Gw.
Mako dho vi, *I remember* (perkoh. See ko, kovys.), *there is Remembrance to me.*
Ma, *a Joint*; Pl. malou, Ar. *a kind of Sack*; it. *that.*
Malagma, *Ointment*; *Soap.* Lh.
Malan, Ar. *a Sheaf of Corn.*
Malc, *a Path-way.*
Mall, *deſerved.*
Malou, *the Herb Mallows.* Cott.
Mam, *good*; nyn yw mam, *it was not good*; it. *a Mother.*
Mam guenyn, *a Stock of Bees.* Gw.
Mamard (mammath, id.), *a Nurſe.* Cott.
Mamen, *a Spring*; *Source*, or *Head.*
Mamteilu, *Miſtreſs of a Family.*
Manach, *a Monk*; Cott. ind. Bodman, *a Houſe of Monks*; Pl. menech. Lh. A. id.
Manaes, *a Nun.*
Manak, *a Glove* (manek, id.), Pl. menik, it. manegou.
Manal, *a Handful*; *a Sheaf of Corn.*
Manan, *uuleſs.*
Maner, *Manner*; maner o, *it was the Manner*; Ar. *a Gentleman's Houſe.*
Manno, *many Times*; liaz termyn, id Lh.
Mans, *maimed.*
Mantel, *a Mantle*; *a Towel*, or *Napkin.* Lh.
Manyn, *Butter*; amenen, id.
Mao, Ar. *merry.* Dho mâoz, *to walk.* Lh.
Mar, *if* (maro, id.), *very*; *as*; *ſo*; as, marwhek, *ſo ſweet.*
Mar-bel, *ſo long*; *ſo far.*
Marburân, *a Crow.* Cott.

Mare,

MA

Mare, *Time*; Ar. da bap mare, *at all Times.*
Marg, *Ruſt*; Ir. meirg, id.
Marh, *a Horſe*; Pl. merh; Ar. & W. *March.*
Marhar, *a Horſeman* (W. Marchwr, id.); it. *Mercury.*
Marhaz, *a Market*; ind. marhazion, or marhaz-dzuhon, *Market of the Jews*, or marhaz-zian, *a Market on the Sea Shore*; tſhymarhazno, *a Market-houſe*, or *Place.*
Marhtheid, *a Virgin*; mattheid, or mahtheid, id.
Marnans, *Death.*
Marow, or maro, *dead*; maruo, *to die.*
Marth, *Wonder* (marthan beas, *the Wonder of the World)*, Pl. merthas.
Marra, *to break Earth*, or *dig*; marradek, *dug up.* Ar.
Marreg, *a Soldier*; marhag, *a Man of Arms*, i. e. *a Horſeman.*
Martezen, *ſee well*; f. marth ezen, *It is a Wonder.*
Maru, *Marrow.*
Marudgyon, *Wonders.*
Maruo, *to die*; maru, id.
Marya, *Mary.*
Mas, *but.*
Mâs (for mat), *juſt.*
Mat, *good*; vat, id. Ir. maith, id.
Matern, *a King*; megtern, id.
Mat-oberar, *an honeſt Act*, or *Actor.*
Math armeſſur, *a Buſhel*, or *Strike.*
Maur, *great*; bras, & braoz, id.
Maurugo, *the Thighs.*
Maw, or mau, *a Lad*; an mawna, *that Lad*; maw teg, *a comely Youth.*
Mawl, *to praiſe*, or *glorify.*
Mawr-wyſk, *powerful*; R. und. *Maurice.*
Maxy, *Mundic*; *a Corruption of* Marchaſite.
May, *that*; *there.*
Mayn, *Means*; mayn ave guris, *Means were found out.*
Maythys, qu. maithez, id. See maethu, *a Maid Servant.*
Maz, *good*; dâ, id.

ME

Me, *I*; mi, id.
Mê, *May-month.*
Mean, *a Stone*; mên, id. Pl. myſtin, & mein; mean bîan, *a Pebble.*
Mêare, *much*; mêr, id. mear-lê, *much leſs*; rag mêr a dounder, *over much of the Deep.*
Mêas, *out of*; *from*; *ſince*; *for*; *according to*; Lh. e mêas, id.
Meath, *a Plain.*
Meaul, *with a Miſchief.* Ad.
Mechain, *a defenſible Place*; Pl. f. machno.
Mechiek, *ſtinking.*
Medal, *ſoft*; *gentle*; medaldher, *Softneſs*; meddal, Lh. id. aiſe, id.
Medd, *Metheglin*; medu, id. & medhu.
Meddonz, *they will.*
Meddou, *a Meadow.* Lh.
Medge, *to reap.*
Medh, *ſaid*; Methens, *they ſaid.*
Medhas, *Drunkenneſs.* Lh.
Medhec, *a Phyſician*; *a Surgeon.*
Medhecniad, *Phyſic*; à Medhec, *a Phyſician.* Cott.
Medho, *to drink*; *drunk*; *drunkenneſs*; ind. vedho, *a drunken Woman*; meſuiff, Ar. *drunk.*
Medi, *to mow*; mediur, *a Mower.*
Mediner, *a Hinge.*
Mediud, *Mowing.*
Medra, *to behold*; mira, id.
Meen, *an Edge*; min, id.
Meervell, *to die.*
Megganu, *the Mob*; *the Vulgar.*
Meginou, *a Pair of Bellows.*
Megis, *ſtifled*; quaſ. à megy.
Megouzian, *Reapers.*
Mêhin, *Lard*; *Fat of Bacon.* Cott.
Mehil, *a Barbel*; *a Mullet*; mehal, id. meill, id. Ar. Pl. meilli.
Meidhio, W. *to dare*; *to preſume*; Lh.
Mein, *a Face*, or *Countenance.* Lh.
Meini-gwyr, *Men-pillars*; R. *Stone-men*; *erected Stones like Men.*
Meinek, *ſtony*; meinig, *ſtony*; *made of Stone*; Ar. C. menek, or meneg; und. meneague, vulg.
Meîth, *Whey.*
Mêl, *Honey*; ind. melys, *ſweet.* W. id.
Melhuez (melhuek, id.), *a Lark*; Celtic, & Corn. Lh.
Melhyonen, *a Violet.*
Meliaz, *to grind*; dho melias yz, *to grind Corn.*
Melin, *a Mill* (velin, id.)
Mellyn, *a bright Yellow*; Cott. milin, id.
Melwiogel, *a Houſe-ſnail.* Ib.
Melyen, *a Snail*; *a Dew-ſnail*, or *Slug.*
Melyn-ôi, *the Yolk*, or *Yellow of an Egg.*
Menas, *meer* (menas belyny, id.), *meer Reproach.*
Mener (menar, id.), *a Hill*, or *Mountain*; as, drez menar Brownuello, *over Brownwilli-Hill.*
Meneth, *a Mount*; monedh, id. menydh, id. Pl. menedhiou, Cott. menit, id.
Men-glâs *a Slatt*; Ar. men-gleudhier, A. *a Stone-cutter*; men-gluedh, *a Quarry of Stones.*
Menjam, *I will*; me amenja, id.
Meniſtror, *a Butler*; *a Servant.* Cott.
Menn, *a Place*; mann, id.
Mennaz, *he would*; mennen, *I would.*
Mennen, *we*; mennen, *ye*; mennenz, *they would.*
Mennyz, *thou wouldſt.*
Menouc, *often.*
Menough, *many*; *frequent*; it. *ye will.*
Mên-pall, *a Quoit.* Ar.
Men-pobaz, *a Baking-ſtone.*
Ment, *Size*; *Greatneſs.* Ar.
Menta, *thou wilt.*
Mente, *the Herb Mint*; it. mentula. Lh.
Menwionen, *an Ant.*
Menwynnen—in Ludgvan, & Illugan, *the Windy Place.*
Menz, *wherein*; *in which*; *that which.*
Menzhon, *I would*; *I had been willing*; menzhez, *thou*; menzhe, *he would*, &c.
Meppig, *a little Boy.*
Mêr (mar, môr, id.), *Water*; *either Lake* or *Sea Water.* Bax.
Meraſtadu, it mack, *thank God.*
Merâſtawhy, *I thank you.*
Mêre, *a Lake.* Celtic.
Merel, *Ruſt*; Ar. merela, *to grow ruſty.* Ib.
Meren, Ar. *a rere Supper*; merenna, *to take a Repaſt after Supper.*
Merh, *a Daughter*; it. *March-Month.*
Merlê, *much leſs.*
Meroin, *a Girl.*
Mernans, *Death* (marnens, id.), *Let him die.* V.
Merrow, *ſee*; à meras, V. *to ſee.*
Merth, *Deſire.*
Merthyn, *a ſtanding Pool.* Lh.
Merthuſy, *wondrous.*
Merwy, *to die.*
Mes, *but*; *out*; mer amês, *abundantly.*
Meſclen, *a Muſcle-fiſh.* Cott.
Meſen, *an Acorn*; A. id.
Meſk, *among.*
Meſkat, *mad*; *furious*; *fierce*; meſkatter, *Madneſs*; diſkians, id.

Meſkymera,

ME

Meſkymera, *to miſtake*; meſkymeraz, gyz vordh, *miſtaken your Way*.
Meſlan, *a Maſtiff*; guilter, id.
Meſternges, *a Kingdom*.
Meſtre, *Maſter*.
Meſtry, *Power*; *Victory*.
Meth, *Shame*; *Sorrow*.
Methia, *to nurſe*; *nurſing*.
Metin, *the Morning*. Lh.
Metol, *Steel*; f. *any Metal*.
Metui, *in the Morning*. Cott. Qu. an non pro mettyn, vel mettin, Ar. *the Morning?*
Mevionen, *an Ant*.
Mevys, *moved*.
Meyny, *within*.
Mêz, *a Field*; *without*; it. *Modeſty*.

MI

Mî, *I*.
Midil, *a Mower*. Cott.
Midzhar, *a Reaper*; *a Mower*.
Midzhi, *to reap*.
Mien, *a Face*.
Mighterne, *a King*; materne, id. ind. mighteruas, *a Kingdom*.
Miginau, *a Pair of Bellows*. Lh.
Mihâl, *Michael*.
Mikan, *a Morſel*; *a ſmall Piece*.
Mîl, *an Animal* (it. *a thouſand*); ourthvil, id. Lh.
Milin, *yellow*. Cott.
Mill, *a Poppy*.
Milprêv, *a thouſand Worms*; it. *the Anguinum* (Ovum Druidum), called ſo from the Spawn of the Adder incloſed in the Lump; it was called alſo Gleinneidr, or *Glaſs Serpent*, which was the artificial Imitation of the natural Anguinum, made of Glaſs, ſuppoſed a powerful Amulet. See Gleininadroeth.
Mil-wyr, *a Knight*; R. quaſ. *Captain of* 1000 *Men*.
Min, *the Brink*, or *Borders of a Country*; *an Edge*; miniog, id. Lh.
Min, *a Kid*; Lh. parc an min, *the Kid's Field*. See Mynnan.
Minarvau, *Temperer of Tools*.
Minſel (milſel, f.), *the Herb Millefolium*.
Minne (*Pocula Diis ſacrata*. Keyſler. *Pateræ*), *Cups of Sacrifice*.
Minne, *I alſo*.
Minnis, *little*; tackloumminnis, *ſmall Things*.
Mins, *a Table*.
Mintin, *in the Morning*.
Mira, *look you*; mirough, *ſee ye*.
Miraz, *the Look*; *Mien*; *Aſpect*.
Mîs, *a Month* (Ar. *Expence*); Pl. miſou, miz, id.
Mis Genuer, *January*.
Miſcheurer, *February*.
Mis Meurz (alias Merh), *March*.
Miſeprell, *April*. Ar. id.
Mis Mê, *May*.
Mis Meſuen (f. Miſuen), *June*.
Mis Gouare, *July*; i. e. *Play-Month*.
Miſ-Eaſt (or Eauſti), *Auguſt*.
Mis Guengolo, *September*.
Mis-Hezre, *October*; miz hedra, id. Lh.
Mis-Diu, *November*; i. e. *Black-month*.
Miſguerdiu, *December*; i. e. *Month of black Storms*.
Miſcoggan, *Fools*.
Miſke, *among*.
Miſkymeraz, *to err*; *miſtake*; myſkymerrians, *Error*.
Mius, *a Table*, or *Board*; Lh. bord, id.

MO

Moal, W. moall. Ar. See Moel.
Moaren, *a Blackberry*; moras, id.
Moccio, *to mock*; μοκιζω. Gr. Sc.
Moch, *a Pig*.
Modereb, Cott. *an Aunt*; modryb, id. abarhmam, id. modrap, id. Lh.
Modereuy, *a Bracelet*; *a Ring*, or *Rings*.
Moel, *a Bald-top*, or *Tops of Hills*. Pl. moelion; ind. W. moelcen, *Baldneſs*.
Moelh, *a Black-bird*; mola-diu, id.
Môg, *Smoke*; W. mûg, id.
Mogyon, *the Vulgar*.
Môh, *a Hog*; krou moh, *a Hog-ſtie*.
Moid, *a Woman*.
Moign, *maimed*. Lh.
Mol-huydzhon, *a Snail*; i. e. *a naked*, or *Dew Snail*.
Mola-dhiu, *a Black-bird*. Lh.
Mola-laz, *a Fieldfare*. Lh.
Molaud, W. (A. meulendi), *Praiſe*; *Renown*.
Moli, *to praiſe*.
Molletha, *to curſe*. Lh.
Mollethians, *a Curſe*.
Mollough, *that they may be*; for may yllough.
Molth, *a Curſe* (molath, id.); molothek, *curſed*.
Molythia, *to curſe*; molletha, id.
Mon. See Mûn.
Monadh, *a Mountain*. Lh.
Monez, *to go*; V. mynez, id.
Monnah, *Money*; ſo's, id. Lh.
Mor, *if*; mor menta, *if thou wilt*; for mar.
Môr, *the Sea*; Ir. mair, môr, mur, id. mordrai, W. *the Ebb of the Sea*. Lh.
Mor-nader, *the Lamprey*; mornerdyr, id.
Mor-nader, *a Lamprey*. Lh.
Moran, *a Berry*; moran diu, *a Black-berry*.
Moran-kala, & ſivi, *a Strawberry*.
Morboit, *the Hip*, or *Thigh*.
Mor-diſeid, *the Sea*; *the Ocean*; Cott. mor diveid, id.
Moreth, *Sorrow*; morethek, *Melancholly*.
Morhoch, & morhuch, & moruch, *a Porpoiſe*; i. e. *a Sea-Swine*.
Moroin, *a Girl*.
Morraz, *a Hip*; *a Thigh*; klyn, W. id.
Mortholl, *a Hammer*; morzol, id.
Mortot, *the Ocean*. Cott. Lh. An môr brâs, id.
Morvah, *a Place by the Sea*; W. id.
Mor-vîl, *a Whale*.
Moruerches, *a Mermaid*.
Môs (môz, id. & mouas), *to go*, or *come*.
Moth, *Shame*.
Mouar, *a Mulberry*.
Mourder (from maûr), *Greatneſs*.
Moureriak, *high-flown*.
Mourobrur, *magnificent*.
Mowlz (molz, id.), *a Wether Sheep*.
Mowys, *Mouths*.
Mouzak, *ſtinking*. Cott.
Moy, *more*; muy, id.
Moygha, *moſt*.
Moyrbren, *a Mulberry-tree*.
Môz, *a Maid* (moaz, & mauz, id.), Pl. muzi, & mozi, it. *to go*, or *come*.

MU

Much, *a Daughter*; Cott. merh, id.
Muin, *ſmall*; *thin*. Ar. moan.
Muis, *a Table*. Qu.
Mul, *baſhful*.
Mulder, *Baſhfulneſs*.
Mun (mooun, or moowyn id. W.), *any fuſible Metal*; ind. dunmwyn, *a Hill of Metals*; unde Dunmonii, *the Corniſh Britans*; ſecund. Gale.
Mungys, W. *ſtuttering*; *ſtammering*.
Munugl, W. *the Neck*; Ir. muin.
Mûr, *much*; *ſo*; *many*; it. *a Wall*. R.

Murrian,

M U

Murrian, *an Ant*, or *Piſmire*; murianean, id. meuionen, id. Lh.
Muy, *more*; moy, id.
Muydion, *Marrow*. Lh.
Muyglen, *a Bawd*; ind. f. *to ſmuggle*.
Mûyn, *Metal*.
Muys, *a Baſket*; baſcaeid, id.
Muzel, Ar. *a Lip*; unde f. *to muzzle*.

M Y

My, *me*; *I*; *whence*.
Mydzhovan, *the Ridge of a Hill*; L. *Jugum*.
Myfyrion, *a Place of Study*.
Mygfaen, *Brimſtone*.
Mygilder, *Warmth*.
Myhtern, *a King*.
Myll, *Thouſands*.
Mylyge, *curſed*.
Myngar, *a Cord*; *a Collar for Horſes*.
Mynan, *a Kid*; myn, & min, id. Ar. menn, id.
Mynneu, *the Alps*. See Lh.
Myns, *as many*; *how much*; warth an myns, *upon the whole*.
Mynyd (W.), *a Hill*.
Mynyth (menyth, vynnyth, id.), *wilt thou*; *would'ſt thou*.
Myrough (myrugh, id.), *ſee ye*.
Myſtite, *a Miſtake*.
Myyn (for mêan, or mein), *a Stone*.

N.

NA, *not*; *no*; *neither*; nag, before a Vowel, id.
Na neite, *neither of the two*.
Na, *that*; often annexed; as, an mawna, *that Lad*; an marhna, *that Horſe*.
Naddyr, *a Snake*; *an Adder* (nadar, id.), ind. glein-naddyr, *a Snake of Glaſs*. ſcil. *Anguinum*.
Nâdelik, *the Nativity*; viz. *Chriſtmas*.
Nadzhedh, *a Needle*.
Nag, *not*. See Na.
Nagas (naughas, id.), *denied*.
Nago, *it was not*; nagoff, *I am not*.
Nagonnon, nagonen, Lh. *none at all*; *none were*.
Nam, *that*; as, nam vyo, *that it might be*.
Nam-na, *almoſt*.
Nan, *now*; as, nanſyw, *now is*; it. *us*; as, warnan, *on us*; it. *not*; as, nan Ethewon, *not the Jews*.
Nans, *a Valley*; it. *now*; as, yn nans, *even now*.

N A

Nant, *a Fountain*; cornant, id.
Naou, *nine*; nau, id.
Nauhuas, *the ninth*.
Naun, *Hunger* (naoun, Ar. id.); naounek, *hungry*.
Nauy, *more than ordinary*.
Nawanyo, *not yet*; *it was not*.

N E

Ne, *not*; prefixed, as, nel e, *he cannot*; for ne el e. Neg, before a Vowel, id.
Neag, *Moſs*; *moſſy*; mean neag, *a moſſy Stone*; keneggy, i. e. f. ke-neag-gwy, *the moſſy Hedge by the Water*.
Neb, *whom*; *why*; *he who* (nebmêr, *much ado*); nef, id.
Nebaz, *a little*; *ſomewhat*.
Nebyn, *any*; *ſome one*.
Nedelek. See Nadelik.
Nedhan, *a Nit* (*Lens*. L.), Pl. Nêdh.
Nêdhez, *twiſted*; *wreathed*.
Neff, *Heaven*; *above*; *joyful*; R. neb, & nev, id.
Neffre, *never*; *neither*; *for ever*; *ever*.
Negis, *Errand*; *Buſineſs*.
Nehuer, *laſt Night*.
Neith, *a Neſt*; Pl. neithio. Nid, id. Lh.
Nel, *Power*; Dre ou nel, *by my Power*, or *Strength*.
Nenbren, *the Roof of a Houſe*.
Nenna, *from thence*; *then*; *moreover*; nena. Lh.
Nenpynion, *the Brain*; quaſ. an enpynion.
Nentydd, *a narrow Paſſage for Waters*. R.
Neonin, *a Daiſy*.
Nep, *any*; prefixed, as, yn neppow, *in any Country*.
Neppeth, *ſomething*; *ſometimes*; Nepyth, & nebas, id.
Nerg (nerh, & nerth, id.), *Strength*; it. *a Nerve*.
Nês, *nigh*; neſſa, *nearer*; *the ſecond*, or *next*.
Neſheuin, *a Neighbour*.
Nethyn, *Birds*; quaſ. an edhen, und. 'n ethen.
Never, *Number*; heb never, *without Number*.
Neûn, Ar. *to ſwim*.
Neung, *it was not*.
Newawdd, *a Hall*; *Habitation*. R.
Newidio, *to barter*, or *exchange*.
Newothou, *News*; neuydho, id.
Neyl, *one*; anneyl, *on one Side*.

N I

Ni neb tra, *Nothing*; ni traveth, id. laduit, id.
Nied, *a Neſt*. Cott.

N I

Niedga (ga pron. as, ja) *to fly*; *ſwim*.
Nigans, *twenty*.
Nintell, *Yarrow*; *Milleſolium*. L.
Nivera, *to reckon*, or *number*.
Niull, *a Cloud*, or *Miſt*; L. *Nebula*.
Nith, *a Niece*. Cott.

N O

Noaudho, *News*. See Newothou. id.
Noath, *bald*; *bare*; leven, id. Lh.
Noaz, *naked*. Ar.
Nod, *a Mark*; noz, id.
Noden, *a Thread*; *Yarn*.
Noffddyfn, *over the Deep*; R. ind. *Neptune*.
Noi, *a Grandchild*; it. *a Prodigal*; Lh. L. *Nepos*.
Noith, *a Niece*; noit, id.
Nonce, Qu. *Purpoſe*; provided for the nonce, i. e. *Purpoſe*.
Nôr, *Earth*; Gw. quaſ. an oar, id.
Nos, *Night*.
Notho, *him*.
Notuydh, *a Needle*.
Notye, *to remark*; *obſerve*, or *note*.
Nough, *ye*; warnough, *on ye*; genough, *with ye*; and ſuffixed to Verbs, as, vynnough, *will ye*.
Noundzhak, *nineteen*.
Now, *Noiſe*; qua. an ow.
Nowydh (noweth, id), *new*; Pl. newothow.
Noydh, *naked*; noath, Lh. id.

N U

Nuddic, *the hinder Part of the Head*.
Nudol, *a Magician*. Cott. See Hudol.
Nuel, *only*; *alone*.
Nueſs (Iſlandic.), *a Noſe*, or *a projecting Piece of Land*; und. f. neſs, id.
Nugan, nogen, vel hogan, *a Loaf of Bread*; *Pie-cruſt*; velin nogen, vel hogen—*the Loaf Mill in Gulval Pariſh*; i. e. *the Mill where Loaves, or Pies are ſold*.

N Y

Ny, *not*; *we*; *us*; Gr. νι. nic, id. nyn, before a Vowel.
Nyddu, *to ſpin*. Gr. νηθω.
Nyethy, *Nuts*.
Nyidzha, *to ſwim*; *fly*, or *leap*.
Nym, *not to me*.

O, *was*;

O.

O, *was*; V. *he was.*
Oales, *a Hearth.*
Oan, *we are* (on, id.); it. Ar. *a Lamb.*
Oanic, *a little Lamb.*
Oar, *Earth*; aor, id.
Oare, *can*; for Or.
Oat, Ar. *Age.*

O B

Obel, *far off*; *eminus.* L.
Ober, *Work*; *Wages*; rag an ober, *for the Work.*
Oberur, *a Workman*; *any Artiſt.*

O C

Och, *Oh! Woes me.*
Ochre, *an Edge.* Camden.

O D

Odgha nena, *afterward.*
Odians, *a Court*; *a Town-hall.*
Odhiuorto, *from him.*
Odzhi, *ye*; as, huî odzhi a guelez, *ye ſee.*
Odzhon, *an Ox*, or *Cow*; ohan, id.

O E

Oerni (oerfel, oerder, id.), *bleak*; *cold.*
Oezenz, *they were.*
Oezy, *ye were.*
Oezyn, *we were.*

O F

Of (av, id.), *I am.* V.
Ofergugol, *a Hood.* Cott.
Offeren (L. *Miſſa*, id.), *Maſs.*
Offeiriad, *a Prieſt.* Lh.

O G

Ogall, *a Pulpit.*
Ogas, *near*; ogas o, *it was near.*
Oguet, Ar. *a Harrow.*

O H

Oh, *ye are.*
Ohan, *Oxen.*

O I

Oi, *an Egg.*
Oich, *Cold.* Cott.
Oilet, f. *a Frying-pan*, or *Grid-iron.*
Oin (oan, id.), *a Lamb.*
Oinz, *they*; ſuffixed to Verbs, to ſhew the third Perſon Plural.

O I

Oiz, *thou*; ti oiz aguelez, *thou ſeeſt.*

O L

Ol, *all*; Pl. ollow.
Olaz, *a Hearth*; ollaz, id.
Ole, *weep*; olough, *weep ye.*
Olegaddow, *Agreement.*
Olen, *Salt*; Ir. Ar.
Olifans, *an Elephant.* Cott.
Oleu, *an Olive.*
Oleubren, *an Olive Tree.*
Ollna, *Lamentation*; olva, id.

O M

Om, *him*; *himſelf*; prefixed to Verbs and Subſtantives.
Oma, *I am.*
Ombdenas, *out*; *fled.*
Omdhal, *to contend*; *croſs*; *thwart*; *chide*; *rebuke.*
Omgamme, *wryed*, or *turned him awry*; from cam, *crooked*; gamma, *to crook*; and, with om prefixed, omgamma, *to bend*; *turn crooked*, &c.
Omgregy, *to hang himſelf.*
Omlanas, *lame.*
Omma, *here*; *this*; ymma, & uppa, id.
Omma, is contracted and placed after Subſtantives, as, anbyzma, *this World*, and velenma, *this Woman*; ſo that *ma*, at the Termination of Nouns, ſeems but an Abbreviation of Omma.
Omſettyas, *ſet himſelf.*
Omſtumunys, *aſtoniſhed him.*
Omwethe, *preſerve*, *keep him.*
Omwrello, *ſeeks him.*

O N

Oneſt, *honeſt.* Lh.
Ongel, *a Cabbage.*
Oni, *we are.*
Onn, or ynn, *a Spear.* Celtic.
Onnen (on, id.), *an Aſh-tree.* Cott.
Onowr, *Honour.*

O R

Or, *a Bound*; *Terminus.* L. Ir. Ore, id.
Or, *can*, or *know*; mîor, *I can*, or *know*; oare, id. ni ôr den veth, *no Man knows.*
Orch (oruch, id.), *eminent*; *ſupreme*; W. as, llow-orch, *chief Government.* R.
Orchinat, *a Shoe*, or *Sock.*
Ord, *of*; *on*; *upon*; orth, id.
Ordan, *by*; *juxta.* L. orta eff, *by him.*

O R

Ordnys, *ordained.*
Ors, *a He-Bear.* Cott.
Orta. See Ordan.
Orte, *thereupon.*
Orthin, *to us*; *for*, and *unto us.*
Orthiv, *to me.*
Orthyz, *unto thee.*
Orz, *a Hammer.*

O S

Os, *thou art.*
Oſe, *art thou*; it. *behold*; oteſe, id.
Oſſav, *I am*; oſſam, id.
Oſt, *a Hoſt*, or *Landlord.*
Oſtia, *Lodging.*

O T

Ota (& ote, id.), *behold.*
Otham, *Neceſſity*; yn otham, *neceſſary.*
Otho, *him*; warnotho, *on him.*
Otte, *he is.*

O V

Ov, *are*; as, ov ry, *are giving*; it. *I am.*
Ouch, *ye are.*
Overgugol, *a Cottage*; *Cabin*; *Tent.*
Ouna, *to amend*; *rectify*; *to fear*; *Fear*; S. oun, Lh. ounek, *fearful.*
Ounter, *Uncle.*
Our, *an Hour*; ouer, id. Lh.
Ourlen, *Silk.*
Oure (anowre, id.), *farewel.*

O W

Ow, *of me*; *mine.*
Ow (now, id.), *Noiſe*; heb ow, *without Noiſe.*
Owel, *a Cliff* (voel, id.), aul, or aules, id.
Owleou, *Marks*; goleou, id.
Own, *Fear.*
Ownek, *a Coward.*
Owr, *Gold*; *Aurum.* L.

O Y

Oyech, *an Outcry*; oyez.
Oyha hemma, *know this*; oyha hedda, *know that.* Gw.
Oyrech, *fiery*; *red-hot.*
Oys, *Age*; ay oys, *that Age*; oze, id.
Oyv, *I*; as, oyv a guelez, *I ſee.*

O Z

Oz, *thou art.*
Ozhoz, id. as, Ozhoz tôz, *thou comeſt*, or *art coming.*

Every

P.

Every Britiſh Word whoſe firſt Radical is P, T, or C, hath in writing three Variations; ſo that Radical P is ſometimes turned into B, into Ph, and into Mh.
H. Lhuyd, p. 3.

PA, *which*; *when*; *ſeeing that*; o pa an ruivanedh, *of what Country is he?* Lh.
Paal, *a Spade*, or *Shovel.*
Pad, *a Cloth*; padn, id.
Padal, *a Pan.*
Padar, *(the Lord's Prayer)*; *a Father.*
Padarn, W. *of or belonging to a Father.*
Padelh, *a Frying-pan.*
Padelhoern Cott. id), *an Iron Frying-pan.*
Padn, *Cloth*; L. *Pannum.*
Padzhar, *Four*; padzhar iganz ha dêg, *ninety*, or *four-ſcore and ten.* Lh.
Padzhuera, *the fourth.*
Pairchemin, *Skin*; parſhmennen, id. *Parchment.* Lh.
Pais, Lh. *a Coat*; peis. Cott. id.
Pâl, *a Shovel*; W. A. id. unde, by inſerting *d*, to padle, i. e. *to ſtir, and ſhake the Water to and fro.*
Paladr, W. *Straw*; *Stem*; *Reed*; kala, id.
Palf, *the Palm of the Hand.* Cott.
Palfat, *a Companion*; Ar. palfat mat, *a good Companion*, ib.
Palmes, *Branches.*
Palmoryon, *Pilgrims.*
Palores, *a Corniſh Chough*, or *Daw.*
Pals, *freſh*; *recent*; goleou pals, *freſh Marks*, or *Stripes.*
Paltowat, *Fertility.* Cott.
Pan, *when*; *that*; *what*; *until.*
Pandra, *which Thing.*
Panan (Pl. panez), *a Parſnip.* Lh.
Panvotter, *Sorrow.*
Panyn, *whether of them*; *which of them.*
Papar, *Paper*; Lh. W. pappyr. id.
Parad, *a Separation.* R.
Paravii, *Pleaſure*; *Preparation*; qu. Paravij gwaynten, *Pleaſure of the Spring.*
Parc, *a Field*; Ir. pairc.
Parch, to *eſteem*, or *bleſs.* R.
Pardec, *mildly*; Quaſ. pur dêk, *very good.*
Paret (*coctus*, L.), *baked*, or *boiled.*
Parkemmin, *Parchment.*
Parkmennik, *like Parchment.*
Parkenniat, *hurtful.*

PA

Paris, parez, Lh. *ready*; *prepared*; *readily.*
Parleth, *a Parlour*, parledh, id.
Parou, Ar. *the Country.*
Parthy, *to honour*; party mateyrn, *honour the King.* See parch. W.
Paſch, *the Paſſover*; *Eaſter.*
Paſſiez, *paſt.* Lh.
Patſhan, *a Buttock*; *a Haunch*; peuklyn, id.
Pattek, *a Simpleton*; *a Fool.*
Pattel, *how*; ſattel, & patla, id.
Paugen (Cott. *Pedula*), *a Wrapper for the Feet.*
Paun, *a Peacock.* Cott.
Paut, *enough*; *Abundance.* Ar.
Pautr, *a Boy.* } Ar.
Pautres, *a Girl.* }
Payltye, *beat*; *to beat*; ind. f. *pelted.*
Pâz, *a Cough.*
Pazuardhak, *fourteen.*

PE

Pe, *what*; *although*; *where*; *or.*
Pea, *to pay*; *to rue*; Pemet, *Payment.*
Peal, *a Spire*; und. karn an peal, *the Spire Rock.* Hals.
Peb, *every.*
Peba, *to bake*; pebas, *baked*; pebar, *a Baker.*
Pebouch, *tune ye.*
Pechadyr, *a Sinner.*
Pechadyres, *a Woman Sinner.*
Pedar, *four*; peſwar, id.
Pedhigla, to *bellow*; (*rugio*, L.), *to roar like a Lion.*
Pedn-diu, *a Blackhead*; *a Frog-ſpawn.*
Pedniz, *the Earl of Cornwall.* Lh.
Pednglin, *a Knee.*
Pednpral, *a Skull*; W. penglog.
Pedrain, *a Buttock*, or *Haunch.*
Pedreſiv (pedrevor, id.), *a Lizard.* Cott.
Pedrevan, id. pedrevan au dour, *a Water Evet*, or *Lizard.*
Pedyr, *Peter.*
Pefyr, *bark as a Dog.*
Peg, *Pitch.*
Pega, Ar. *to bite*, or *ſting.*
Peghe, *Sin*; beghas, id. pek, id.
Pehadorion, *Sinners.*
Pehadur, *a Man Sinner*; pehaduras, *a Woman Sinner.*
Peidgy, *to pray.*
Peidwurty (Peidwura, id.), *an Architect.* Cott.
Peis, *a Coat.*
Pekar, *as*; kepar, id.
Pêl, *a Ball*; pelen, id. it. *a Bowl*, or *any round Thing*; *a Spire.*
Pelgyp, *a Battledore.*

PE

Peliha, *which*; *which of the two.*
Pell, *far off*; *long Time*; pella, *further.*
Pellen, *a Bowl*; *a Globe*; *a hard Pudding*; *a Bottom of Yarn*; Pl. peliou.
Pelliſt-ker (pelliſtgur, id.), *a Fur Coat*; *a Leather Pilch.* Lh.
Pema, *where.*
Pemdhak, *fifteen.*
Pemp, *five*; pempas, *fifth.*
Pen, *Head*; *a Promontory*; pedn, id. Pl. pennou.
Pen braoz, *a Jolt-head*; penmaur, id.
Penakyl, *a Pinnacle.*
Pencanguer, *a Centurion.*
Pencion, *a Gift*; *a Penſion.*
Penclâs, *Head of a College*, R.
Penclun, *the Buttock*; Cott. penklyn, id.
Pendevig, *a Prince*; *a Princeſs*; Pl. pendzhivigion.
Pendiuen, *a Reed*; *Arundo.* L.
Pendruppia, *to nod*, *ſhake*, or *drop the Head*; *to beckon.*
Pendzhivig, *a Gentleman*; Pl. Pendzhivigion.
Pengaled, W. *ſtubborn*; *perverſe.*
Pengarn, *a Gurnet*; qu. *hard*, or *Rock-head*; Pengurn, *a Gurnard*, id.
Penſgruet, *Bed-cloaths.*
Pengughrek, *a Fur-coat*; pelliſt ker, id. pengughgret, Cott. *a Quilt*, or *Rug.*
Penhalurick, quaſ. pen-halourick, *Head of the rich Moors.*
Penkaſt, *Whitſuntide*; Pencas, id. Lh.
Penklyn. See Penclun.
Pennaeth, *chief*; *uppermoſt.*
Pennou-tiês, *the head Men of the Houſe.*
Pens, *Pound*; dek pens, *ten Pounds.*
Penteileu, *Maſter of the Family.* Cott. penteyly, id.
Penuar, W. *a Halter*, or *Collar.* Lh.
Penwith, *the Left-hand Promontory*; ſays Camden. — But I find the South called by the Ancients the Right, and the North the Left. — Now Penwith is one of the two Southernmoſt Hundreds of all Britain.—Penguith, or guydh, *the moſt conſpicuous high Land*, or pen-nić̈t, *the Head of the Iſland.* See Baxt. in Mic̈tis; and Humph. Lhuyd's Brev. on the Iſle of Wight, pag. 17.
Penyle, *which of the two*; penyle an dûs, *which of the two Men?*
Penys, *Pains*; *Puniſhment*; penas, id.

Penzivik,

P E

Penzivik, *noble.* See Penzhivig.
Pepynnag ol, *whatſoever.*
Pêr, *a Pear*; Peran, id. perbren, *a Peartree*; it. *a Cauldron*; it. *ſweet*; as, aval pêr, *a ſweet Apple.* Ar.
Perag, *before*; *coram*, L. *wherefore.*
Pergho (for perko), *remember.* See Ko.
Pergrin, *a Foreigner*; pirgirin. Cott. id.
Perhen, *Owner*, or *Poſſeſſor of any Thing.*
Perna, *to buy*; *redeem*; pernas, *bought.*
Perpoz, *the Plaice Fiſh*; Pl. perpezou.
Pers, *partial.*
Perſeit, *a ſmall Caſk*; *Amphora.* L. Cott.
Pertal, *the Porch.*
Pertha, *to honour.* See Parthy.
Perthyans, *Patience.*
Peruez, Ar. *learned*; *expert.*
Pês, *payed.* See Pea.
Peſa, *to pray.*
Pêſk, *Fiſh*, puſgar, id.
Peſkzal, *Salt-fiſh.*
Peſough, *pray ye to.* V.
Peſtriores, *a Witch.*
Peſy, *pray*, *praying*; pidzhi, id. beſy, id.
Pêth, *Plenty*; Pez, id. *Goods*; *Riches*; it. *a Lump*, or *Maſs*; *a Part*, or *Portion*; as, peyth.
Peth-tſhyi, *Houſhold Stuff*, *Furniture*, &c. Lh.
Peualtra, *how many.* Qn.
Peuare, *a Farthing.*
Peul, *a Stake.*
Peulia, *to round with Stakes.* Ar.
Peuri, *to graze*; Ar. und. peurvan, *Paſture Ground*; Ar. *Commons.*
Pew, *whom.* See Piu.
Pewi, *to own*; as, me a pew, *I do own.*
Pewo, *was*; pew, *is*; V. ve, id.
Peyny, *to puniſh.*
Peynye, *a Token*; *a Sign.*
Peyth, *Part*; *Share*; as, nep peyth, *ſome Share.*
Pez, *Peaſe*; Ar. *a Piece*; it. *a Finger*, or *Toe*; as,
Pez-braz, *the Thumb*, or *great Toe.*
Pezealla, *how many*; *ſo many as.*

P I

Piban, *a Pipe* (pib, id.), *Fiſtula*, L. *of any Kind.*
Pibidh, *a Maker of Pipes*; *a Piper.*
Pibououl. See Piban.
Picol, Ar. *great.*
Pidde, *a Coat*; f. pro peid, id. ac peis.
Pidn, *a Pin*; *a Nail*; *a little Stake.*
Pidnian, *the Brain.*
Pidzhi, *to pray*; piedgy, pidgy, & pidzha, id.
Pîg, *Cuſpis.* L.
Pîg, *a Pig*; pig binau, *a little Pig.* Lh.
Piga, *to prick* (*pungo*, L.), pigaz, *pricked*; ev rig pigaz, *he pricked.*
Pigol, *a Mattock*, or *Pick.*
Pilecur, *a Paraſite.*
Pilez, *bald*; pen-pilez, *a bald Head.*
Pilgudhar, *a Molehill*; *a Hillock.* Lh.
Pill, *Caſtrum*, L. *a Bullwark.*
Pillen, *the Skirt*, or *Hem of a Garment.*
Pilliz, *pilled Corn*; a Kind of Oats called by Ray Avena nuda.
Pilm, *Duſt*; *Chaff*; *Stroil.*
Pîl-tyil, *a Dunghill.*
Pimuſchoch, *Bleer-eyed*; Qu. an wimuſchoc.
Pinbren, *the Pine-tree.*
Pindy, *muſty*; the Flour is pindy, i. e. *muſty.*
Pinuidic, Ar. *rich.*
Pip, *a Song*; *Muſa.* L. Cott.
Piphit, *a Songſter*; *a Player on the Pipe*; & pibit, id. ibid.
Pirgirin, *a Stranger*; *Peregrinus.* L,
Piſch, *a Fiſh*; Cott.
Piſclin, *a Fiſh-pond*; i. e. piſclyn.
Piſky, qu. f. *a Fairy.*
Pitſhar-pîza, *an Urinal.*
Piu, *who? which?* pu, piua, id. Den o piua, *of what Country is the Man?* Lh.
Piuns, Ar. *a Spring*, or *Well*; Ir. fians, id.
Pîz, *a Part*; *a Piece*; Ar. *Sparing*; *Niggard.*
Pizaz, *Urine.*

P L

Plankan, *a Table*; *a Plank*; Pl. plenkos, & plynkennou.
Plâs, *a Palace.*
Plans, *Sole of the Foot*; it. *a Plant.*
Ple, *where*; prefixed generally, as, plemonz, *where they are*; peleh, pelech, and plech, id.
Plegvyz, *pleaſing*; por blegvyz, *very pleaſing*; *obliging.*
Plegya, *to wrap*, or *fold in*; *implico*, L. it. *to bow down to.*
Plema, *where.*
Plen, *united.* Ar.
Plena, *to unite.* ib.
Plenkos, *Boards*; Pl. plynkennou.
Plenys, *that*; *quòd.* L.
Plêu, *a Pariſh.*
Pleyntye, *accuſing.*
Plezia, *to pleaſe.*
Pliſkin, *an Egg-ſhell.*
Plobm, *Lead*; plobm rydh, *Red-lead.*
Plos, *Duſt*; it. *a Sow.*
Plouſen, *a Straw*; *Chaff.* Ar.
Pludn, *a Pool*; na reaw môz war an pludn na, *do not go on that Pool.*
Plumbren, *a Plumb-tree.* Cott.
Pluuen, *a Pen*; plyven, id. Pl. plîv.
Plymon, *a Plumb*; pluman, id.
Plynche, *to bow.* V.
Plyſg, *Shell of a Nut.*
Plyvog, *a Cuſhion*; plufoc, Cott. id.

P O

Po, *or*; *either*; *when*; *where is*; po marh leddres, *when a Horſe is ſtolen.*
Poan, *Grief*; *Pain.*
Pobaz, *to grind*, *bake*; mên (mân, Lh.), pobaz, *a baking Stone*; ba, id.
Pobel-tiogou, *the Vulgar*; pobyl, id.
Pob-faen, *a Brick*; pob-vaen, *a baked Stone.*
Pob-tî, *a Bake-houſe.*
Poceuil, *a Kiſs*; *Baſium*, L. Cott. Ar.
Pocq, id. pokkail, pokkuil, f. id.
Podar, *rotten*; *corrupt*; it. *mundic*; *ugly.*
Podrak, *a Witch*; pydrak brâz, *a great Witch.*
Podzher, *a little Diſh.*
Poenis. See Peynye.
Poès, *Weight*; Ar. id. poeſa, *to weigh.*
Poeſygys, *very hot*; *torrid.*
Pokar, *as if*; *ſuch*; *like*; *equally*; *as*; kâr, id.
Poken, *but if*; *elſe*; *otherwiſe.*
Pokkail, *a little Mouth*; *a Kiſs.*
Pokkia, *to thruſt*, or *puſh.*
Pokkys-frenc, *Lues Gallica.* L.
Pokkys miniz, *the Small Pox*, or *Meaſles.*
Pol, *a Pool*; Cott. *Puteus*, L. pull, Ar. id. (T. T. *a Top*, or *Summit*; Qu.), *a Pit*; it. *Dirt*; poldoun, *a deep Pit*; Pol is often put before the Pits dug for Tin, as, Polbreon, Polgooth, Poldys, becauſe their ancient Workings were attended with much Water before they found out the Way

P O

Way of making Adits, and draining with Engines; it. *Dirt*; *Mire*; Lh.
Pollan, id.
Poldoun, *a deep Pit.*
Poldys, i. e. *St. Dye's Pit*, or *Work.*
Polgover, *the Pool of the Brook.*
Polgooth, *the old Pool.*
Pol-Hendra, *Hendra-Pool.*
Poli, *a Province.*
Pol kil *(Occipitium)*, *the hinder Part of the Head.* Lh.
Polkil, *Top of the Neck*; T. T. f. *Pit in a Slip*, or *Neck of Land.*
Pollan-troillia, *a Furrow*; *a Mote.*
Pol-pry, *Mud*, viz. *Pool-clay.*
Polot, Ar. *a Ball*; choari polot, *to play at Balls.*
Pol-roz, *the Pit under a Mill-wheel.*
Pols, *while*; un pols, *a while.*
Polſtên, *a Tin-pool*, or *Pit.*
Poltrigas, *Buſkins*, *Spatterdaſhes.*
Polvellan, *the Mill-pool.*
Polhûel, *the Pool-work.*
Ponar, *a Bean.*
Poni, *unleſs*; pyni, & ponag, id.
Pons, *a Bridge*; ponz, id. pont, id.
Ponteodi, *a Draw-bridge.*
Ponyas, *ran*; ef ponyas, *he ran.*
Pooc, or puuk, *a Heap*; as, a Pooc of Turves, Pooc of Hay, i. e. *a Heap of Turves*; *a Hay-cock.*
Poran, *ſtreight*; poran war, *ſtreight over.*
Porchel, *a little Pig*; L. *Porcellus*; Pl. pocelli, Porhal, id.
Porh, *a Haven*, or *Creek*; por, id. porth, id.
Porogga, *to gather*; *to ſteal*; ind. f. *progging.*
Porris, *it muſt be*; *needs*; *fain would*; *of Neceſſity.*
Portal, *a Porch*, *a Threſhold*; *an Entry.*
Porth, *a Gate*; Pl. Porthou; *a Door*; *folding Doors.*
Portheres, *a Woman Porter.*
Porthwys, *a Ferryman.*
Poruit, *the Wall of a Houſe.* Cott. *a Wall.*
Pos, or poz, *a Poſt of Wood*, or *Stone*; *a Prop*; *a Pillar.* Cott. poſt, id. Lh.
Poſigr, *empty.*
Potguidn, *a Bag-pudding.*
Pottro, *rots*; pottro ol dha gîg, *all thy Fleſh rots.*
Pour, *Rule*; *Dominion*; gwrens govas pour, *let Dominion be given.*
Pouruei, *to prepare.* Ar.

P O

Pouis, *a Burthen*; W. Ar. poes, C. poîs, & poiys, id.
Pow, *a Country*; *a Province*; pow izal, *a plain Country*; pou an zouzn, *England*, or *the Country of the Saxons.*
Powes, *a Coat.*
Poweſough, *reſt ye.* V.
Poys, *heavy*; *grievous.* See Puz.

P R

Prag, *why*; praga, id.
Praidh, W. *a Prey*; *Flock*; *Herd*; C. praed, f.
Prania, *crows*; V. ân kuliak a prania, *the Cock crows.*
Praonter, *a Prieſt*; prounder, id.
Prontir, Pl. prauntirion, id.
Predery, *to conſider*; predirio, id. *to meditate*; *to ſtudy*; prediri, id. Lh.
Pregoth, *breathing.*
Pregeth, *a Preaching*; as, pregeth awre, *made a Preaching*; ind. progath, *a Sermon*; progathar, *a Preacher.*
Pren, or predn, *a Stick*; *a Tree*; *a Lot* (f. becauſe by Sticks the Druids divined); Pl. prenyer.
Preneſt, *a Window*; L. *Feneſtra.*
Prenoyth, *ſeize*; *take.*
Prenol, *a Box. Arca.* L.
Preſon, *a Priſon*; preſonys, *a Priſoner.*
Preſt; *but*; *ſoon*; *readily.*
Prev, *a Worm*; *a Viper*; mil prev, 1000 *Worms*; Prev-nor, *an Earth-worm.*
Prêva, *to prove*; mal dho prêv, *that he might prove*, or *try*; prevys, *proved.*
Prevan, *a Moth-worm*; *a Cheeſe-worm*, or *other* Worm. Lh.
Prêv'nor, *an Earth-worm.*
Prev pren, *Eruca*, L. *a Caterpillar.*
Prez, *Time*; *Opportunity.* Lh.
Prez-buz, *a Feaſt*; *a Banquet*; ſcil. *a Time of eating.*
Prî, *Clay*; peulprî, *a Clay Pit.*
Prideras, *careful*; *cautious*; *ſad*; *Studious*; pryderys, Lh. id.
Pridit, *a Poet*, Cott. prydydh, W. id.
Pries, *a Huſband*; ou fries, *my Huſband.*
Prinnis, *Princes.*
Priot, *a Bride*; bennen priot, *a Bride-Woman.*
Prit, *an Hour.*
Privia, *to bleat*; dhavas a privia, *the Sheep bleats.*
Priz, *Price*; Lh.
Profuit, *a Prophet.* Cott.

P R

Progath, *an Oration*, or *Speech*; progathar, *a Preacher.* Lh.
Pront, *ſwift.* Ar.
Provycha, *to incenſe*; *provoke*,
Prunnys, *pardoned.*
Prumpl, *a Boſs*, or *Stud of a Bridle.*
Pryderys, *penſive*; *ſorrowful.*
Prydydh, *a Poet.* Lh.
Prydzhan, *boiling.*
Pryi, *Clay*; it pry, id.
Prys, *Time*; pres, & prez, id.
Pryvia, *to procure.*

P U

Pu, *who.*
Pub, *every*; pub-er, *whatſoever*; pypenag, id.
Puberoll, *every where.*
Puill, Ar. *abundant.*
Puir, *a Siſter.* Cott.
Pul, *a Stream.*
Pulcolan, *the Breaſt* (f. *the Heart beating*, or *Palpitation*). Cott.
Puludoc, *rich*; ib. *wealthy.*
Punder, *a Prieſt*; ib. Qu. if not Prunder.
Pundeſimpit, *a Lethargy.* ib.
Punnio, *to run away*; *eſcape*, or *flee*; Lh. redek, W. A. id.
Punt, *Weight*; L. *pondo.* Ar.
Pupprys, *always*; pupûr, *continually*; *every Hour.*
Pur, *being*; pa, pur ylwys, *being called.*
Pur, *ſnivel*; it. *very* (par, per, id.), pura, *veryeſt.*
Purcheniat, *a Sorcerer*; Cott. *wicked*; *miſchievous.* Lh. it.
Purvan, *a Ruſh*; *a Pith of a Ruſh.*
Put, Ar. *ſour*; as, avalou put, *ſour Apples.*
Puttendy, *a Bawdy-houſe.*
Puz (powz, id.), *heavy.*
Puza, *to preſs*; *lean*; maw, napuza, *Boy, do not lean.*

P Y

Py, *whether?* Lh.
Pydzhadou, *a Prayer.* Lh.
Pyg, *the Beak of a Bird*; gylſin, id.
Pygimmis, *how much*; quaſ. pythkemys.
Pykar, *like*; *as it were.* See Pokar.
Pylta, *much*; pylta guêl, *much better.*
Pyltye, *to beat*; pylt, f. *a Stroke*, or *Blow.*
Pymthek, *fifteen*; à pemp-dek.
Pyni, *except*; *unleſs.*
Pyni, alias poni, *unleſs.* Lh.
Pynyon, *the Brain*; pidnian, id.
Pynz, *a Pound*; pymthag pynz, *fifteen Pounds.*

Pyrdzha,

PY

Pyrdzha, *to purge.*
Pyrkat, *a Pulpit*; *Chair*; *Roſtrum.* L.
Pys, *to pray.* V.
Pyſder, *Heavineſs*; à pûz.
Pyſga, *a Fiſh* (peſk [pyſgaz, Pl. *Fiſhes*], & pyzgh, id.)
Pyſgadar, *a Fiſherman.*
Pyſgadyr, yn mytêrn, *the Halcyon*, or *King's-fiſher*; Lh. piſk lîn, *a Fiſh-pond.* Lh.
Pyſgetta, *a Fiſhing*; Lh. it. *to fiſh.*
Pyſtege, *Wounds*; T. T. pyſtege, id. Sc. Qu.
Pyſtryor, *a Sorcerer*; peſtriores, *a Witch.*
Pyteth, *Pity*; pyte, id.
Pyth, *what*; it. *ſhall be*; as, mar pyth, *if he ſhall be.*
Pyuha, *who.*
Pyuha, bennak, *whoſoever.*

Q.

This Letter is rarely uſed by the Corniſh, often by the Armoricans; and as in ſome Corniſh MSS. Words may occur written after the Armorican Manner, the following Armoric Words are inſerted from Lhuyd, marked Ar.

QUAE, Ar. *a Hedge*; ind. f. *a Quay*, or *Hedge*, *Mole*, or *Pier built into the Sea.*
Queiquel, *a Diſtaff*; Ir. cuigeal, id. C. kigel.
Quelen, Ar. *Holly*; it. *to teach*, ib.
Quelguen, Ar. *a Fly.*
Quellida, Ar. *to bud*; *ſpring forth.*
Quelvezen, *a Hazel.* Ar.
Quemeſq, *to mix.* Ar.
Quenet, Ar. *Beauty.*
Quenver, Ar. *an Acre.*
Querchen, Ar. *the Lap*, or *Boſom.*
Quetren, Ar. *a Particle.*
Queuneut, *Fewel*; queuneuden, *a Log*, or *Billet.*
Quevvret, Ar. *the Eaſt*; Auel quevvret, *the Eaſt Wind.*
Quignen, Ar. *Garlick.*
Quill, *the Nape of the Neck.* Ar.
Quilquin, *a Frog.*
Quoit, *a broad thin Stone*, or *Rock*; koeten, id.

R.

RAbman, *Rubble*; that Mixture of Clay and Stone which has not been moved ſince the Flood, and generally lies over the Karn.
Racca, Qu. Cott. *Comedia.*

RA

Raden, *a Fern*; reden, & Ir. rathin, id.
Radna, *to divide* (radn for ran, *a Share)*, dho barri, id. Lh.
Raf, *I ſhall do*; wra af, id.
Rafarîa, *a Miracle*, or *Wonder.* Lh.
Rag, *for*; *from*; *before*; ſuffixed and prefixed. Rak, id. Lh.
Ragdazu, *Forefathers*; or rhagdazu.
Ragos, *for thee.*
Ragou, *before you*; rago huei, *for you.*
Ragta (ragthe, id.), *for him*, or *it.*
Ragteken, *a little while.*
Rahaya, *to ſneeze.*
Rakkan, *a Rake*; *a Harrow*; Lh. W. kribyn, Ar. Raſtel.
Rambrea, Ar. *to doat.*
Rampa, Ar. *to ſlip*, or *ſlide.*
Rân, *ſhall do*; dzhyi a'rân, *they ſhall do.*
Ran, *a Part*; *a Share* (rans, id.), pedar rans, *four Shares*; rhanniad, id.
Randigal, Qu. what a Randigal (viz. *Rout*, *Noiſe*, *or Tumult)* is here?
Rane, *broke*; *rent*; *ſhared*; *divided.*
Raneie, Sc. (rauny, T. T. id.), *vexing.*
Raoula, *to grow hoarſe.* Ar.
'Râs, *Grace*; *Virtue*; der'râs, *by Virtue of*; *good Will*; for grâs.
Rath, Ir. *a circular Fortification*; à radt, f. in Celtic, *a Wheel.*
Raz, Ar. *Lime*; *a Rat.* ib.

RE

Re, *that*; *who*; *ſome*; *whilſt*; it. Sign of the Future Tenſe; as me a re gelfes, *I will heal.*
Re, *too much*; *alſo*; *quickly*; a Particle encreaſing the Force of Verbs and Nouns and Adverbs; as rebehas, *I have too much ſinned*; reſorras, *is very angry*; redegua, *a Courſe*; f. *violent one.*
Re, often uſed for rig; as, me re guſges, *I have ſlept.*
Rêa (rîa, rêa reve, id.), *O ſtrange!*
Reâu, *Froſt*; rêu, id. rhewi, & reui, Ar. *to be very cold.*
Reb, *of*; *by*; *nigh*; *near.*
Rebe, *were*; rebee, *was*; revye, *it was before.*
Rebea, *to begin*; a nombris rebea, *began to number*; *to begin.*
Rebet, Ar. *a Fiddle*; rebetter, *a Fidler.*
Rebeuten, Ar. *a very Whore.*

RE

See Puttenty.
Redan, *a Fern.*
Redanan, *a Brake of Ferns.*
Redegua, *a Courſe*; Cott. *Curſus*; L. retaden, Ar. id.
Rhedec, *Swiftneſs*; W. & Ar. Gr. ῥεω.
Redha, *well*; *very well.*
Redic, *a Radiſh*; rhedhîc, id.
Redy, *ſurely*; yredy, *readily.*
Redyn, *to read*; Engl. und. redior, *a Reader.*
Reeg, *did*; y a reeg gore, *they did put*; for ryg.
Regeth, *is ſettled.* V.
Reighten, *a Coal*, or *Ember.* Cott. *Pruina.* L.
Rego, *againſt*; as, aga rego, *againſt them.*
Reguezen, Ar. *a burning Coal.*
Dho rei, *to give*; *to grant*, or *offer.*
Reig, *Ice*; po an reig dho derhi, *or the Ice to break.*
Relewte, *indeed*; relawta, & rulewte, id.
Rello, *to make*; *be.* V.
Remenat, *the Remnant*; Pl. remenadow.
Rên, *the Mane of a Horſe.*
Ren, *to bring*; *lead*; pa. reet. Ar.
Ren, *him*; *the ſame*; the ren, *to him*; reth, Pl. rena, id.
Renêag, *to deny*, or *refuſe*; *Renegado*, Span. quaſi à Lat. renego-are.
Renki, or renkia, Lh. *to ſnore*; Gr. ῥεγχω. id.
Rhengkias, *ſnoring.*
Renniat, *a Sharer*; *a Carver.* Cott. *Diſcifer*; *a Waiter at Table.*
Rera, *Father.* Sc.
Rês (for ros), *a Valley*; as, Reſtormel, reſcadzhill, &c. *Places in Vallies*; as, bes for bos.
Reſas, *guſhed*; *flowed*; Gr. ῥεω. *fluo.* See Rezek.
Reſſa, *done*; ev a reſſa, *he had done.*
Reſteffo, *that he might be.*
Reſtoua, qu. f. *to beſet*; *to reſt upon.*
Reth, *they*; *them*; it. V. *he cauſed.*
Retheruid, *a Fiſherman.*
Rêv, *an Oar*; *a Shovel*; as, rêvtan, *a Fire-ſhovel.*
Reu, *Cœlum*, L. Cott. See Nêf.
Revadar, *a Rower.*
Revarîa, *by our Lady*, ſcil. *by the Virgin Mary*; a common Expreſſion of Aſtoniſhment and Surprize.
Revewſe, *to abide*; reveſe, id.

Reugh,

R E

Reugh, *go*; eugh, id. it. *do*; as, na reugh, *do ye not.*
Reun, *the Hair of Beaſts.* Ar. W. rhaum, id.
Reux, Ar. *Misfortune.*
Rew, *Haſte*; yn rew, *in Haſte*; it. *Froſt*; as, reau.
Rewrenſys, *thou haſt done.*
Rey, *to give*; re, id.
Reys (rez, & rys, id.), *needs*; as, reys yw, *needs be*; L. *oportet.*
Rezek, *running.*

R H

This aſpirate is always in W. ſometimes in Ar.
Rhaith, Ar. *a Law.*
Rhei an guella, *to permit*, or *conſent.*
Rhied, *Nobilium Statio.* L. R.
Rhies, *a Princeſs*; *a Lady.* R.
Rhiſglaff, Ar. *to ſlide.*
Rhittia, *to rub*, *chaſe*, or *fret.* Lh.
Rhôs, *Heath.* R.
Rhyvedhod, Ar. *rare.*

R I

Rib, *of*; *by*; *through.*
Ribla, *to rake*; *ſwagger.* Ar.
Ridar, *a Kind of Sieve*, or *Riddle.*
Ridar, *a Kaſher*; *a Sierce*; krodar, id.
Rig, *did*, or *have*; Sign of the Preter Tenſe; never joined to the Verb.
Rigol, *Rigour*; Ar. it. *a Slip*, *Gap*, or *Cleft.* Lh.
Rilan, *flowing into.*
Rimadel, Ar. *a Romance*; *a Fable.*
Rine, *a Quail.*
Riou, *Cold*; *Froſt*; riua, *to be cold.* Ar. See Reau.
Rîſk, *the Rind of a Tree*; e rîſk, *it's Bark*; *a Shell*, *or Pill.*
Riſt, *ſad*; triſt, id.
Ritan, *the Wind-pipe.*

R O

Ro, *a Gift*; Pl. robou; à roſe, *gave*; tero, *you give*; un ro, *one Gift.*
Roath, *Form.*
Robbia, *to ſpoil*; *rob*; *plunder.* Lh.
Roch, Ar. *a Rock*; G. id.
Rochet, *a Shirt*; Ar. rochueden, *a little Shirt.*
Rocca, *a Roach-fiſh*; talhoc, id.
Rhod, *a fighting Chariot*; R. whence Britiſh Names; as, Anau-Rhôd, Cadrhôd, Medrhôd.

R O

Rodella, *to turn*, or *wind about.* Ar.
Rhodl, *a Branch.*
Rodothye, *gave Gifts to thee.*
Rogeth, *ſettled.*
Rolle, *to give*; rolla, *might*, or *did give.*
Ronkye, *ſnoring*; renky, id.
Rooge, *to rooge to and fro*, i. e. *to remove*; *to transfer from one Place to another by meer Strength*; Lat. *ægrè portare.*
Roulers, *Rulers*; *Governors.*
Roſen, *a Roſe*; ros, Ar. Ir. *Roſa*, L. id.
Rhos, *habitable Land*; rhoſydh, *Heathy Ground.* R.
Rôs, *a Mountain*; *Meadow*, or *Moſs*; *Heath*; *a Wheel.* Lh.
Rôſh, *a Valley*, or *Dale*; nans, id.
Roſtia, *to roaſt.*
Rouan, *Roman*; as, Pol-rouan, *the Roman Pool.*
Rouden, Ar. *a Foot-ſtep.*
Roue, Ar. *a King*; rouanes (ſee ruyfanes), *a Queen*; & rouentelez, *a Kingdom*; G. roy, &c. C. ruy, Cott. rhy, riog, id. Ar.
Rouenner, *a Mite*; *a Weevel.* Ar.
Roueſt, *Confuſion*; roueſtla, *to confound.* Ar.
Rouez, *thin*; *ſlender*, Ar.
Rouffen, *Wrinkles*; *Plaits*; *Folds.* Ar.
Rougn, *a Scab*; rougnus, *ſcabby.*
Rouhen, *a Span.* Ar.
Roulia, *to guide*, or *rule.*
Rounzan, rouzan, & roſin, id. *an Aſs.*
Row, Qu. as, the Row-tin, i. e. *the large grained*, *rough Tin*; rowtor, i. e. *the rough Hill*; quaſ. ab huero, *rough.*
Rowas, *obtained.* V.
Rôz, *a Wheel*; gravar-rôz, *a Wheel-barrow* (Ar. rot, id.).
Rozellen, *a Whirl for a Spindle*; i. e. *little Wheel.*

R U

Rual, Ar. *to ruſh*; *batter*; *throw.*
Rud, *red-coloured.* See Rydh.
Rûeik, *a Prince*; prins, id. Lh.
Rug, *made*; ryg, arug, id. as, arug cry, *made a Cry.*
Rugſi, *ſhe bore.*
Ruibht, *Brimſtone*; mygfaen, id.
Ruilla, *to roll.*
Ruif, Cott. *an Oar*; ruifadur, *a Rower*; *a Waterman*; ruiv, ruivadar, id.
Rum, *hath*; *haſt me*; ty rum gruk, *thou haſt made me.* Ar. *ſomebody.*

R U

Runa, *Myſterium*; *Vates*; Celtic, as, Runa Goths, *Dei Conſilium.* Keyſl.
Runen, *a Hillock*. kryg, id.
Ruſk, *the Bark of a Tree.* Cott.
Rut, *a Path*; A. Lh. it. ib.
Rute, *the Herb Rue*; ryte, id.
Ruthveyn, *a Multitude.*
Rhuttia, *to rub*; as, rhytti marhna, *rub that Horſe.*
Ruy, *a Prince*; Cott. *a King*; brenin, W. id.
Ruyd, *a Net*; Ar. red, id.
Rhuydh, W. *eaſy.*
Rhuyfanes, *a Queen.* Cott.
Rhuygo, *to tear*, or *rend.* W. R.
Ruyvanaid, *a Kingdom.* Cott.
Rûz, *a Net.*

R Y

Ry, *to give*; *give*; reyth, *giveſt*; rys, *gave.*
Ry, *to cauſe*; rys, *Cauſe*; ryſyw, *there is Cauſe*; *did.*
Ryb, *of*; *by.*
Rybbon (rebbon, id.), *by*, or *near us.*
Ryd, *a Ford*; ryd-helik, *the Willow Ford.*
Rydh, *red*; rydhik, *reddiſh*; ryudh, Ar. ridh velin, *a deep yellow.*
Pedn-rydh, *red haired.* Lh.
Ryel, *royal.*
Rygthe, *to charge*; *command.*
Rymys, *divided.*
Rhyn (W. *a Promontory*); C. *a Chanel.* Gr. ῥὶν.
Ryn, *a Bill*; *a Noſe*; W. rinn, id.
Rynen, *a Hillock.* Cott.
Rys, *was.*
Ryſeve, *received.*
Ryſy, *to extoll.* T. T.
Ryte, *Rue.* Lh.
Rhyth, *Appearance.* R.
Rhyttia, *to rub.*
Rhyven, W. *Rome*; C. Ruan.
Rywïer, Ar. *a River*; und. f. Ryvier in Phillak, on Hayle River.

S.

SAUT, *Meat*; *Dainties*; Cott.
Sach-diauol, *a Demoniac*; *a poſſeſſed.* ib.
Saëſnek, *Engliſh*; *Saxon.*
Safar, Ar. *Noiſe*; ſafari, *to make a Noiſe.*
Sagen, *a ſtanding Pool.*
Saim, *Fat*; *Oyl.*
Sairpren, *a Carpenter.* Cott.
Saithor, *a Shag*; *Bird*; Cott. *Mergus.* L.
Sâl, *vile.* R.
Salver, *a Saviour.* Ar. id. Lh.

Sam,

S A

Sam, *a Burthen*; *a Charge.*
San, Ar. *a Conduit.*
Sanaill, *a Mow-hay.* Ar.
Sanqua, *to prick*; *pierce.*
Sans, *holy*; Speris Sans, *the Holy Spirit*; Sanz, *a Saint.* Lh.
Sant, Lh. *Food*; *Meat.*
Sarn, *a Cauſey*, or *Pavement.* W.
Sarra, *Sir*; ſarra wheag, *ſweet Sir.*
Satheluur, *an Orator*; *a Speaker.* Cott.
Satnas, *Satan.*
Sâu, *ſafe*; *but*; *except*; *ſave that.*
Sav, *riſe up*; *ſtand up*; à ſevys.
Savarn, *Smell*; *Savour*; drog ſavarn, *ill Smell.*
Savas, *a Chanel*; penſavas, *Head of a Chanel.* Gibſ. Camden, pag. 13. Qu.
Saudl, Ar. *a Heel.*
Savig, *the Branch of a River.*
Saunt, *Noiſe*; *Diſpute.* What a Saunt is here? Qu.
Sautra, *to foul*; *bewray.*
Sawe, *a Seam*; *a Horſe-load*; war an ſawe, *by the Seam.*
Saweh. Cott. Qu.

S C

Scacel, *a Prop.* Ar.
Scaff, *nimbly*; marſcaff, *ſo nimbly.*
Scala, *a Diſh*; *Patera*, L. *a Goblet*,
Scân, *a little Table.* Ar.
Scao, *an Elder-tree*; ſcauan, id. Ar. id.
Scarz, *ſhort.* Ar.
Scavel, *a Bench*; ſkaval, id. Lh.
Scedgwith, *Privet.*
Scherewneth, *Pride.*
Scherewys, *the Scribes.*
Scevens, *the Lungs*; Cott. Ar. ſqueveat, Ir. ſcaven, id.
Scinin, *an Ear-ring*; ib. ſkinen, id.
Scloqua, *to chirp like a young Bird*, or *Hen.*
Scobman, *a Chip of Timber*— Scobman vîan, *a little Chip.*
Scoch, *common*; ſcoch-fôr, *the common Way.*
Scod, *the Shade*; *Umbra*, L. Cott. ſkez, id. Ar. ſqueut, id.
Scol, *a School*; ſcolheic, *ſcholaſtic*; yſkol, W. id.
Scolchye (ſcolcheth, id.), *a Fugitive*; ind. f. *ſkulking*, or *lying hid.*
Scolys, *ſpilt.* Pa.
Scon, *immediately*; mar-ſcon, *as ſoon as.*
Sconyth, *ſhunneſt*; ſconyas, *refuſed.*

S C

Scorgyas, *to ſcourge*, or *laſh.*
Scorren, *a Branch*, or *Bough*; ſcourr, Ar. id. it. *a ſmall Vein of Tin*, or *other Ore.*
Scôs, *a Change*; *to exchange.*
Scoth, *a Shoulder*; ſcooth, id. See Scuid.
Scovern, *the Ear.*
Scoul, *a Kite*; Cott. bargus, id.
Screſys, or ſkrephys, *written*; mean-ſcrefys, *the inſcribed Stone.*
Skrepha, *to write.* Lh.
Skrift, *a Writing*; ſkrividh, id. Lh.
Scren, *a Bone*,
Scriven-danven, *an Epiſtle.* Cott.
Scriviniat, *a Writer.* ib.
Scrivit, *Writings.*
Scryrya, *forſaken.*
Scubellen, *a Broom*; ſcubilen, Cott. id.
Scudell, *a Diſh*; *a Quoit*; *a broad Diſh*; ſkydel, id. Pl. ſcudellou; ſgudh, & ſkaydh, id.
Scuid, Cott. *Scapula*, L. *Shoulder*; ſcuidlien, *a Cloak to put over the Shoulder.* Cott.
Scuilla, *to ſhed*, or *ſpill.* Ar.
Scuiz, *weary*; *tired.*
Scuiza, *to be weary.* Ar.
Scût, *a ſmall Piece of Money.*
Scyle, *a Proof*; ſcyle vâs, *good Proof*; it. *plainly*; ken ſcyle, *other*, or *more ado.*

S E

Se, *them*; ganſe, *with them.*
Seadha, *to ſit*; *ſit down*; ſethas, ſeithva, ſittis, *did ſit.*
Seaſys, *dried*; *drying.* See Seha.
Seban, *Soap*; Gr. σαπων. Sa.
Seera, *a Father.*
Segernath, *lazy*; *dull.*
Segeris (ſegyr, & ſiger, id.), *empty*; *void.*
Seha, *to wipe*; *to be dry*; *to ſcour.* Lh.
Seis, *Silk*; ſeizen, *a Ribbon.* Ar.
Seitag, *ſeventeen.*
Seith, *a Pot*; Cott. it. *ſeven.* Lh.
Seithas, & ſeythvez, *the ſeventh.*
Seithyn, *a Week.* ib.
Sekerden, *Security.*
Sel, *a Foundation*; Cott. W. ſail, id.
Selda, *a Cellar.*
Sell, *a Look*; *Sight*; ſellet, *to look.* Ar.
Selliz, *ſalted.*
Sely, *Arms.*
Sempla, Ar. *to ſlacken.*
Senedh, *an Aſſembly*; *Synod.* Cott.

S E

Senſys (from ſendzha, alias ſenze, *to hold*), *held.*
Serra, *to cloſe*; *ſhut up.*
Seruic, *a Shrub.* Cott.
Seth, *an Arrow*; ſethy, *to ſhoot.*
Sethek, *ſet down*; ſethas, *did ſit*; ſettyas, *placed.*
Setſans, *preſſed*; *earneſtly intreated.*
Seuadh, *a Taylor*; ſeufad, *a Patcher*; *Mender.*
Sevi (ſyvi, id.), *Strawberries.*
Seuades, *a Woman Taylor.*
Sevys, *ſtood*; ſeſsons, *they ſtood.*
Seuzl, *the Heel.* Ar.
Sew, *ye be*; ſens, *they be.*
Seweth, *ſadly.*
Sewillaf, *to looſe*; L. *ſolvere.*
Sewyas, *followed.*
Seygh, *dry*; pren ſeigh, *a dry Stick*; ſekh, id.
Seygh, or ſeugh, f. id. i. e. as, the Cow is gone to ſeugh, i. e. *is gone dry*; *without Milk.*

S G

Sgân, *an Elder Tree*; ſkauan, id. C. & A.
Sgâu, *light*; ſgav, id. i. e. *not heavy*; ſgavder, *Lightneſs.*
Sgenip, *inceſtuous*; Cott. ſguenip, id.
Sgein, Ir. *a Flight.*
Sguattia, *to tear in Pieces.* Lh.
Sgûth, *a Shoulder-blade.* Lh.
Sguthlien, *a Cloak*, or *Hood.* Lh.
Shagga (ſarthor, id.), *a Cormorant*; *a Shag.*
Shanol, *a Chanel*; *a Pipe*; *a Gutter*; A. kanal, & ganhel, Lh. id. as, Ganhel in Carantok Pariſh, & Canal in St. Iſſy; as, Canal-Idgy, or Idzhy, i. e. *St. Iſſy Creek.*
Shimbla, *a Hearth*, or *Fire-place.*
Shode. Qu. *ſmoothed Tin-Ore.*

S I

Sibuit, *a Fir-tree.*
Sicer, *Peaſe.* Cott.
Sichen, *a Chair*; *a Seat.*
Sichor, *Drought*; *Thirſt.* Cott.
Sidan, Ar. *a Linnet.*
Siell, *a Seal.* Ar.
Sîger, *hollow*; *full of Holes*; tollek, id.
Siglen, *a Bog.*
Silien, *an Eel*; Pl. ſiliou.
Sim, *an Ape.*
Sindzhy, *to hold*; dho ſindzha, *to ſeize.* Lh.
Sinſiat, *tenacious.* Cott.
Sioas, *alas!*
Sionge, *honourable.*
Sioul, *ſilent.*
Sira, *a Father.*

Sira,

SI

Sira-gwydn, *a Grand-father.*
Sirig, *Silk*; Gr. σηρικον. Sa.
Sizl, *a Strainer*; ſizla, *to ſtrain.*

SK

Skarkeas, *a Shark-Fiſh.*
Skat, or ſkuat, *a Buffet*, or *Blow of the Fiſt.* Lh.
Skath (ſkaph, id.), *a Boat*; ſkath ruz, *a Boat with Nets*; ſkath hir, *a Long-boat.*
Skauan, *an Elder-tree*; ſcauorian, id. ſkaun. Lh.
Skavarnak, *a Hare.* See Scovern.
Skeans, *pretty*; *lepidus.* L.
Skelli, *Wings.*
Skelligrehan, *a Bat*; *Leathern Wings.*
Skent, *ſcanty*; *ſhort.*
Skentyll, *learned*; ſkyntyll, id.
Skenys, *Sinews.*
Skephans, *the Lungs.* Lh.
Skeſy, *eſcape*; ny wra ſkeſy, *ſhall not eſcape.*
Skêth, *weary.*
Skez, *a Shadow*; ſcod, Cott. id. und. f. ſkeſy.
Skibia, *to bruſh, ſconr*, or *ſweep.* Lh.
Skibor, *a Barn.*
Skidal, *a little Diſh.*
Skientoc, *wiſe*; Cott. ſkientik. Lh.
Skinan, *a Pin.*
Skiran, *a Bough*; Pl. ſkirau; ſcorren, *a Branch*, or *Bough.* Lh. Greſen, *a Sprig.* Ar.
Skîth, *weary*; *jaded*; *ſpent.*
Skival, *a Porringer*; ſcudel, id.
Skogan, *a Fool.*
Skreft (ſkrividh, id.), *Scripture.*
Skriga, *to ſcreech*; na ſkrig, *do thou not ſcreech.*
Skrivinas, *to ſcratch, claw*, or *rub.*
Skuattia, *to ſtrike*; *to break.*
Skud, *a Shoulder.*
Skudel, ſkydel, *a Diſh*, or *Plate.* Lh.
Skuerryon, *Eſquires.*
Skul, Qu. towle the Skul, *to take in vain*, ſcil. *the Name of God.*
Skul, *a Shoal*; *a Quantity of Fiſh*; *a Skul of Pilchards.*
Skyhans, *Wiſdom.*
Skylia, *ſcatter thou.*
Skylur, *a Scholar*; Pl. ſkylurion.

SL

Slavan, *dirty*; loh-ſlavan, *dirty Pool.* Hals.
Sleane, *a Conger-fiſh.*
Sleppia, *to ſlip*, or *ſtumble*; rag dout why dho ſleppio, *for fear you do ſlip.*
Slev, *cunning*; *ſkillful*; und. ſleyneth, *Skill.*
Slottere, i. e. *dirty*, *ſlovenly.* Qu.
Slumyas, *to reproach.*

SN

Snell, *to him.*
Snod, Cott. *a Fillet*; *a Hatband*; *a Garland.* Lh.

SO

Soa, *Tallow*; *Suet.* Ar.
Sobman, *a Chip*; ſobman vîan, *a little Chip.*
Soch, *the Plough-ſhare.* Cott.
Soſl-jar, W. *a Quail.* Lh.
Sog, f. *a Doze*; *Numbneſs*; *Drouzineſs.*
Sogal, *Rye*; bara ſogal, *Rye-bread.* Gw. Lat. *Secale.*
Sogete, *a Diſcovery.*
Sol, *a Shilling* (Ar. *a little Girder*), hanter ſol, *a Six-pence.*
Soler, *a Throne*; *a high Seat*, or *Bench*; it. *a Sun-dial.* Lh.
Sols, *Money.*
Sonas, *bleſſed.*
Sonta (ſouta, id.), *to ſolder.* Ar.
Sorca, *to charm*; *bewitch.* ib.
Sorchenni, *to rave.* ib.
Sordys, *raiſed.* Pa.
Sorras, *angry*; *jealous*; reſorras, *very angry*; ſor, id.
Sort, *a Hedge-hog.*
Sos, *thou beeſt*; ſota, *thou art*; ſoge, *be thou.*
Sôs, *a Friend*, or *Companion.*
Soſter, *a Siſter.* Mod. Corn.
Soth, *riſe.* S.
Souba, *to hop*, or *ſkip.* Ar.
Soubla, *to ſweeten.* Ar.
Souez, *Admiration*; ſouzea, *to admire.* Ar.
Soul, *Straw* (W. ſool, id.), ti ſoul, *a thatched Houſe.* ib.
Soweth, *curſed*; yn ſoweth, *accurſedly*; it. *Alas!*
Sowmens, *Salmons.*

SP

Spâl, *a Sconce*; *Amercement*; *Forfeiture.*
Sparf, *a holy Water*; *a Sprinkling.* Ar.
Sparl, *a ſhort Cudgel*; ſparla, *to bolt.* ib.
Sparria, *to ſpare.*
Spas, *untill*; *as long as*; *whilſt that.*
Spauen môr, *Æquor.* L. Cott.
Spaz, *a Gelding*; ſpaza, *to geld.* Ar.
Speal, *an Acquaintance.* T. T.
Specyal, id. *intimate*; ſpecyal brâz, *very intimate.*
Spedye, *to ſucceed*; *haſten*; ta ſpedye, *to ſpeed well.*
Speitia, *to ſpite*; *vex.*
Spekkiar, *ſpeckled.*
Spendys (ſpengas, id.), *ſpent*; *waſted.*
Spens, *a Buttery*; L. *Promptuarium.*
Speris, *Spirit*; ſpyr, id. ſprîte, id.
Spern, *Thorns*; Pl.
Spernabyll, *ſtedfaſt*; ſpernaſyll, T. T. id.
Spernan, *a Thorn*; ſpernan diu, *a black Thorn.* Lh.
Speur, *an Incloſure.* Ar.
Spezaden, *a Gooſeberry.* ib.
Spillen, *a Pin.*
Spiziz, *a Ghoſt*; *Hobgoblin*; *Hag.*
Splan, *clear*; *bright*; *excellent*; ſplanna, *to ſhine*; ſplen, id. ſpladn, *illuſtris.* L.
Splander, *Brightneſs.*
Spluſen, *a Pippin*; Ar. ſpluſek, *a Nurſery of Pippins.* ib.
Spong, *a Spunge.*
Spont, *dread*; ſpontus, *dreadful.* Ar.
Spoue, *Cork.*
Spoum, *ſcum*; ſpouma, *to ſcum*, ib.
Spykes, *Spikes*; *large Nails.*

SQ

Squardya, *to tear*; ſquardias, *he tore.*
Squarinek, *long-legged.* Ar.
Squattia, *to pluck*, or *tear in Pieces.* Qu.
Squei, *to knock*; Pa ſcoet. Ar.
Squeigea, *to cut off*; *pare*, ib.
Squenip, *Inceſt*; *Uncleanneſs.* Lh.
Squeull, Ar. *a Ladder.*
Squilfou, *Claws.* Pl. Ar.
Squyth, *weary.*
Squytzder, *Wearineſs.* l. T.

ST

Stagen, *a ſtanding Pool.*
Staquel, *the String of the Tongue*; und. f. ſtaqual, *to clatter*, or *gnaſh.* Ar.
Stal, *a Shop.* ib.
Stanconni, *to prop*; ſtanconnou, *Stays.* Ar. id.
Stanc, *a Pool*; *a Pond of ſtanding Water.* Ar. id.
Stanquen, *a Valley*; *a low Place.* Ar.
Staoun, the *Roof of the Mouth.* ib. See Stefenic.
Starda, *to quench.* ib.
Start, *firm*; *faſt.*
Stêan, *Tin.*

Stefenic,

S T

Stefenic, *the Palate of the Mouth.*
Stella, *every Day*; *always.*
Stemmyn, Qu. *to work out his Stemmyn*, i. e. *to do his Share of Work.*
Stempel, *a ſlant Beam uſed in Tin Mines.*
Stên, *a Milking Pail*; *alſo a Water Veſſel.*
Stener, ſtenor, Lh. *a Tinner*; it. *a Water-Wag-tail.*
Stequi, *to choak*; Ar. See Taga.
Steren, *a Star*; Cott. ſterran, & ſteyr, id. ſterran leſki, *a Comet*; ſterran guandre, *a Planet.* Lh.
Stervys, *to catch Cold.* See Stevys, id. T. T.
Steva, *to find*; *found*; ni ſteva whans, *found no Deſire.*
Stevel, *a Chamber*; *a Dining-room*; Cott. *Triclinium.* L.
Stevys, *to be very cold.*
Stich (hule, id.), *an Owl.* Cott.
Stifak, *a Cuttle-fiſh.*
Stigna, *to reach*; *extend*; *diſplay.* Ar.
Stikedn, *a Stake*; Pl. ſtukednaw.
Stîl, *a Beam of a Houſe.*
Stlaf, *a Stammerer.*
Stlapa, *to caſt*, or *fling*; Ar. id. ind.
Stlap, *a Stroke*, or *Blow.*
Stlegea, *to draw*, or *drag.*
Stoath, *ſtifled.*
Stoc, Cott. *the Trunk of a Tree.*
Stol, *a looſe Garment.* Cott.
Stollof, *a Glove*; *a Handful.*
Stollowfet, *a Towel*, or *Napkin.*
Stopan, *bend thou*; ſtopan wethen, *bend the Tree*; ind. f. *a Stope.*
Storc, Cott. *a Stork.*
Stouet, *to kneel.* Ar.
Strail, *Tapeſtry*; *Mats*; ſtrailleſtre, *a Mat.*
Strath (Scotiſh), *a Dale*, or *Valley*, or *Plain*; W. *a Vein*, or *Soil of Land*; as, Strad Alyn, Strad Towyn, i. e. *a Vein on the River Alyn*, or *Towyn.* H. Lh.
Strecha, *to tarry*; ni ſtrechaff, *I will not tarry.*
Streil, *a Curry-comb*; *a Fleſh-bruſh.* Cott.
Streing, *a Buckle.* ib.
Strêk, *a Stream*; ſtrek brâz, *a great Stream*; ind. f. Strakes, *to go to* Strakes.
Stret, *Spring-water.* Cott.
Strevy, *ſtrived.*
Strifor, *contentious.* Cott.
Strihue, *ſneezing*; ſtrihui, *to ſneez.*
Strîk, *ſwift*; *active*; *luſty*; *courageous.*

S T

Strill, *a Drop*: ſtrillic, *a little Drop.* Ar.
Stringua, *to caſt*, or *hurl.* ib.
Striz, *narrow*; *ſtreight*; ſtriza, *to bind faſt.*
Strokoſou, *Stripes.*
Strollat, *a File*; *a Rank.* Ar.
Strop, *a Thread*, or *String.* Ar. id.
Strouez, *Prickles*; *Thorns.* Ar.
Stûan, Qu. *He gave him a Stûan*, i. e. *a Blow.*
Stut, *a Knat*, or *little Fly*; Cott. Ar. *a Rudder.*
Stynnar, *a Pewterer.*

S U

Sûas, *O ſtrange!* ſioas, Ar. *alas!*
Suben, *a Kind of Pudding*; *a Morſel.* Lh.
Sudronen, Cott. *a Drone.*
Suel, *he that.*
Suellak, *a Field-fare*; *a Bird.*
Suidnan, *a Draught*; *Hauſtus.* L.
Suif, *Tallow.* Cott.
Sul, *the Sun*; ſol, id. Ar. id.
Suler, *a Floor.* Ar. id.
Sumbul, *a Goad.*
Sutal, *to whiſtle*; Ar. ſutellez, *whiſtling.*

S Y

Sybottia, *to think*; ſyppoſia, f. id.
Sygal, *Rye*; *the Grain Secale.* L.
Sygan, *Sap*; *Soaking*; *Juice*; *Moiſture.*
Syl, *although.*
Syllyas, *the Conger-fiſh.* See Silien.
Sylwans, *Salvation*; ſylwys, *ſaved.*
Syns, *he be*; it. *I hold.*
Synſy, *retained*; *held.*
Synt, *a Saint*; re Synt Gylmyn, *by Saint Golman.*
Sythyn, *a Week*; ſeithyn, id.
Syueth, *alas! ah!* ſywêth, id.

T.

" T is changed into D, into " Th, and into Nh." Hum. Lh. p. 3.

N. B. T and D are often uſed indifferently.

TA, *Good*; yn ta, *after Good*; *goodly*; it. *thou.*
Tabarlanc, *a Cloth of State*; *a Canopy.* Ar.
Tabm, *a Piece*; *a Morſel.* Lh.
Tach, *a little Nail*; *a Nail*; tacha, Ar. *to nail*, or *tack together.*
Tachen, *a ſpacious Plain*, or *Piece of Ground*; tachen glaz, *a*

T A

green Place. Ar.
Tadder, *Goodneſs.*
Tadvath, *a Nurſer*; *Bringer up*; talvat, Cott. id.
Taga, *to choak*; *devour*; tagou, id.
Taghir, *the Skuttle Bone*, or *Bone of the Cuttle-fiſh.*
Tahua, *a Sea-calf.*
Taig, *a Club.* Ar.
Takkia, *to fix*; *to drive*, or *thruſt in.* Lh.
Taill, *a Tax*; tailla, *to impoſe.* Ar.
Tair, *three*; fem. g. tre, m. Lh.
Tairnant, *Ointment*; Cott. *Soap.*
Takkys, *faſtened to*; ind. f. *to have the Tack*; i. e. *not to be able to move.*
Taklolaz, *a Creature*; taklolaz gwayans, *a moving Creature.* B.
Taklou, *Creature*; *Thing*; as, taklou minniz, *ſmall Things*; ind. f. *Tackle*; as, *good Tackle*; i. e. *good Things*; *fit Inſtruments for the Buſineſs*; & è contra, *bad Tackle*; viz. *unfit*, &c.
Tal, *high*; *tall*; *a Forehead*; W. *a Region*; R. & W. *a Beginning*; und. talar, *a Headland*; it. *a Seal*; as, tal-gellth, *Sigillum*; *Cellarium.* Lh.
Talch, *Bran.*
Taleden (talguen, id.), Ar. *a Fillet.*
Talhiar, *a broad Plate*, or *Diſh*; *Lanx.* L.
Talien, *a Brow*; *a Forehead-cloth*; f. koruadh, id.
Tallaſqua, *to be idle*; Ar. See Talſoch.
Talſokh, *ſtupid*; talſoch, Lh.
Tallok, *a Roach-fiſh.*
Talm, *a Clap of Thunder*; Ar. tarzcurun, id.
Talſoch, Cott. *a Dunce*; *Blockhead.*
Talvat, *a Nouriſher.*
Talvega, *to reward.* I. K.
Talvez, *able*; bôz talvez, *to be able.*
Tam, *piece* (tabm, id.), *at.*
Tamal, *to rebuke.* Ar.
Taman, *upright*; *that.*
Tam, or Tamny, Names of Rivers, as the Greek Ποταμος, und. f. Tam-mawr, or Tamar, ſcil. *the great River*; *the largeſt in Cornwall.*
Tamouez, *a Sieve.* A.
Tan (odditan, & tanodd, id.), *beneath*; tanou, *under me.*
Tan, *Fire.*
Tan-llwyth, *a Bon-fire*; Ar. tantez, tan, id.

Tantât,

T A

Tanau, *thin*; *ſlender*; *ſmall*; *lean*.
Tanauder, *Thinneſs*.
Tantat St. Jan, *Midſummer Bonfires*; ſc. *St. John's Fires*; tantat, *good*, or *holy Fires*.
Tanter, *a Wooer*; tymarrhar, id.
Taran, *Thunder*; tredna, id.
Tardar, *an Augur*; *a Gimblet*; und.
Tardha, *to bore*, *prick*, *ſting*, or *nettle*; Lh.
Tardhak, *thirteen*; trethak. id.
Tarfin, *a Boundary*.
Tarian, *a Buckler*.
Tarneidzha, Lh. tarneudzha, *to ſwim over*.
Tarneuhon, *the Loin*; *Hanch*, or *Flank*.
Tarnutuan, *a Phantaſm*; Cott. *a Whim*; *a Chimera*. Lh.
Tarthas, *guſhed forth*.
Tarw, *a Bull*; Lh. taro.
Tarza, *to prick*; *ſtir*. Ar.
Tarzas, *to burſt*. V. Neut.
Tarzell, *a Nook*, or *Corner*. Ar.
Taſerghys, *the Reſurrection*.
Tatinus, *contentious*. Ar.
Tâu, *hold your Tongue*; *be ſilent*.
Tavantec, *poor*; tavanteguez, *Poverty*. Ar.
Tavarchen, *a Turf*. Ar.
Tavargn, holſteri, id. *a Tavern*; *an Alehouſe*.
Tavaz, *a Tongue*; tavazek, *talkative*; it. *a Token*; Pl. tavazou.
Taul, *a Blow*; taulen, *a Table*. Ar.
Tavolen, *a Dock*; Cott. *Dilla*. L.
Tavot, Cott. *the Tongue*.
Taw (Cott. *Cereus*, L.), *Waxen*.
Taz (tad, id.), *Father*; taz guidn, *a Grandfather*.

T E

Te, *thou*.
Teak (teg, pro têk, id.), *fair*; *good*; und. tekter, *Beauty*.
Teaut, *Tongue*. Ar.
Tear, *rude*. ib.
Tebel, *wicked*.
Tebri, *to itch*; ma dorn a tebre, *my Hand itches*.
Techet, *to fly*. Ar.
Tedha, *to melt*; *thaw*; *diſſolve*.
Tedna, *to lead*; *convey*; *draw*; *ſtrain*; *wring*, or *bind*. Lh.
Teed, *a Tide*; trig, id.
Teen, *a Man*; dien, id. for deen, quaſ. pro dên, id.
Teffa, *ſhould*; teffe, *might come*.
Teffen (en teffen), *awake*.
Tefighia, to *tire*; tevigia, id.
Têg, *pleaſant*; Lh. *honeſt*; *fair*.
Tegauel, *a Calm*; *fair Weather*.
Teghez, *choaked*.
Tehen, *a Firebrand*; it. *to light*; *kindle*, or *ſet Fire to*; tewyn, id.
Tei, *to thatch*, or *cover with Straw*; Ar. C. tey, id.
Teil, *Dung*; *Ordure*.
Teill, *a Raſpberry*. Ar.
Teirgueth, *thrice*. Lh.
Teithioc, *a Bond Servant*, *Male* or *Female*.
Teken, *a little while*; rag teken, *for a while*.
Tekter, *Beauty*; *Comelineſs*.
Telein, *a Harp*.
Teleinior, *a Harper*.
Telhar, *a Palace*; *Palatium*; L telhar marhaz, *a Market-place*. Lh.
Tellou, *Land-taxes*. Ar.
Tellys, *holed*.
Temigou, *Bits*; *Fragments*; Pl. of temig, *a Bit*; qua. from tam; demigou, id. Lh.
Temptys, *tempted*.
Tena, *to ſuck*. Lh.
Tene, *ſucking*; denys, *ſucked*.
Tenewen, *a Side of the Body*; tyrnenuan, id.
Tenn, *rude*; *ruſtic*. Ar.
Tenſa, *to chide*; *ſcold*. ib.
Têr, *a Field*; *a Manor*; quaſ. *Terra*; L.
Tera, *was*; dera, & thera, id.
Terebah, *until*; *as far as*.
Termen, *a Time*; thermina, id. Pl. termin; un termen ma, *hac Vice*; Lh. pubtermin, *all Times*; enmên, *after that*. Lh.
Tern, *an Oven*; *a Furnace*.
Ternewan, *the Side*; terneuan an auan, *the Bank of a River*.
Ternewen. See Tenewyn.
Ternôs, *the Day following*.
Terri-andzheth, *Dawn*, or *Break of Day*.
Terry, *to break*, *cut*, *ſaw*, or *rend*; torras, & dorras, *broke*; trehez, *cut*.
Têſ, *Heat*; Cott. R. id.
Teſcaoua, *to glean*. Ar.
Teſky, *to teach*.
Tempell, *a Temple*; Pl. templys.
Tethan, *an Udder*; *alſo a little Teat*.
Tetholl, *Day*; *all Day*; pubtetholl, *every Day*.
Têu, *fat*; *thick*; Ar. teo, id. brâz, id.
Teua, *Home*; môz teua, *to go Home*; it. *at laſt*; quaſ. à dewеth.
Teva, *to grow*; *increaſe*.
Teual, *dark*; *brown*; Pl. tulgu.
Tevas, *merciful*.

T E

Teuder, *Thickneſs*; Ar. tevahat, id.
Teuel, *to be ſilent*.
Tevenes, *ſent*; damenys, id.
Teuth, *a Nation*; Ir. tuath, id.
Teuzi, *to melt*. Ar.
Tewlas, *caſt*; *decreed*; *deſigned*; dewlys, id.
Tewlel (tyulel, id.), *to caſt*.
Teyrn, *a Prince*. R.
Teys, *Thatch*; chy teyz, *a thatched Houſe*; Ar. Toen, und. toer, *a Thatcher*.
Tez (tiz, id. Pl. f. à den), *Men*.
Tezan, *a Cake*.

T H

Tha, *thy*; da, id. thy, the, dhy, id.
Thadder, *Goodneſs*.
Thagan, *to us*; thagan ſawga, *to ſave us*.
Thâl (for tal, *a Forehead*); rum thal, *by my Forehead*.
Tharnou, *Pieces*; ol the tharnou, *all to Pieces*.
Thâs (tâz, tâd, id.), *a Father*.
Thât, *I ſhall*, or *do go*; à theth.
Thavaz, *a Token*; cabm thavaz, *a Rainbow*; i. e. *a crooked Token*.
The, *to*; *from*; thethe, *to them*.
The (athe, id.), *comes*; V. thês, *do you come*; deez, ind. f. *come thou*.
Thecſyngh, *ye carried*; à thegis.
Thefregh, *Arms*.
Thegis, *to bear*, or *carry*; thek, id.
Thegough, *bear ye*.
Thehes, *at length*. Ad.
Thelle, *was*; *might*, or *could be*; delle, id.
Thelhar (thellurgh, id.), *back*; warthellurgh, *backward*.
Then, *this*.
Thens, *they were*.
Theravas. See Derevas.
Therevel, *to raiſe*; *repair*; *rebuild*.
Thermaz, *dearly*; *beloved*.
Theſe, *were*; theſe ſethek, *were ſet down*.
Theſkerny, *to grin*.
Theſky (diſky, tiſky, id.) See Teſky.
Theſympys, *immediately*.
Theth, *went*; theves, *they went*; thethons, id. *came*; à toz, vel doz, *to come*, or *go*.
Thethoras, *to riſe*; ef a thethoras, *he roſe*.
Thethoryans, *the Reſurrection*.
Theveth, *a Curſe*.
Theugh, *you*; *to you*; thewna, *they*; *themſelves*.

Thevyth,

TH

Thevyth, *take Care*; qua. à theveth, *a Curſe*.
Thew, *a Side*; Pl. thewen; it. *is*; y thew, *it is*.
Thew, *Dew*; *two*; dho thew, *to threaten*.
Theweth, *End*; *Death*; Deweth, id.
Thewhans (tewans, id.), *faſt*; per thewhans, *very faſt*; i. e. *ſecure*.
Thewleff, *Hands*; viz. *two Hands*.
Thewlyn, *Knees*; dowlyn, id.
Thewſys, *Pains*; it. *Choice*.
Thillas, *Cloaths*; dillas, id.
Thîs, *a Servant*; ou thîs, *my Servant*; qua. tez, or tiz, it. *at all*.
Thiſtiplys, *Diſciples*.
Thiſtrewy, *to deſtroy*.
Tho, *him*; it. (pro dho), *to*; as, thotho, *to him*; war tho, *on him*.
Tho, *am*; V. as, tho ve, *I am*.
Thoke, *carried*; *taken*; à thegis, or thek.
Tholle, *deceived*; *to deceive*.
Thom, *I am*; thom kimerez, *I am taken*.
Thons, *they*; often ſuffixed in the End of Verbs, to ſhewthe third Perſon Plural; it. *they come*.
Thorians, *the Eaſt*; viz. *Sun's Riſe*; thuyran, id.
Thort, *from*.
Thoutyth, *careſt*; ny thowtyth Du, *Careſt thou not for God?*
Thragta (thrayta, T. T. id.), *to betray*.
Thraytor (traytoar, id.), *a Traitor*; thraytorou.
Thrig, *the Tide of the Sea*.
Throppys, *dropped*.
Thugſyons, *they thought*.
Thum, *my*; *to my*; thum lavarou, *my Words*.
Thuthy, *to her*, or *him*.
Thy, *to his*; thys, *to thee*; *to her*.
Thyaſſeth, *ſtedfaſt*; *ſettled*.
Thyatye, *to diſpoſe*.
Thyfar, *a Bargain*.
Thyghou, *right*; leffe thyghou, *the Right-hand*.
Thyguethys, *ſhaved*; tryſyvethas, id.
Thym, *to us*, thymmo, *to* or *for me*.
Thynny, *we*; *us*.
Thytſyas, *provided*. Pa.
Thyvas, *ſhould*.
Thyveth, *diſmal*.

TI

Ti, *a Houſe*; Pl. ties, Ar. id. Ir. eagh, id.
Tiwarnal, *a Houſe upon the Moor*; ſcil. ti war an hâl. N. B. Four Words put together, to make a Name expreſſive of the Situation.
Tiah, *to ſwear*; ind. toan, or tyan, *an Oath*; Ar. touet, *to ſwear*.
Tiak, *a Farmer*; *a Houſholder*; *Maſter of a Family*; Ar. tiek, id.
Tidi, *a Dug*; *a Breaſt*; *a Nipple*; Lh. W. diden, têth.
Tigan, *a large Sack*; *a Wallet*.
Tign, *Scurf*. Ar.
Tikkideu, *a Butterfly*; gloindiu, id.
Tîm, *Thyme*.
Timat, *ſwift*. Ar.
Tin (dyn, id. & tyn), *ſharp*; *terrible*; *ſevere*. Δεινὸς. Gr.
Tinel, *a Tent*. Ar.
Tîr (tyr, id.), *Land*; Pl. tiriou, & terros.
Tir-devrak, *a Moor*, or *Marſh*.
Tiſky, *teaching*; *Learning*; diſky, & theſky, id.
Tîſt, *a Witneſs*. Cott.
Tithe, *thou alſo*.
Tithia, *to hiſs*.
Tivia, *to grow*. See Teva.
Tiwulgou, Cott. *Darkneſs*.
Tîz, *Men*; tuz, duz, tez, id. *a People*; *a Tribe*, or *Family*; tyd, A. id.
Tizout, *to reach*; *attain to*. Ar.
Tiz-rum, *Romans*; *Men of Rome*.

TO

To, *than*; T. T. Qu. it. *a Roof*. Cott.
Toan, *an Oath*.
Toas, *Paſte*; Ar. toaſez, *a kneading Trough*; ind. f. to tôas, i. e. *ſhake the wet Tin to and fro, to cleanſe it of the Earth*.
Toc, *a Hat*; *a Cap*; *a Bonnet*. Ar.
Todn, *Lay-ground*; *Land on a Downs*.
Toim, *hot*; tom, id.
Tokko, *he may bring*; mai tokko, *that he may bring*; f. à degy.
Tollgarrik, *the holed Rock*.
Toll, *a Hole*; tell, id. tolvên, *a holed Stone*; toll y gwint, *a Vent-hole*.
Toll-karn, *the holed Heaps of Rocks*.
Tollek, *hollow*.
Tollkorn, *a Trumpet*; clarion, *a Crozier*. Lh.
Tollur, *a Man that inſpects and ſuperintends Tin-bounds*; ſo called f. becauſe Bounds are terminated by Holes cut in the Earth, which muſt be renewed and viſited once in a Year, or becauſe he receives the Tolls, or Dues, of the Lord of the Soil.
Tolva, *a Cuſtom Houſe*.
Tombder, *Heat*; Pl. tummaſou, tom, id.
Tomals, *Quantity*; *great Heaps of any Thing*. Lh.
Tôn (tûn, id.), *to bear*; *porto*, L. it. *a Billow*; *a great Wave*.
Tonek, *a Flock*, or *Herd*.
Tonen, *the Rind*, or *Paring of Fruit*, or *Plant*. Ar.
Tonnel, *a Tub*; *any great Veſſel*; Cott. tonwel, *a Barrel*.
Tons, *they come*.
Tor, *a Tower*, or *high Place*; as, Helmantor, Rou-tor; Torcrobm; it. *the Belly* (Ar. tur, id.), Pl. torr.
Torandorn, *the Palm of the Hand*.
Torch, *a Hog*; towrch, Ar. Ir. torc, *a Boar*; f. *a wild Boar*; à tor.
Torchat, *a Bundle*; Ar. torcha bleo, *a Lock of Hair*.
Torgocc, Ar. *a Dwarf*.
Torh, *a Loaf*; torth, id. torz, Ar.
Torkhan, *a Fire*; *Hatred*; *Envy*. Lh.
Torlan, *Bank of a River*.
Tornad, *a Breach*.
Torneuan, *the Sea Shore*; *the Bank of a River*.
Tôs, *to come*; me tôz, *I come*; dôz, id.
Toſoanna, *to provoke*, or *vex*.
Toſt, *near*. Ar.
Touçec, Ar. *a Toad*.
Toula, *to caſt*; *to pour*; toula emeas, *pour out*.
Toun, *an Oath*. Lh.
Tourni, *Noiſe*. Ar.
Touſe, *a Noiſe*; *Diſturbance*; as, What's the Touſe there? Qu.
Touzier, *a Table-cloth*. Ar.
Towan, *an Otter*.
Towl, *ſome*; *away*; Qu. *a Fall*.
Towne, *deep*; maga towne, *very deep*.
Towyll (dowyll, id.), *a Tool*; *a working Inſtrument*.
Towyn (tuyn, id.), *a Turfy Down*; ind. portowyn, & towyns, *Hillocks of Turf*; W. in Dav. *Gleba*; *Ceſpes*; L. Belg. Duyn eſt Tumulus arenarius, ſive Collis fabuloſus objectus Oceano—and ſo are the Towyns in Cornwall. See Lye's Junius in Voce DOWNES.

Traeth

TR

Traeth (Tractus, viz. Maritimus), *a Sea-ſhore*; trai, Ir. id.
Trafferth, *a Buſtle*; *a Noiſe*.
Trahaue, *proud*.
Trahezi-mean, *Stone-cutters*.
Trailia, *to turn*; traillia an ber, *to turn the Spit*; treyl, id.
Trangiak, *a Dream*; *Exſtaſy*; *Delirium*; *a Difficulty*.
Traoue, *a Valley*; Ar. traoun, *low*, id.
Travethak, & trauedhak, *lamentable*; *ſad*.
Traûſt, *a Beam*.
Trauythes, *thin*; *rare*; *excellent*. Lh.
Tre (id. ſonat ac L. Trans), as, tremenez, *to traverſe*; *tranſgreſs*.
Tre, *that*; *as*, trevedna dama, r'hei, *that my Mother will give*.
Tre, *a Town*; trev, id. a *Walled Town*, or *City*. Lh.
Treage, *the Muſcle-fiſh*.
Trêas, *Gravel*; *Pebble*; *coarſe Sand*. Lh.
Trebath, *a Trivet*, or *Brand-iron*. Lh.
Trebe, *until*.
Trebez, *a Trivet*. Ar.
Trech, Cott. *Fruit*; *a Trunk*, or *Stem of a Tree*; *a Blockhead*. Lh.
Trechi, *to ſurpaſs*. Ar.
Tredhek, *thirteen*.
Tredna, *Thunder*; trenna, id.
Tredzha, *the third*.
Tref, *Lands annexed to a Houſe*. R.
Treffia, *to ſpit on*; und. trifiaz, *ſpitting*.
Trefraint, *a Borough*, or *Corporation*, qua. trefranc, *a free Borough*.
Trege, *to dwell*; tregis, & dregas, pa. dho trega, id.
Tregva, *a Dwelling*; alias trega, as, tregavara, *the Bread Town*; tregaminion, treganebris.
Trehar, *a Taylor*; *a Cutter out*.
Trehe (try, trybo, id.), *as far as*; *until*.
Trehi, *to cut*; *chop*; ind. troher, *a Coulter*; trehys, *cut*; treſheys, *to cut*.
Trei, *three*.
Trein, *the Noſe*. Cott.
Treiz, Ar. *a Paſſage*; *a Strait in the Sea* (und. treiza, *to paſs*); it. *a Town of Corn*.
Trekh, *the Trunk of a Tree*; treugen, id. Ar.
Trem (or threm, W.), *the Sight*.
Tremen, *a Paſſage*; tremenvan, id. Ar.
Tremengue, *a Ladder*. Ar.

TR

Tremôr, *foreign*; *beyond Sea*.
Trene, *ſharp-taſted*.
Trenk, *a Sower*.
Trendzha, *the Day after Tomorrow*.
Trens, *among them*; *beyond them*.
Trenydzha, *to fly to and again*; *to fly over*, or *acroſs*.
Tres, *moreover*; yn tres, *in the midſt*.
Três, *Trouble*.
Treſſe, *three*.
Trethe, *among them*.
Trethon, *betwixt us*; trethynz, *betwixt them*.
Tretury, *Treachery*.
Trev, *a Village*; *a Houſe*; Pl. trevou; Lh. treven, W. *a Tribe*; R. treu, id. as in Domeſday, Coven treu, for Coven trê, ind. Treuro, f.
Trevedic, *a Countryman*; Cott. *a Cottager*; *a Clown*.
Trevedig-doer, *a Sojourner*.
Treus, *Croſs*; treuſou, *a Threſhold*. Ar.
Treuſt, *Powder*; *Duſt*.
Treut, *lean*; Ar. Qu. See Teu.
Trevith, *Nothing*.
Treuth, *the Entry*. Lh.
Treuzhen, *a Blockhead*. Lh.
Trew. See Trev, Tre, id.
Trewe, *ſpitted on*. See Treffia, Treefa's, & Drewys, id.
Trewefy, *feeble*; *ſorrowfully*; it. *Fit*; dreuefy, id.
Treys, Pl. of Troys, *the Foot*; troat, id.
Trez, Ar. *Sand*; trezou, *Linen Cloths*; it. *betwixt yours*.
Trîa, *to tempt*; *to prove*; *to aſſault*.
Tribedh, *a Brand-iron*, or *Trivet*; Τρίπους. Gr. it. *a Gallows*.
Tridal, *to ſtart*. Ar.
Trifiaz, *Spittle*.
Trig, *a Flowing*; f. Trig, & Trigſhire, Cornwall, it. *an Inhabitant*; *Receſſus Maris*. Lh.
Trighia, *to inhabit*; kontreva, id.
Trîkkin, *a Tucker*, or *Fuller*; trykkiar, id.
Trincha, *to flatter*. Ar.
Triſt, *ſad*; Cott. triſtys, & triſtans, *Sorrow*.
Triuadhek, *meek*; *gentle*.
Triuath, *Pity*. See Truez.
Tro, *a Turn*; Pl. troiou, trova, id.
Troheaul, *a Turn-Sol*, or *Sunturn*, ſuch as the Druids made, and the Inhabitants of the Weſtern Iſles ſtill make, in Salutations and Worſhip.
Tro, *that*; *as*; *how*; *then*; *than* (try, id.)
Troaz. See Tiôs; it. *Urine*;

TR

und. troaza, *to make Water*.
Trocha (tróha, & trogha, & traha, id.), *towards*.
Trodzhan, *a Starling*.
Troed, *a Fool*; troedlydan, *broad-fooled*; Lh. W. See Truz.
Troet, *a Turtle*.
Troher, *the Plough's Coulter*.
Troidella, *to compaſs*. Ar.
Troill, *a turning Reel*; Ar. *a Term in Hunting*.
Tron, *a Hoſe*. Lh. an tron, Qu.
Tronſal, *to truſs*; *tuck up*. Ar.
Trôs, A. trus, W. truſt, id. *Noiſe*; *a Bounce*; *a Din*.
Troſter, *a Beam*. Cott.
Troſſol, *a Bar*, or *Bolt*.
Trot, *miſerable*; Cott. troth, id. *Poor*.
Trouviaz, *found*; V. G. *Trouver*.
Trui, *through*.
Tru, tru, *ſad! ſad!* ogh tru, tru, *O ſad! ſad!*
Trud, *a Trout*.
Truez, *Compaſſion*; truath, id.
Trugarez, *Mercy*; qua. *Pity* and *Love*; und. trucaraue, *merciful*.
Truillou, *Rags*; truillek, *ragged*. Ar.
Truit, *the Foot*. Cott.
Trulerch, *a Path*; *a Foot-path*.
Trull, *a Buttery*.
Truz, & druz, *a Foot*; truzu an daraz, *a Threſhold*; it. *a Louſe*; Pl. treiz; trûyd, id. Lh.
Truz-blat, *Splay-footed*.
Truz-ebal, *the Colt's Foot*; *Tuſſilago*. L.
Trwydon, *Swimming*; und. R. triton.
Try, *whilſt*; ſpas, id. Lh.
Tryan, *Clay*, or *Clob*; as, chytryan, *a Houſe of Clob*, or *Clay Walls*.
Trychans, *three hundred*.
Tryygans, *ſix.y*; tryngens, id. trei-igans. Lh.
Trylya. See Traillia.
Tryn, *to feed*, or *look after*. R.
Tryſa, *the third*.
Tryſſor, *a Bank*, or *Public Stock*.

T S

Tſhappal, *a Chapel*.
Tſhappen, *a Capon*.
Tſhattal, *all Manner of Cattle*.
Tſhauka, *a Jack-daw*, or *Chough*; W. koguran; palores, id.
Tſhei, *a Houſe*; tſhei hora, *a Brothel*; chi, id. Pl. treven. T. T.
Tſhikuk, *a Swallow*.
Tſhimbla, *a Chimney*.

Tſhomber,

T S

Tſhomber, *a Bed-room*; *a Chamber*.
Tſhoun-ler, *a Candleſtick*.
Tſhofar, *a Chafindiſh*.
Tſhyrkog, *a Tavern*, or *Victualling-Houſe*.
Tſkekker-eithin, *a Titmouſe*.

T U

Tu, *Side*; pub tu, *on every Side*; Ar. *a Coaſt*.
Tuban, *a Bank*; Lh. *Dam*; *Dike*; ind. tubans, f. i. e. *great Clods of Earth*.
Tubby, *Thomas*.
Tubm, *warm*; *lukewarm*; from tubmy, Lh. tubma, *to heat*.
Tui (tyi, id.), *ſworn*; e rig tyi dho vi, *he ſware unto me*.
Tull (toll, id.), *a Hole*.
Tulgu (tuyldar, tewolgou, id.), *Darkneſs*. See Teual.
Tulla, *to bore through*, or *hole*; und. f.
Tulle, *Deceit*; and tullor, *deceitful*.
Tummaſou, *Heats*.
Tunder, *Heat*. Cott.
Tuogu, *common*; pobel tuogu, *the Rabble*; *the common People*.
Tûr, Cott. *a Tower*; tûrmas, id. Lh. kaſtal, id.
Turen (Cott.), *a Turtle*; turan, id. Ar. turzunell.
Turques, *a Pair of Pincers*.
Twrgwelied, *a Beacon*; huyl bren, W. id.
Turiat, Ar. *to dig the Earth, as Moles*.
Turnupan, *a Turnip*; Pl. tyrnyppyz.
Turumel, *a Molehill*.
Tûs, *Men*; dûs, id.
Tutton, *a Chair*, or *Seat*; und. f. *Tutts*, or *Haſſocks*.
Twyllo, *to beguile*, or *deceive*. See Tulla.
Tuyn, *a Hillock*.
Tuyſog, W. *a Captain*.

T Y

Ty, *Thou*; te, id. it. *Side*; as, anty man, *on this Side*. Lh.
Tybakko, *Tobacco*.
Tybyans, *Thought*; *Imagination*.
Tyd (tydhyn, W.), *Land*; C. id. from tydhyn to tydhyn, i. e. *from Pariſh to Pariſh*.
Tyffonz, *they come*; may tyffonz, *that they come*.
Tyha, *towards*; as, tyhan temple, *towards the Church*; war tyha tre, *towards Home*.
Tyle, *Mud*; *Slime*.

T Y

Tyller, *a Place*; Pl. tellyryou.
Tyllian, *an Owl*. Hal.
Tymarrhar, *a Wooer*; *a Suiter*.
Tymarrhurian, *Sweethearts*.
Tymheſtlog, *tempeſtuous*; *boiſtrous*.
Tyn, *a Paſſage over a River*, or *Arm of the Sea*; *alſo a Hill*.
Tyner, *tender*.
Tyſtio, *to bear Witneſs*.
Tythar, *a Place*; py tythar bynnag, *what Place ſoever*. See Tyller.
Tythy, *from thence*.
Tyuldar, *Darkneſs*.

V.

N. B. No Corniſh Word begins primarily with a V, but either with B, F, P, or M, all which in Compoſition will change into a V; as, Bara, *Bread*; Maur, *great*; in Compoſition, ſay, Vara, Vaur, &c.

VEEN, *vain*. Ar.
Vab. See Mab.
Vabm, *the Milt*; *the Spleen*. Lh.
Vac, *impeached*. Ar.
Vadna, *will*. See Vedna.
Val, *a Peſt*, or *Plague*.
Vam. See Mam.
Vanaff, *I will*; ny vanaff, *I will not*.
Vanah, *a Fellow*; *a Paramour*; qua. for Manah.
Uar (for uarth), *in*, or *upon*; as, uar an diuadh, *in the End*.
Uarler, *after* (uarlyrch, id.), ſometimes divided by a Pronoun, as, uar-i-ler, *after him*; uardhalyrk, *after*.
Uarnach (uarno, id.), *on you*; uarnaz, id.
Uarnan, *upon us*.
Uarnodho, *of or concerning him*; anödho, id.
Uarnydzhanz, *over or upon them*; uarnedhe, id.
Uarrah, *higheſt*; *ſummus*. L.
Varth, *Wonder*. See Marth, id.
Varuo. See Maruo.
Uaruolez, *below*.
Uary, *Licenſe*; *Liberty*; *Play*.
Vas, *good*; *enough*. See Mat, or Maz.
Vaſe, *ſee*; fas, id.
Vaulz, *a Reaping Hook*; *Falx*. L.
Uauſſow, *Cliffs*; qua. Pl. ab aules (vel owel, vel owels), *a Cliff*; where the U ſeems to be prefixed as it were for Sound-ſake.
Vâw, *a Boy*. See Maw.
Vay, *a Kiſs*. See Baye.

U C

Uchel, *high*. See Ughel.

U D

Udzhe, or udzha, Lh. *afterwards*; udzhe henna, or udzhe hedda, id. *after this*, or *that*,
Udzheon, *a Bullock*; udgian, & odion, id.

U E

Ve, *I*; *me*.
Veam, *ſhould I*. V.
Vean (for bêan, or bychan), *little*.
Uedhu, *a Widow*.
Vedn, *will*; V. na vedn ſinzhy, *will not hold*; me vedn kenz, *I had rather*.
Vehegar, *a Bondman*.
Vel, *like*; *as it were*; *than*; *far*.
Velen, *vilely*; mar velen, *ſo vilely*.
Velha, *longer*; *farther off than*.
Velhuez. See Melhuez; eu idydh (f. eu idyn), id.
Ueli, *ſee*; ti a ueli, *thou wilt ſee*. Vid. Guelaz.
Uellyn, *yellow*. See Mellyn.
Ven, *that were*; it. *ready*.
Vendzha, *will*; *would*; *did*; *could*; me vendzha a henz, *I had rather*.
Venedh, *a Mountain*.
Veneffre, *never*.
Vennyn, *would*; *could*.
Venons, *ſpilt*; *came*; *come*. V.
Venſy, *to chaſtiſe*; *deſtroy*; *vindicate*.
Venyn, *Women*; Pl. à Benen.
Veôr, *great*; as, Treveor, *the great Town*; qua. pro Vaûr.
Veras, *looked*; *admired*; viraz for miraz, id.
Vernans. See Mernans.
Verth, *Strength*; nerth, id.
Verwy, *to die*; Merwye, id.
Vês, *out*; vês gûris, *put out*; mes, id. aves, id. *out of Doors*.
Veſtl, *Gall*. Ar.
Vêſtry, *Maſtery*; *Strength*; *Victory*; à meſter.
Vet, *ſtay*; me avet, *I will ſtay*. it. *from*; as, golou vet an tuyldar, *Light from the Darkneſs*.
Veth, *ſhall be*; as, vethaff, *I ſhall be*; it. *Sorrow*; it. *a Time*, or *Turn*; as, dyweth, *twice*; biſgueth, *never*; it. pro bedh, *a Houſe*, or *Grave*; it. *any*.
Vethough, *take ye Care*.
Vetye, *to meet*; qua. à metye.
Veughe, *Lives*; V. à beu.
Vewns, *a Dream*.
Veyll, *extremely*.

Veyn,

V E

Veyn, *a Stone*; *Stones*; for meyn.
Vez, *loſt*; *waſted*; *outward*; as, gweal an vez, *the outward Field.*

U F

Ufern, *the Ancle-bone.* Ar.

U G

Uge (auch, T. T.), *over*, *from above.*
Ughel, *high*; *loud* (ughan, & aughan, f. Ir. id.) *ſupream.*
Ughelder, *Height.*
Ughelles, *extolled*; *praiſed*; *hallowed.*

U H

Uhal, *hard*; *difficult*; hual, id. it. pro ughel.

V I

Ui, *an Egg*; oi, id. Ar.
Vî, *I*; *of me*; *to me.*
Via, *had*; na via, *had it not been.*
Uibren, *a Cloud*, or *Miſt*, Lh.
Vichan, *little*; as, vean, bechan, &c.
Vidn, *Sorrow.*
Vihith, *Care*; *Heed*; dho kymeras vihith, *to take Heed.* Lh.
Vilekur, *a Paraſite.*
Vindrau (*Torpor*; *Digitus*, L.), *a Numbneſs*; *Stupidity*; *Inſenſibility.*
Vinny, *thou wilt.*
Vîr, *Truth*; en uir, *verily.*
Viraz, *to behold*; for miraz, id.
Viſkuethek, *everlaſting.* See Biſgueth.
Viſnans, *Lances*; *ſmall long Fiſhes taken out of the Sands.*
Vith, *any*; vyth, *none.*
Viz, *a Month*; miz, id.

U L

Ula, *an Owl*; Ind. f. tre-ula; hule, id.
Ulair, *a Mantle*; *a Veil.*
Ulamy, *to accuſe*; à blamye.
Ulano, diſklien, Cott. *a Quaternion.*
Ulaz, *a Country*; ulaz ma, *this Country*; wlas, id. wlad, W. id.
Ullia, *to howl*; *to make a Noiſe.*
Ulos, *Sight*, welas, id.

U M

Umdowla, *Wreſtling*; ymdoula, id.

U N

Un, *a*; as, un pols, *a while.*
Uncorn, *an Unicorn.*
Undamſi, *a Client*; *Clientulus.* L. dencoſcor, id. Cott.
Ungarme, *a Lamentation.*
Ungle, *a Colewort*; ind. f. treungle.
Unſa, *to have*; unſa moy joy, *to have more Joy.*
Unſcogyon, *unwiſe*; miſcogyon, id.
Untye, *to anoint*; *Ointment*; *anointed.*
Unver, *a Bargain.*

V O

Voel, *a bleak Hill*; *a Cliff*; Pl. uaſſow. See Moel, & Owel, id.
Vold, *courageous*; *bold.*
Volder, *Leave*; *Pardon*; dry volder, *by Leave.*
Uole, *to weep*; krio, id. Lh.
Voleythy, *to curſe.*
Uolhya, *to waſh*; for golhya.
Uolou (for golou), *Lights.*
Vols, *a Vault*; voſſa, *to vault*, or *bow.*
Vôn, *furthermoſt*; *hindmoſt*; as, y vôn ynys, *the furthermoſt Iſland*; vôn lâz, *the Land's-end.*
Vones, *Money*; vone, id.
Vons, *they be*; vonas, *he ſhould be.*
Uor, ur, uyr, Pa. of the irregular Verb, guodhaz, or kodhav, *to know*; as, evaur (or uyr), *he knoweth.*
Vor, *a Way*; as, vorlas, *the green Way.*
Voreth, *Sorrow.*
Vork, *a Fork.*
Vork, trivork, *a Trident.*
Vorn, *an Oven.* See Forn.
Uorh, *from*; *by*; *in*; *to*; *unto.*
Uorto, *to*, or *unto him.*
Vôs (for fôs), *a Ditch*, *Wall*, or *Fence*; as, penvôs, *Head of the Trench*; marhas an vôs, *the Market on the Foſs*; Pl. voſou, as, Caervoſou.
Vos, *to be*; vo, *it was*; *was*; voſe, *to be.*
Voſogyon, *the Poor*; boſogyon, id.
Voth, *the Will.*
Uouiz, *a Hook*; voulz, id.
Vounder, *a Lane*; vounder vôr, *the Lane-way.*
Uour, *a Huſband* (f. pro gur), dha uour, *thy Huſband.*
Vouſy, *were*; *they were.*
Vownas, *was.*
Voxcuſy, *buffeted.*
Uoze, *after.*

U P

Uppa, *here*; for omma.

U R

Ur, *a Man*; Ar. Ir. fear, id. L. *Vir.*
Ur, *an Hour.*
Vrac, *Malt.*
Vraſter, *Pride.*
Ureha, *to ſow*, or *plant.* Lh.
Urellon, *we ſhall do.*
Vrês, *Judgement*; *Sentence.* brês, id.
Ureth, *ſtay.*
Vrinkak, *French Tongue*; W. Frennig, id.
Urma, *now*; *at this Hour*; yn urma, id. pel dhan urma, *long ſince*; Lh. bet an urma, *thus far*; *to this Time or Place.* Lh.
Urna, *that Time*; *that Hour*; yn urna, id. Ar. urou, *ſometimes.*
Urria, *to honour*; *worſhip.*
Vry, *Account*; *Price*; *Eſteem.*
Uryffo, *I ſhall do.*
Urylli, *thou ſhalt do*; uryſſys, id.
Urylliff (urello, id.), *he ſhall do.*
Urellon, *we ſhall do.*
Urz, *Borders.* Ar.

U S

Uſair, *a Veil.* Cott.
Uſion, *Chaff*; *Straw.*
Uſye, *uſed.*

U T

Uter, *dreadful.*
Utetha, *to ſow*; *ſero.* L.
Uther, *a Club.*
Uun, *a Downs*; as, chiuun, *a Houſe on a Downs*; for guun.

U Y

Vy, *I*; *me*; *us.*
Uy, or guy, a Termination of Names, uſually ſignifying *Water*; as, dourduy, W.—and C. id. as, Treth-uy, and Trevarguy (al. Trewergy), i. e. *the Town above*, or *upon the Water*, or *River.*
Vya, *it were*; vye, *ſhould be.*
Vygyans, *Suſtenance.*
Vyin, *Stone* (meyn, id.), fôs a vyen, *a Stone Wall.*
Vyl, *ſee*; tî a vyl, *thou wilt ſee.*
Vylen, *villainouſly.*
Vyllyk (yvyllyk, id.), *they ſhall lament.*
Vynaff, *I will.*
Vynna, *would*; vynnas, *will*; ti a vin, *thou wilt.*
Vynſe, *would*; vyſe, id.

Uynyn,

U Y

Uynyn, *one*; kynifer uynyn, *every one.*
Vyo, *might be.*
Vyru, *dead* (ef a ven vyru, *he will die*); verou, id.—for merow.
Vyſk, *a Flail.*
Vyth, *none*; byth, id.
Vyttyn, *Morning* (metin, id.), kyns vyttyn, *before Day.*
Vyvyan, *Little Water.*—Name of a Family.

U Z

Uz, *Age*; *a Time*; huys, id. Lh.
Uzell, *Soot*, Ar. uzill, id.

W.

For the Letter W, Lhuyd uſes generally U, with a Pick under it, and the Cott. MS. the Saxon W. See Gu, U, F, Hu, and Ou.

W, was not intorduced into the Britiſh Alphabet till A. D. 1200.
Wan, *weak*; mar wan, *ſo weak.*
Wane, *to pierce*; y wane the gollon, *to pierce him to the Heart.*
War, *upon.*
Warbarth, *altogether*; *on every Side.*
Warfe, *did*; *put*; dell warfe, *they ſo put.*
Warlyrgh, *after that*; warler, id.
Warol, *Merchandize.* Cott.
Warnough, *on ye.*
War-rag, *forward.*
Wartha, *upon high*; yn nef wartha, *in Heaven above.*
Warthellurgh, *backwards.*
Warwoles, *below.*
Wary, *Liberty*; *Play*; the-wary, *out.*
Warybyn, *againſt*; *near*; *over-againſt him*; warben, id.
Wathyll, *to make*; wuthell, id.
Waz, *a Fellow*; waz teble, *a wicked Fellow.* See Guaz.

W E

Weath, *below*; *behind*; awheath, id.
Wecor, *Courage*; wecor gwan, *weak Courage*; *faint Heart.*
Weffra, *for ever.*
Weilgi, *the Sea*; Gw. See Lh.
Welen, *a Rod.* See Guelen.
Weles, *Seats*, or *Dwellings.* R.
Well, *have*; a well *had*; wull, id.
Wellas. See Guelas.
Welth, *a Work*; whêl, id.
Wen, or gwen, *white*; *beautiful.*
Wens, or Wenze. See Guenz, *Wind*; as, boſwens, chy an guenz.
Weres, *Help*; rag ym weres, *for his Help.*
Werthys, *ſold*; guerthy, id.
Weth, *is*; *alſo a Time*; *a Turn*; often annexed to Nouns of Number, as, deweth, *twice*; milweth, *a thouſand Times.*
Wethan. See Guethan.
Wethough, *ye felt.*
Wethyl, *to do.*
Wetras, *ſtooped.*

W H

Whad, *ſix.*
Whans, *Deſire*; *Luſt*; *Coveting.*
Whare, *anon*; *but*; yn whare, *in Account.*
Whath, *yet.*
Wheſes, *the ſixth*; wheſes dydth, *the ſixth Day.*
Whegoll, *dear*; vam whegoll, *dear Mother.*
Wheh, *ſix.*
Whek, *ſweet*; *dear.*
Whekter, *Sweetneſs.*
Whelough, *ſeek ye.*
Wherthen, *to laugh.*
Wheſe, *Sweat*; whes, id.
Whethe, *to blow*; whethe the gorn, *to blow the Horn.*
Whiggian, *Pillis*; *a Seed.*
Whole, *wept.*
Whurts, *Hurtleberries.*
Why, *you*; *ye.*
Whyrvyth, *they ſhall ſee*; à merow, or miraz.
Whyth, *to breath*; *blow*; whethe, id.

W I

Wibanor, *a Slipper.* Cott.
Widnak, *whitiſh.*
Wigan, *the ſoft Part of a Loaf of Bread*; *the Crumb.*
Willen, *Fringe*; f. pillen.
Win, *Wine*; guin, id. Cott.
Winaz, *Nails of the Fingers.*
Wingarly, Qu. f. *faint*, *ſick.*
Wiſkis, *cloathed.* See Guiſkis.
Withell, *a Lion*; withellonack, id.
Wlano-diſclien, *Quaternio.* L. Cott.

W O

Woky, *churliſh.* See Goky.
Wolas, *could.*
Wole, *to weep.*
Wolhas, *waſhed*; walthas. id.
Wollos, *below*; wolaz, id.
Wolſowas, *to hear*; golſowans, *let him hear.*
Won, *were ye*; ny won, *they were not*; it. *to know.*
Wonys, *to faſhion*; it. *to till*, or *ſow.*
Woolac, *Reſpect*; woolac da, *good Reſpect.* See Guelas.
Wor, *to*; wos, id.
Woras, *put*; gora, id.
Wornyas, *gave Notice*; *warned.*
Woromynys, *ſent.* Pa.
Worrians, *I can.*
Worthenys, *Miſeries.*
Worte, *them.*
Worthe, *of*; *from*; *over*; *while*; dywort, *from.*
Worthebys, *anſwered.*
Worthoſow, *Thighs*; *Legs.*
Worthe, *to worſhip.*
Worthyans, *Glory.*
Wortos, *to ſtop*; *to ſtay.*
Worty, *your Huſband*; gwyrti, id.
Wos, *Cold*; it. *ſince*; *ſeeing that.*
Wos, *to be*; a wos, *that he be.*
Woteveth, *at laſt.*
Wothaff, *I knew.*
Wothe, *could.*
Wottenſe, *them*; a wottenſe, *to them.*
Wovente, *concerning.*
Wour (worc, id.) *know* (f. won), *can*; dell wour, *as I can.*
Wovynnys, *aſked.*
Wow, *grumbling*; heb wow, *without grumbling*; qua. à now.

W R

Wre, wra, *did*; *cauſed*; wraſys, *didſt come.*
Wrath, *a Giant*; ind. Wrath's *Hole in St. Agnes.*
Wreſſens, *they made*; wryſſens, id.
Wrenſe, *was.*
Wrowethe, *to lie along.*
Wryk, *did* (for rig, as), me re wryk ſkrife, *I did write.*

W U

Wuthell, *to do*; *make*; *frame.*

W Y

Wyber, *a Serpent.* R.
Wyn, *bleſſed*; *white*; wyan, id. gwydyn, pro gwyn. id.
Wynnough, *will ye*; *ye will.*
Wyr, *true.* See Gwyr.
Wys, *becomes*; awys thy, *it becomes thee.*
Wys, for Guyz, *a Sow.* See Guyz.

W Y

Wyſkens, *ſtruck*; gwyſkys, id.
Wyth, *a large Field.*

W Z

Wz. See Uz.

Y.

Y, *He*; *his*; *him*; *that*; *ſhe*; *a*; *the*; as, y mawna, *that Boy*,
Y, *to*; as, y ſedha, *to ſit.*
Yau, *a Yoke*; yeu, id. Ar.
Yakh, *healthy*; *well*; yechet, *Health*, Ar. id.
Yâr, *a Hen*; Pl. yêr.
Yaz, *Health.*

Y B

Ybba, *here*; ubba, obba, hubba, id.

Y D

Yd, *Corn*; iz, id.
Ydd, a Plural Termination of Britiſh Words, as nentydd, *Fountains*; coedydd, *Woods.*
Ydnek, *eleven.*
Ydnhakvas, *the eleventh.*
Ydhyn, *a Bird.*
Ydhoz, *thou art.*
Ydnungk, *a young Bird*; ebol, id.
Ydn, *one*; ydnger, *one Word.*
Ydzhi, *he is.*
Ydzhiz, *I am.*

Y E

Yea, *ſo*; *yes*; L. *ita*; *imo*; îa, huâth, id. Lh.
Yeghys, *called.*
Yeigen, *a Ferret*; yeugen, id.
Yein, *cold*; *Ice*; yên, Ar. id.
Yeinder, *Stiffneſs*; *Rigor*; L. *Cold*; *Roughneſs*; Lh.
Yenter tor, *the Back*; Cott. halen, id.
Yermis-priv, *a Rat.* ib.
Yerres, *a Boar*; *Pig*; *Verres.* L.
Yerues, *a Ram.*
Yet, *a Gate.*
Yeveren, *public Matters.*

Y F

Yffran, *Hell*; yfarn, id.

Y G

Yg, *a Hook.*

Y K

Yk, *alſo.*

Y L

Ylaſt, *ſcalding*; wylaſt, id.
Yll (yl, id.), *may*, or *can*; yll gwelas, *may ſee.*
Ylla, *he could.*
Ylly, *might.*
Ylly, *Ointment*; len a ylly, *full of Ointment.*
Ylwis, *cried.*
Yma, *there is.*
Ymbithionen, *Paper*; L. *Scheda.*
Ymdoula, *to wreſtle*; qua. ab emdal, *to ſtrive.*
Ymdoulur, *a Wreſtler*; *a Champion.*
Ymdwyn, *to behave well*, or *ill.*
Ymeirio, *to brawl*, or *chide.*
Ymgachu, *to defile*; *concaco.* L.
Ymladd, W. *a Battle*, or *Combat.*
Ymma (omma, id.), *here*; ſuffixed, as, chymma, for chy omma, *this Houſe here.*
Ymonz, *they are.*
Ymyl, *a Border.*

Y N

Yn, *in*; *to*; *then*; yn meath, *then ſaid*; it is alſo a Sign of an Adverb, as, yntebel, *wickedly.*
Ynbarth, *within*; *inſide.*
Yndan, *under.*
Ynikorn, *that hath but one Horn.*
Ynion, *Right.* Lh.
Ynir, *honorius*; L. enir, or henir, id.
Ynmes, *out*; *in the Middle.*
Ynn, *a Spear*; Celtic; onn, id.
Ynne, *in*; *within*; en, id.
Ynno, *him*; ynna, *he.*
Ynnon, *in us.*
Ynnos, *in thee.*
Ynnyas, *inſiſted*; *cried out.*
Ynolwedi, *behind.*
Ynta, *well*; ynta a wothe, *well knew.*
Yntebel, *wickedly.*
Ynten, *together*; *upright.*
Yntre, *among*; yntrethow, *among you.*
Yntyen, *entirely.*
Ynven, *earneſtly.*
Ynweth, *alſo.*
Ynyough, *charge ye*; *cry out to.*
Ynz, *they are*; monz, id.

Y O

Yoch, *a Pig.* Cott.
Youll, *Deſire*; *Wiſh.*
Yonk, *young.*
Yontye, *to anoint.*

Y O

Yorkh, *a Roe*; Cott. *Caprea.* L.

Y R

Yr, *are*; *her*; as, yr goar, *her Huſband.*
Yrat, *Ointment.*
Yrchys, *commanded*; as, del yrchys ev, *as he commanded*; yrges, id.
Yredy, *already*; *readily*; *indeed.*
Yrhian, *the Brim of any Thing*; *the Borders or Frontiers.*
Yrvyz, *armed*; Pa. ab arv.

Y S

Ys, *them*; *to them*; *than*; as, ys kyns, *than before.*
Yſbrychu, *to beſmear.*
Yſcaun, Lh. *an Elder Tree.*
Yſcod, *a Shade.* Cott.
Yſcren, *Bones.*
Yſcubell, *a Beſom.*
Yſely, *his Arms.*
Yſgal, *a Baſon.*
Yſgobeth, *a Bench*, or *Chair.* Lh.
Yſgol, W. *a Ladder*; *a Stile*; A. deredh, id.
Yſgubo, *to bruſh.*
Yſguydh, *a Shield.*
Yſgwydarf, *to brandiſh.*
Yſigo, *to bruiſe.*
Yſkrybl, *a labouring Breaſt*; yſgrybl, W. id.
Yſkynne, *to aſcend*; yſkunnes, *Let him mount.*
Yſkys, *ſoon.*
Yſſilli, *Limbs*; *Members.*
Yſſu, *to burn.* R.
Yſtafel gwelu, *a Bride-chamber.*
Yſtig, *ſtudious*; *careful.* Lh.
Yſtlym, *a Bat*, or *Dormouſe.*
Yſtuucc, *a Bucket*; kibal, id.
Yſtyn, *to reach*; yſtyn thym, *reach to me.*
Yſwil, *baſhful*; mûl, id.
Yſwilio, *to bluſh.*
Yſy, *he is.*

Y T

Yttervis, *ſtirred up.*
Yth, *in thy*; yth ſervis, *in thy Servic.*

Y U

Yvabm, *the Spleen.*
Yves, *ſo*; *as.* Ar.
Yuggye, *to judge.* Lh.
Yuh, *above*; yuh an môr, *above the Sea.*
Yuhal, *high*; *tall.*
Yurl, *a Count*; *Earl*, or *Conſul.*
Yvuru, *To-morrow*; W. y vory, A. archoadh, id. Lh.
Yuzia, *to be accuſtomed*; *ſoleo.* L.

Yw,

Y W

Yw, *am*; *is*; *are*.
Yweges, *a Steer*; *an Ox*.

Y Z

Yz, *Corn*.
Yzouch, *ye are*.

Z.

ZABAN, *a Pine*; avelzaban, *a Pine-apple*; plankys zaban, *Fir-timber*. Lh.
Zadarn, *Saturn*; ind. Trezadarn, *Town of Saturn*.
Zâh, *a Sack*; *dry*; zahaz, *Thirſt*. Lh.
Zal, *Salt*; peſk zal, *Salt-fiſh*. Lh.
Zalla, *to ſalt*.
Zans, *a Saint*.
Zanz, *a Bay*; ind. f. Penzanz, alias Penſans, *Holy Head*, or *Promontory*; it. *a Saint*.
Zar, *a Turky*.
Zart, *an Urchin*, or *Hedge-hog*.
Zawn, *a Creek*.

Z A

Zaznak, *Engliſh*; Zouznak, id.
Zhaff, *a Cable Rope*.

Z E

Zeage, *Grains*; lacka vel zeage, *worſe than Grains*.
Zeah, *dry*; it. *an Arrow*; parc zeah, *a dry Field*; zeh, id. zeth, *Drowth*.
Zeath. See Zeth.
Zehar, *Drought*; zeha, id.
Zehez, *Thanks*.
Zheibio, *to bewitch*, or *inchant*.
Zeithan, *a Week*; ſeithan, id.
Zen, *for*; *to*; *ours*; as, zen enevou, *to our Souls*.
Zeth, *an Arrow*; *a Pot*; ſeth, id. zethan, id. Lh. *an Archer*.
Zethar, *a Sea Mew*, or *Gull*.
Zeval, *to ſtand*; ſeval, id.

Z I

Zîan, *the Sea-ſide*; *Shore*; Lh. inde f. Marhazian, *the Market by the Sea Side*.

Z I

Zighyr, *ſlow*; zighirna kuſga, *this lazy Fellow ſleeps*; zigur, *idle*.
Zillan, *Scilly Iſlands*.
Zilli, *an Eel*.
Zingy, *to hold*, *draw*; ſynſy, id.
Zîu, *a large Kind of Breme-fiſh*; Pl. zivion; ziew, id.

Z O

Zoha, *a Plow-ſhare*; zôh, id. Lh.
Zhoi, *to beſtow*.
Zona, *to charm*.
Zoul, *Stubble*; W. ſovol, id. *Straw for Thatch*. Lh.
Zoulz, *a Shilling*.
Zouz, *an Engliſh Man*.
Zouzn, *Saxons*.
Zouznak, *Engliſh*.

Z Y

Zylgueth, *a Sunday*.

DEO GLORIA.

Borlase, William

Antiquities, historical and monumental, of the County of Cornwall

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